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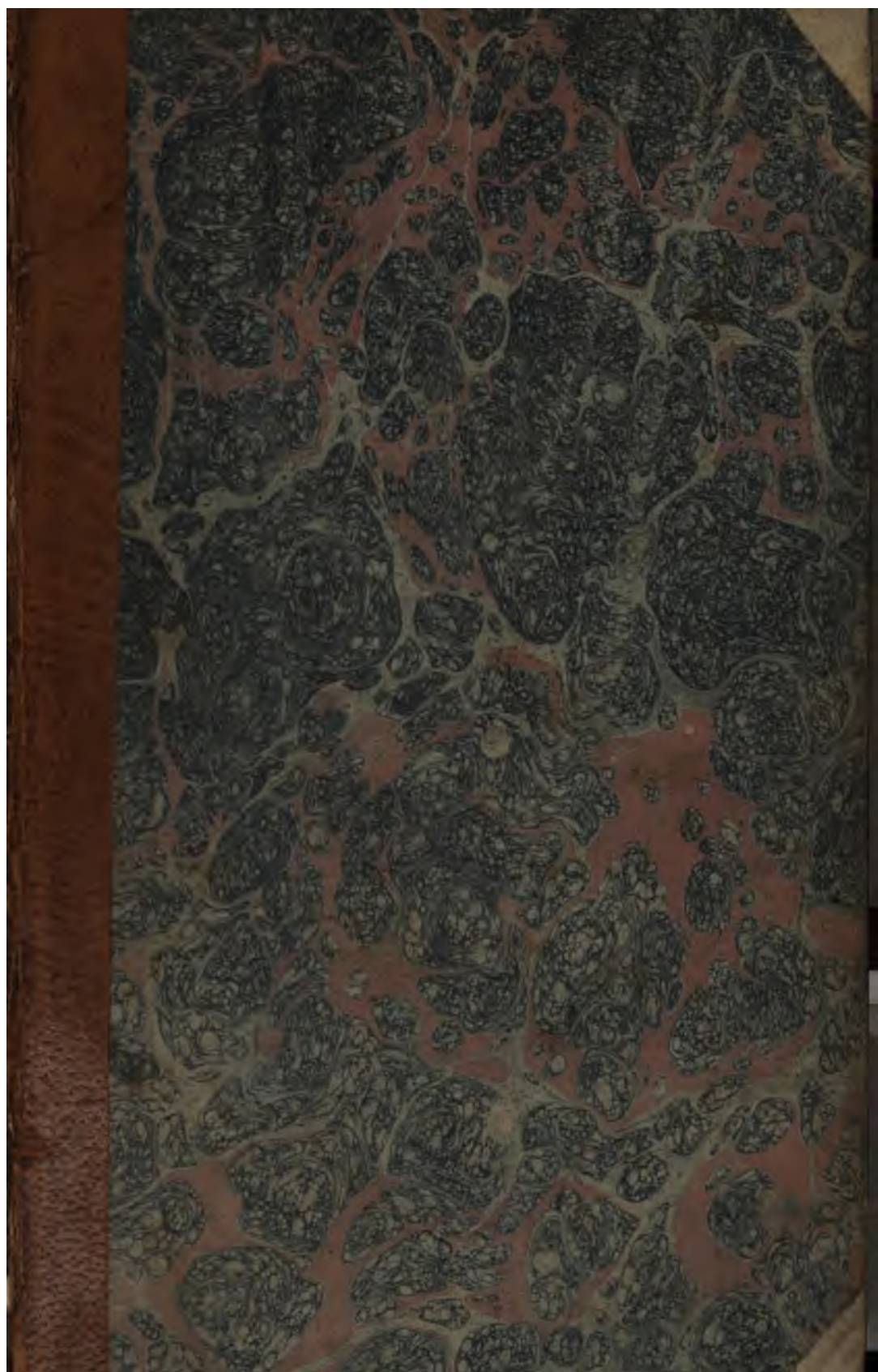
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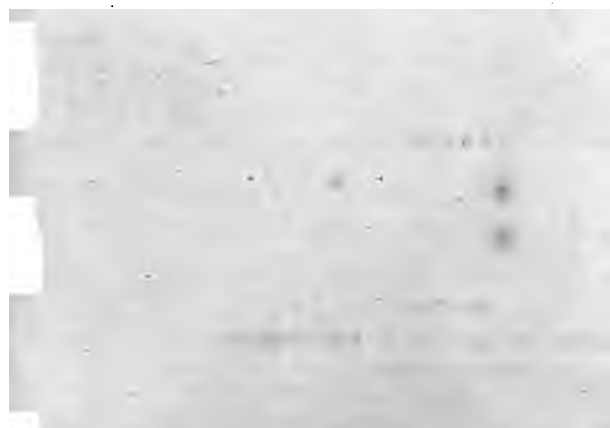
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AND

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PREFACE.

THROUGH the kindness of Providence, we are enabled to send another complete volume into the world. Great ought to be our thankfulness, if permitted to do any thing toward the promotion of religious knowledge and religious zeal; and toward awakening the Christian community to greater and more active beneficence.

Many friends we have, who, if we may credit their spontaneous declarations, regard our labors with a favorable eye, and would willingly make at least a trifling exertion to procure us subscribers. It may not be amiss to remind these persons, that without extensive patronage such a work as ours cannot exist at all, on the present plan; and that its benefits must bear some proportion to the extent of its circulation.

But whatever may be the destiny of our work in future years, we hope the satisfaction of having attempted something for the glory of God and the salvation of men will not forsake us. The day will arrive, when one exertion, put forth with a sincere desire to benefit the souls of men, will be of more value to the person who made it, and will be more highly appreciated by the intelligent universe, than all the riches that avarice ever desired, and all the power for which ambition ever toiled. To our readers we would solemnly commend the inquiry, and would intreat each one to propose it to his own conscience, Whether he is earnestly, sedulously, and prayerfully engaged in those labors of love, the effects of which will last forever? Soon will all our years, like the one now closing, be numbered, and no desirable memorial of them will remain, unless we imitate Him, who "went about doing good," and who will not forget any sacrifice made to his cause.

BOSTON, DEC. 31, 1818.



INDEX

OF THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

<p>Adams, Mr. Thomas, his narrative of missionary labors, 272</p> <p>Address of the Prudential Committee of A. B. C. F. M. to societies, &c. 25</p> <p>Admonition to a friend, 437</p> <p>Alden, Rev. Dr. missionary labors of, 474</p> <p>Alexander, his decree to the clergy, 115</p> <p>Alms-house in Ceylon, proposal of, 88</p> <p>American Aborigines, missions among, 41, 405</p> <p>American Bible Society, second annual report of, 553</p> <p>————pecuniary accounts of, 558</p> <p>————number of auxiliaries to, 422</p> <p>American Board of Commissioners for Foreign Missions, ninth annual meeting of, 457</p> <p>————Report of, 453, 505</p> <p>————pecuniary accounts of, 465</p> <p>American character, 218</p> <p>American Colonization Society, first anniversary of, 116</p> <p>————commission of, to Messrs. Mills and Burgess, <i>ib.</i></p> <p>————letter from the President to the Duke of Gloucester, <i>ib.</i></p> <p>————letters from its agents, 260, 261, 262</p> <p>American missionaries in the east, their number and stations, 26</p> <p>————in Ceylon, letters from, 87, 88, 30, 175, 372, 573</p> <p>————in Bombay, letters from, 39, 40, 129, 175, 227, 369, 573</p> <p>————among the Cherokees, letters from, 42</p> <p>Andover, examination at the Theological Seminary in, 420</p> <p>Anecdote, 502</p> <p>Anund Messee, his visit to strangers near Delhi, 236</p> <p>Appleton, Rev. Dr. review of his sermon, 59</p> <p>Arkansas Cherokees, their desires for schools, 391</p> <p>Association of Massachusetts Proper, meeting of, 374</p> <p>————Report of, 377</p> <p>————address of, to the churches, 522</p> <p>Auburn, (N. Y.) Theological Seminary at, 422</p> <p>Babington on Christian education, review of, 296</p> <p>Bap-dow-ee, a Hindoo deity, 180</p>	<p>Barr, Rev. Thomas. missionary labors of, 141</p> <p>Barstow, Luther Esq. obituary notice of, 31</p> <p>Batticotta, description of, 35</p> <p>————journal of the mission at, 232, 269, 125</p> <p>Beecher, Rev. Lyman, review of his sermon, 97</p> <p>Beer, Rev. Joshua, his missionary labors, 142</p> <p>Bellamy's translation of the Bible, remarks on, 450</p> <p>Benevolence inculcated, 7</p> <p>Bethany, evening retirement of Christ to, 355</p> <p>Bible Society of Westminster, speech of the Rev. T. Gisborne at its 4th anniversary, 112</p> <p>————British and Foreign, speeches at the meeting of, 287, 422</p> <p>————American, auxiliaries to, 432</p> <p>————second annual report of, 553</p> <p>————pecuniary accounts of, 558</p> <p>Bible and Missionary Societies, comparison of their importance, 481</p> <p>Biddulph, Rev. T. T. speech of, 85</p> <p>Black-Lake, (N. Y.) revival of religion at, 237</p> <p>Bliss, Rev. John F. his labors as a missionary, 141</p> <p>Bombay, missionaries at, 26</p> <p>————journal of the mission at, 31, 78, 132, 179</p> <p>————letters from the missionaries at, 39, 40, 175, 227, 369, 573</p> <p>————native schools at, 558</p> <p>————and Boston, temperature of, compared, 18</p> <p>————missionary chapel at, 31</p> <p>Books, on the choice of, 291</p> <p>Brainerd, name given to the station among the Cherokees, 339</p> <p>————mission and school at, 341</p> <p>————journal of the mission at, 383, 473, 466, 515</p> <p>————letters from, 423</p> <p>————mission church at, 344</p> <p>Brother, letter to a, 57, 107, 155</p> <p>Buchanan, Rev. Dr. review of memoirs of, 193, 241</p> <p>Burgess and Mills, Messrs. their commission as agents of the Colonization Society, 111</p> <p>————letters from, 259, 260, 261</p> <p>Calfe, Mrs. Mary, obituary notice of, 20</p> <p>Catherine Brown, a Cherokee girl, notice of, 45</p> <p>————character of, 314</p>
---	--

- Ceylon, journal of the mission in, 34, 37, 80
83, 135, 223, 265, 372, 409
——— letters from the missionaries in, 87, 88
130, 175, 575
- Chalmers, Rev. Thomas D. D. review of
his discourses on Modern Astronomy,
159, 246, 292
——— review of his occasional dis-
courses, 534
- Character of instructors, 309
- Charity box, advantages of in monthly
concert, 117
- Charleston, (S. C.) Tract Society of, 416
- Chateaugay, (N. Y.) revival of religion at, 237
- Cherokee country, geographical descrip-
tion of, 66, 276
——— council visit to, 346
——— customs, some account of, 415
- Cherokees, their earnest desires for in-
struction, 94
——— mission among, letters from, 182
——— journal of the mission among, 384, 413
466, 515, 565
——— school among, 392
——— some account of, 338
——— language of, 500
- Chickamaugh, mission at, 26
- Choctaws, commencement of the mission
among, 345
——— arrival of the missionaries among, 389
——— accounts from, 476
- Christian, the feelings of a,
——— Orator, review of the, 166
——— benevolence, expressions of, 184
- Christians, their duty in diffusing the
Gospel, 359
——— of different sentiments, their duty
towards each other, 435
- Chronological list of missionary stations, 313
- Church at Batticotta, repairs of, 35
- Church at Chickamaugh, organization of, 43
- Clarke, Rev. Daniel A. review of his
sermon, 444
- Clayton, Rev. George, his speech before
the British and Foreign Bible Society, 287
- Climate of Great Britain, supposed causes
of the deterioration of, 258
- Coe, Rev. Alvan, missionary labors of, 142
- Coe, Rev. Harvey, letter from, 287
- Cold, its increase in the northern parts of
Europe, 259
- Concert for prayer, recommendation of, 30
- Connecticut Missionary Society, narra-
tive of its exertions, 139, 187
——— pecuniary accounts of, 190
- Corban Society, abstract of the report of, 475
- Cornelius, Rev. Elias, letter from, 42
- Correspondents, notices to, 121, 169, 265, 488
- Cotterell, Rev. Mr. extract from the
speech of, 167
- Cowles, Rev. Giles H. his missionary la-
bors, 142
- Critician on Rom. iii, 7, 8. 289.
- Crocker, Rev. Peter, his labors as a mis-
sionary, 273
- Crosby, Mr. John O. obituary notice of, 216
- Death of Mrs. Abigail Wilbur, 19
——— Mrs. Mary Calfe, 20
——— Mrs. Mima Sawyer, 21
——— Luther Barstow, Esq. *ib.*
——— Miss Sarah Hills, 22
- Death of P. — B. —, 23.
——— Mrs. Harriet Hyde, 69.
——— Rev. Ephraim Ward, 119
——— Mrs. Lucretia Fairbank, *ib.*
——— Mr. James Hubbard, 144
——— Mr. Charles Hopkins, 192
——— Mr. John O. Crosby, 216
——— William Ripley, Esq. 262
——— Mrs. Betsey Ware, 311
——— Dr. Thomas Stevens, 368
——— Mrs. Esther Whittelsey, 453
——— Mr. William Graham Lee, 504
——— of Sabat, 280
- Death, comfort in, 23
- Deceitfulness of riches, 546
- De Kalb, (N. Y.) revival of religion at, 238
- Derrow, Rev. Nathan B. missionary la-
bors of, 144
- Destitute condition of the back settle-
ments in Virginia, 24
- Dewasagayan John, his arrival in Jaffna, 233
- Donations to the American Board of
Commissioners for Foreign Missions, 45, 91
137, 182, 229, 281, 347, 380, 428, 469, 520, 570
- Duties of Christians of different denomi-
nations towards each other, 435.
- Eclipses, superstitious of the Brahmins
concerning, 235.
- Education Society for pious young men
in Utica, N. Y. 96
- Education, school at Litchfield, Con. *ib.*
- Efficacy of prayer, 25
- Election, the common objections to, 483
- Ellingwood, Rev. J. W. letter from, 70
- Elliot, name of a station among the Choct-
aws, 510.
- Emerson, Mr. Noah, his labors as a mis-
sionary, 271
- Encontre, Rev. Dr. his address to the
students at Montauban, 202
- Errata, 96, 217, 352, 392
- Evening reflection, 111
- Evil designs, concealment of, 106.
- Evil spirits, their influence on man, 433
- Exchange Coffee-house, conflagration of, 502
- Exertion, the proper motive to, 128.
- Expenses, useless, how to be avoided, 210
- Fairbank, Mrs. Lucretia, obituary no-
tice of, 119
- Fairbanks, Rev. Eleazar, his labors as a
missionary, 140
- Familiar sermons, No. VIII, 1
——— No. IX, 49
——— No. X, 145.
- Family prayer, on the duty of perform-
ing it, 9
- Father, letter from to a son, *ib.*
- Female Education Society of Boston,
and its vicinity, third annual report of, 215.
- Fisher, Rev. Mr. letter of, 236.
- Flavel, extract from, 214
- Flint, Rev. Timothy, his labors as a mis-
sionary, 188
- Foreign Mission School, notice of, 27
——— arrival of Indian youths
at, 391
——— annual report of the
agents of, 512
——— visit of the Prudential
Committee to, 514.

Foreign Mission School, letters from the students at,	565	Hyde, Mrs. Harriet, obituary notice of,	69
Foreign Mission Societies, address to,	98	Hampshire Missionary Society, 17th annual report of,	572
Fragment Society, operations and expenditures of,	526	—————pecuniary accounts of,	578
Franklin Co. N. Y. revival of religion in,	237	Icc, its increase in Greenland and on the Alps,	259
Friend, letters to a, No. I.	358	Independence, remarks on,	308
—————No. II.	400	Influence of evil spirits on man,	435
—————No. III.	439	Installation of the Rev. Heman Humphrey,	96
Funds of the A. B. C. F. M.	511	Instructors, necessary qualifications of,	309
Gallitzin, Prince, his address to the committee of the Russian Bible Society,	390	Isaiah, chap. i. version of,	456
Gambold, Rev. John, a Moravian missionary,	95	Jaffna arrival of the missionaries at,	35
—————history of his mission,	340	Jerusalem, notice of the neighboring country,	34
Giddings, Rev. Salmon, missionary labors of,	188	Jews, character of, at Bombay,	79
Gisborne, Rev. Thomas, his speech at a meeting of the Westminster Bible Society,	112	—————donation to a school of, at Bombay, by ladies in Boston,	117
Gospel, historic view of the progress of,	73	Jewish school at Bombay,	528
—————121,169,217		Johnson, Rev. James, letter from,	237
—————Society for propagating in foreign parts,	315	Jowett, Rev. William, extract from his speech,	127
—————duty of Christians in diffusing,	359	Judas, election of, among the apostles, remarks on,	250
Gottenburg Bible Society, speech of Bishop Wingard at its meeting,	350	Kingsbury, Rev. Cyrus, letter from,	182,389
Gould, Rev. William R. missionary labors of,	144	—————his labors as a missionary,	188
Graham Society, extracts from the first annual report of,	114	—————Rev. Ebenezer, missionary labors of,	140
Graves, Rev. Allen, his arrival at Bombay,	369	Kristna, extract of a letter from,	86
—————letter from,	573	Labor unequally rewarded,	68
Hall, Rev. Gordon, journal of,	132,179	Language of the Cherokees,	500
—————letters from,	175,528	Lawton, Rev. John, his labors as a missionary,	139
Hall, Mr. Moody, letter from,	423	Lee, William Graham, death of,	504
Halsey, Rev. Herman, missionary labors of,	187	—————lines on,	16
Hanford, Rev. William, his labors as a missionary,	143	Leslie, Rev. Jonathan, missionary labors of,	142
Harris, Rev. Timothy, missionary labors of,	16	Letters to a brother,	57,107,155
Harrowby, earl of, his speech before the British and Foreign Bible Society,	423	Letters to a friend, No. I.	358
Henderson, Rev. Dr. speech of, before the British and Foreign Bible Society,	426	—————No. II.	409
Henrietta, a little girl, some account of,	185	—————No. III.	459
Herkimer county, N. Y. want of religious instruction in,	186	Litchfield, Con. charitable education school at,	96
Hill, Rev. Oliver, his labors as a missionary,	140	Lithography, great improvement in,	216
Hills, Miss Sarah, obituary notice of,	22	London Missionary Society, successes of,	278
Hindoo, the feelings of a, respecting Christianity,	86	—————twenty-fourth annual meeting of,	418,477
Historic view of the progress of the Gospel,	73,121,169,217	Loomis, Rev. Amasa, his missionary labors,	142
Holt, Rev. Fifield, his missionary labors,	273	Loomis, Rev. H. review of his letters on baptism,	486
Honesty and justice, the duty of observing,	7	Lovejoy, Rev. Daniel missionary labors of,	475
Hope, lines on,	312	Machinery, improvement in,	118
Hopkins, Mr. Charles, obituary notice of,	192	Maine, district of, religious prospects of,	271
Hopkinton, N. Y. revival of religion in,	288	—————272,273	
Horne, Rev. Melville, extract from his sermon,	129	Mahim, missionary station at,	352,579
Hubbard, Mr. James, death of,	144	Malone, N. Y. revival of religion at,	237
Humphrey, Rev. Luther, missionary labors of,	143	Mason, Rev. Elihu, missionary labors of,	140
Humphrey, Rev. Heman, review of his sermon,	402	Mason, Rev. Stephen, his labors as a missionary,	188
		Massachusetts Missionary Society, report of the trustees of,	276
		—————pecuniary accounts of,	274
		—————donations to,	16
		—————missionaries employed by,	271
		Massachusetts General Association, meeting of,	274

- Massachusetts General Association,**
 report of, 377
 ————address of, to the churches, 522
Mather, Rev. Cotton, extracts from his
 diary, 103,207,403,545,497
Matthew's Gospel, commencement of
 printing of, at Bombay, 40
Mead, Rev. Mark, letter from, 187
Methuen Female Bible Society, abstract
 of the report of, 24
Mills, Rev. Samuel J. and Mr. E. Bur-
gess, their commission as agents of the
 American Colonization Society, 116
 ————letters from, 260,261,262
Missionary, the essential qualifications
 of a, 128
Missionary Herald, donation of, 29
Missionary Society of Connecticut, nine-
 teenth annual narrative of, 138,137
Missionary Society of London, twenty-
 fourth annual report of, 418
Missionary stations throughout the world, 313
Missionaries, their arrival in Bombay, 369
 ————ordination of, at Salem, 432
Montauban, Dr. Encoutre's address to
 the students-at, 202
Mooyart, J. N. Esq. character of, 89
Moravian mission among the Cherokees,
 outline of, 340
Morning walk, description of a, 357
Motives to Christian exertion, 163
Mysteries, on the belief of, 550
Missionary notice, 576

Natural scenery, pleasures of, 447
Neal's History of the Puritans, review
 of, 483,529
New England Tract Society, agents of, 479
New publications, 19,168,262,312,369,408,456
 552
Nichols, Rev. Amami, missionary labors of, 139
Nichols, Rev. John, arrival of, at Bom-
 bay, 369
Norwich, Bishop of, his speech before the
 British and Foreign Bible Society, 288
Nurse, Rev. Mr. missionary labors of, 473

Obookiah, Henry, reflections on his death, 190
Occasional reflections, 355
Opposition to God, the guilt of, 49
Ordination, question concerning, 402
 ————of the Rev. Daniel Kimball, 96
 ————the Rev. Thomas B. Balch, *ib.*
 ————the Rev. Elias Harrison, *ib.*
 ————the Rev. Ebenezer B. Cald-
 well, 480
 ————the Rev. Otto S. Hoyt, *ib.*
 ————the Rev. David Tenney, *ib.*
 ————the Rev. Amzi Benedict, *ib.*
 ————the Rev. Charles S. Robinson, *ib.*
 ————the Rev. Asahel Stone, *ib.*
 ————of missionaries, 432,571
Osage captive, mention of, 42
 ————ransomed by a lady at
 Natchez, 95
Otaheite, progress of Christianity in, 527

Palm, Rev. Mr. fruits of his labors in
 Jaffna, 33
Parsons, Rev. Justin, missionary labors of, 139
Peace, the duty of Christians to pre-
 serve it, 6

Peabham, Ver. revival of religion at, 47
Pearson, Rev. Hugh, his historic view of
 the progress of the Gospel, 73,121,169,317
 ————review of his memoirs of Bu-
 chanan, 193,241
Peet, Rev. Josiah, missionary labors of, 473
Philosophical, intelligence, 18,118,258
Piper, Rev. Asa, missionary labors of, 473
Pitkin, Rev. Caleb, his labors as a mis-
 sionary, 143
Poetry, 312,456,504
Polar expedition, 503
Pomarre, king of Otaheite, letter from, 280
Pond, Rev. Enoch, memoir of, 353
Population of the United States, rapid in-
 crease of, 158
Porter, Rev. Nathaniel, D. D. his mis-
 sionary services and labors, 472
Portuguese Catholics, ceremonies of, at
 Bombay, 79
Prayer, the importance of it in families, 9
 ————efficacy of, 25
Preaching, the necessity of its being
 plain, 214
Property, uses and influence of, 11
Providential interposition, 449
Prudential Committee of the A. B. C.
F. M. address of, to societies, 25
 ————annual report of, 458,505

Question concerning missions, 84
 ————concerning ordination, 402

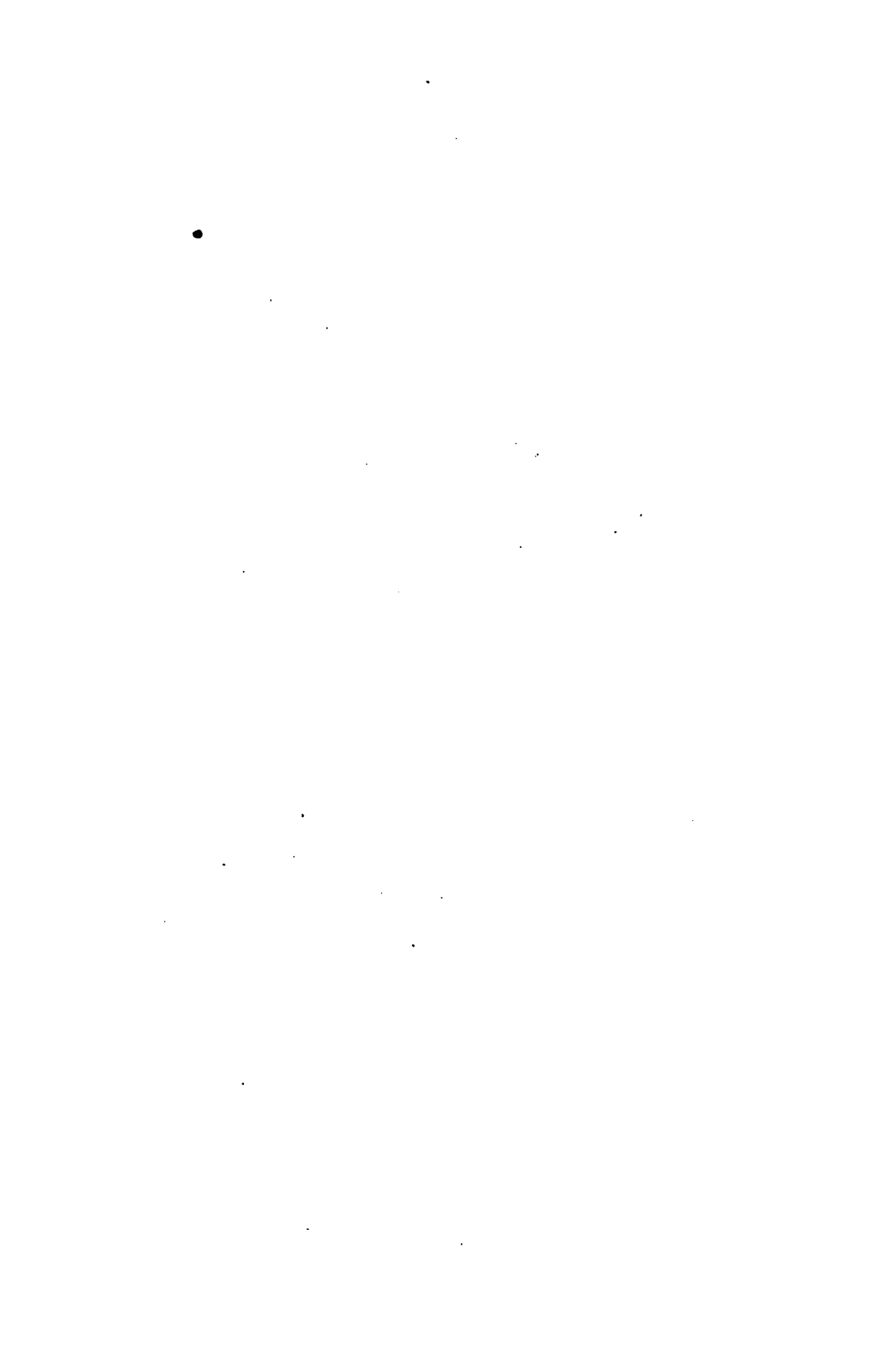
Readers, notice to, 432
Religious Charitable Society of Worces-
ter county, extracts from the annual
 report of, 525
Remedy for a dying world, 127
Review of Dr. Appleton's Sermon, 59
 ————Babington's view of Christian ed-
 ucation, 296
 ————Mr. Beecher's sermon, 97
 ————Memoirs of Dr. Buchanan, 193,241
 ————Dr. Chalmers discourses on mod-
 ern Astronomy, 159,246,292
 ————of his occasional discourses, 534
 ————of the Christian Orator, 166
 ————Mr. Clark's Sermon, 441
 ————Mr. Humphrey's Sermon, 402
 ————Mr. Loomis's letters on Bap-
 tism, 486
 ————Neal's History of the Puritans, 493,529
 ————of Mr Webster's address to the
 Agricultural Society, &c. 542
 ————of Dr. Woods' Sermon, 362
 ————of Mr. Worcester's Gazetteer, 14
Revivals of religion, 47,187,237,287
Richards, Rev. James, feeble health of, 81
 ————sickness of, 373,375
Riches, the deceitfulness of, 546
Ripley, William Esq. obituary notice of, 262
Roman Catholics at Jaffnapatam, their
 ceremonies, 238
Russel, N. Y. revival of religion at, 238
Russian Bible Society, extract from the
 monthly paper of, 351
 ————address of Prince Gallitzin to the
 committee of, 390

Sabat, death of, 280
Sabbath, the spiritual observance of,
 ————among the Cherokees, 343

- Sabbath school, remarks on, 499
 Salsette, missionary station in, 352, 370
 Salvation, easy notions respecting, 485
 Sanderon, Rev. Alvan, memoir of, 393
 Sarrin, extract from his discourse on slander, 306
 Savings, from useless expenses, 210
 Sawyer, Mrs. Mima, obituary notice of, 26
 School among the Cherokees, 392
 Schools at Jaffna, 130
 ——— at Bombay, 558
 Schoolmasters, importance of religious character in, 309
 Scott, Rev. Abraham, missionary labors of, 142
 Scriptures, proposed method of studying the, 214
 ——— common faults in reading them, 360
 Scripture biography method of studying, 308
 ——— history made of reading, 448
 Self-deception, one cause of, described, 213
 Seneca and Munsee Indians, state of, 474
 Seward, Rev. John, missionary labors of, 141
 Sharon, O. revival of religion at, 287
 Sickness, the advantages of, 154
 Signs of the times, 152
 Sianers, unable to resist the wrath of Christ, 1
 ——— the various methods by which they are reprov'd, 50, 51
 ——— their destruction inevitable, if impatient, 52
 Slander, the guilt of it, 306
 Smith, Rev. David M. narrative of his missionary labors, 141
 Social virtues, the practice of, recommended, 6, 54
 Society for propagating the Gospel in foreign parts, 350
 ——— for do. in North America, 472
 Society for people of color, annual meeting of, 526
 Spencer, Rev. John, his missionary labors, 141
 Stevens, Dr. Thomas, obituary notice of, 368
 Stockbridge Indians, condition of, 474
 Stockholm, N. Y. revival of religion at, 237
 St. Lawrence Co. N. Y. revival of religion in, 237
 Sypyen, a young Malabar, notice of, 226, 265
 ——— receives persecution, 267
 ——— hopeful evidence of his conversion, 418
 Swearing easily restrained among sea-men, 502.
 Syrian Christians in India, their doctrine and discipline, 64
 Taylor, Rev. Matthew, missionary labors of, 142
 Temperature at Boston and Bombay, compared, 18
 Texts illustrated, 202
 Judges vii, 3, 7, 49
 Prov. xxix, 1, 45
 Matt. xxii, 5, 289
 Rom. iii, 7, 8, 60
 1 Cor. i, 21, 290
 Heb. ii, 7, and 9, 1
 Rev. vi, 17, 1
 Vol. XIV.
 Theological Seminary in Andover, examination at, 420
 Tides, observations on their increase, 118
 Tillipally, journal of the mission at, 37, 83, 223
 Tobacco, the large sums wasted by the use of, 211
 Toffry, Mr. William, death of, 136
 Tol-lon-ti-kee, letter from, 391
 Tract Society of Charleston, S. C. meeting and report of, 416
 ——— of New England, agents of, 479
 Translation of the Scriptures by Mr. Bellamy, strictures on, 450
 Treasurer of the A. B. C. F. M. letter from, to the Corresponding Secretary, 275, 338
 Treat, Rev. Joseph, his labors as a missionary, 143
 True, Rev. Henry, missionary labors of, 473
 Ukase of the emperor Alexander, 115
 United Foreign Mission Society, organization of, 48
 United States, remark on the population of, 153
 Utica, N. Y. education society at, 96
 Vaughan, Rev. James, his statement of the question concerning missions, 84
 Wardlaw, Rev. Ralph, his speech before the British and Foreign Bible Society, 424
 Ware, Mrs. Betsey, obituary notice of, 311
 Warren, Rev. Edward, his sickness, 672
 Washington, Hon. Bushrod, letter of, to the duke of Gloucester, 116
 Waterbury, Con. revival of religion in, 187
 Webster, Noah Esq. review of his address to the Agricultural Society of Hampshire, Franklin, and Hampden, 542
 Whittelsey, Mrs. Esther, obituary notice of, 453
 Widows, self-devotement of, in Nepal, 32
 Wilberforce, Mr. his kindness to Messrs. Mills and Burgess, 261
 Wilbur, Mrs. Abigail, obituary notice of, 19
 Williams, Mr. Loring S. letter from, 389
 Wingard, Lt. Rev. Johann, speech of, before the Gottenburg Bible Society, 350
 Winthrop, Miss Augusta T. letter from, 117
 Woodruff, Rev. Simeon, his labors as a missionary, 143
 Woods, Rev. Dr. review of his sermon, 362
 Worcester, Mr. J. E. review of his Universal Gazetteer, 14
 Worcester, Rev. Leonard, letter from, 47
 World dying, 127
 Wrath of Christ, the great day of, 1
 Yalo-Busha, arrival of the missionaries at, 389

INDEX TO THE SIGNATURES.

A. B.	550	E. (9d)	360
A FRIEND OF MISSIONS,	184	LAURETTE,	312
ASEVIA,	111	M. B.	70
B. T.	64	M. N.	153,154,215
Har.	358	MENTORIA,	184
F.	212,308,449	P.	485
H.	258	PHILANDER,	456
H. G.	453	PHILOS,	211
HERPESUS,	112	Q. R. S.	292
ICARUS,	357	S. A.	360
INQUISITOR,	402	Y. O.	9,57
J. A.	362	Z.	118
J. T. C.	58,108,159	Z. Y.	14,69,106,155,214,309,448,552
L.	291		



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REV. VI, 17. *For the great day of his wrath is come; and who shall be able to stand.*

THIS is the language of the enemies of Christ, uttered under the most fearful apprehensions of the effects of his displeasure. They are represented, at the period when his wrath is kindled into a flame, as hiding themselves in the dens and in the rocks of the mountains, and saying to these former objects of dread, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Though the time, at which this is described as taking place, is not at the end of the world, still, it is by no means improbable that the unhappy sufferers might have supposed that the time of Christ's second coming was indeed at hand. However this may be, their language so exactly corresponds with the representations of the Scriptures in relation to this period, that they will be considered in this discourse with exclusive reference to it. I propose to attempt their illustration, considered in this light, under the following divisions.

I. There will be a day of Christ's wrath.

II. I shall inquire, why this is called the *great* day of his wrath? And,

III. We may attend to the import of the question, Who shall be able to stand?

I. We learn from these words that there will be a day of Christ's wrath.

There has been a day of his mercy, a day in which he has been extending his grace to the humble and penitent. During this period, he has been ready to bestow the blessings of forgiveness and eternal life upon those who sincerely and earnestly sought them. All who would, have been invited to take of the water of life freely. "Come unto me all ye that are weary and heavy laden," has been his language, "and I will give you rest." He has hitherto been known chiefly, as a kind and compassionate Savior, touched with the feelings of our infirmities, and ready to save to the uttermost all who, through faith in him, should approach unto the Father. To reveal him in this character, the Gospel has been preached, and men of every shade of moral turpitude have been directed to "behold the Lamb of God, who taketh away the sin of

the world." But there will also be a day of his wrath; a day in which his anger will wax hot against the workers of iniquity. He can put on the character of the Lion, as well as that of the Lamb. He is mighty to save. He will show himself to be no less mighty to destroy. It is true, the word of prophecy teaches us, that in the last days scoffers shall come, who will affect to disbelieve in the second appearing of Christ, and will exultingly say, Where is the promise of his coming? Sinners are disposed to flatter themselves that he will never display his wrath; that they shall have peace, though they walk in the imagination of their own hearts. But whatever may be the feelings of wicked men on this subject, the apostle Peter declares, and the issue will affix the seal of truth to the declaration, that "the Lord is not slack concerning his promise, but is long-suffering." "The day of the Lord," he adds, "will come as a thief in the night." Another apostle comforts his brethren with the expectation of rest from their troubles, in that day "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: "Who," says he, "shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." Sinners may disbelieve and talk proudly, because Christ delayeth his coming. So did the slothful servant, and so, probably, did the foolish virgins. But as in these cases, they will find to their infinite cost, that he is not slack concerning his promise. His readiness to save them may produce forbearance. But he will come in the appointed time, will cut them in sunder, and appoint them a portion with hypocrites and unbelievers. The verity of God's word was tested by the inhabitants of the old world. When Noah warned them of the near approach of a flood of water, which would utterly destroy the guilty tenants of the earth, they gave no credit to his testimony. But did their unbelief avert the threatened judgment? "They knew not," says the Savior, that is, they believed not, "until the flood came, and swept them all away." In the appointed time the divine word received its accomplishment. All the inhabitants, except Noah and his family, were involved in the general ruin.

The warnings of Lot also appeared to the inhabitants of Sodom like mockery. They indulged no fears of a deluge of fire. But behold while they scoffed, God fulfilled the words of his servant. Suddenly a rain of fire and brimstone descended from heaven, and destroyed them all. Equally certain is it that the day of Christ's wrath will burst upon a guilty world. Yet a little while, and he that should come, will come, and will not tarry. When sinners look not for it, nay, when they are flattering themselves that it will never arrive, the Son of man will make his appearance in the clouds of heaven. Then will the day of his wrath have come; a day against which the apostle to the Romans represents sinners as treasuring up wrath.

II. We are next to inquire why this is called the *great* day of Christ's wrath.

1. Because it is a day long threatened. Sentence against an evil work has not been executed speedily. God has, in some instances, visited flagrant transgressors with immediate retribution. But he has more frequently reserved the wicked unto the day of judgment, and

perdition of ungodly men. Of the approach of this day he has given frequent intimation. A day is already appointed, in which God has given assurance to all men, that he will judge the world in righteousness. To this day both saints and sinners have been directed to look forward. To the one, it has been revealed as the day of redemption, a day of deliverance from all enemies; and to the other, as a day when they will begin to receive the proper wages of sin, and to sink under the fierceness of the wrath of Almighty God. Then will arrive the consummation of all the schemes of Divine Providence in relation to the present world; the final adjustment of the concerns of this probationary state. In the present world, the wicked have been suffered to sin with comparative impunity. All things have happened alike to all. Hence the wicked have triumphed in their wickedness, and have flattered themselves, either that the Most High does not notice the conduct of men, or that holiness and sin are equally objects of his regard. But the Scriptures have left no room for such presumptuous self-flatteries. They have plainly revealed a day of retribution, and referred all to the last day. In the mean time, they teach that sinners are treasuring up wrath against this day of wrath, and the revelation of the righteous judgment of God; that their calamities are at hand, and that the evils that are coming upon them, make haste. With the greatest propriety is the day, to which the threatenings of the Scriptures have so long directed their attention, and on which so much is depending, called the *great day of Christ's wrath*.

2. It may be so denominated to distinguish it from other seasons of the wrath of the Lamb.

The time when Jerusalem was destroyed, is noticed as a day of Christ's coming. As a nation, the Jews had rejected the Savior; and in the destruction of their temple and city by an infuriated Roman army, Christ came out in judgment against them. This was a day of his wrath. The calamities, which were then experienced, were perhaps superior to any with which the nations of the earth have been visited. Before the full glory of the millennium, is to be fought the great battle of God Almighty. The whole antichristian host, it is supposed, will then be engaged in a desperate effort against the church of Christ. At this period the Savior will "come quickly," and utterly destroy his enemies that have combined against him. These will be days of Christ's wrath; and so are all those seasons when he comes out in judgment against his infatuated foes. But these are not the *great day* of his wrath. They are indeed terrible. The destruction of Jerusalem presented a scene of anguish which surpasses description. The battle at Armageddon will probably be still more awful. But what are these compared with the day of Christ's vengeance upon the finally impenitent? The severest judgments, of which even sinners are the subjects in the present world, are mingled with mercy. They are attended with alleviating circumstances. But the day of Christ's coming to judgment will be to the wicked a day of wrath without mixture; a day of overwhelming calamity. When his hand takes hold on judgment, he will render fury to his adversaries, and reward them that hate him. Then, we are assured, he will neither pity nor spare. His wrath, long deferred, will be kindled into a flame. The things which are now com-

ing upon them will not merely make haste, but will overtake them with dreadful ruin. "Who then shall be able to stand?" To consider the import of this question was the

III. Thing proposed.

By the unhappy sufferers who uttered this question, the great day of the wrath of the Lamb had just begun to be contemplated as a reality, and how would they be able to stand? If in the land of peace they had been wearied, how would they do in the swelling of Jordan? The words, which are here put in the form of a question, are not to be considered in the light of a mere interrogation, but as a strong denial of the possibility of standing. They could hope to be able neither to escape, to appease, to resist, nor yet to endure the wrath of the Lamb.

Could they hope to *escape*? How could they expect to flee from him whose eye runneth to and fro through the whole creation? Should they ascend up to heaven, he is there. Should they make their bed in hell, behold he is there. Or should they take the wings of the morning, and dwell in the uttermost parts of the sea, even there he would find them, and bring them back to their torment. Nor could they hope to escape by concealing themselves in secret places from his view. Darkness and light are both alike to him. "There is no darkness," says Elihu, "nor shadow of death, where the workers of iniquity may hide themselves." The language of the Psalmist is equally explicit. "If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee." Should they call upon the rocks and mountains to fall upon them and conceal them from the wrath of the Lamb, they would find no security from the displeasure of him, who can easily tear up the foundations of the mountains, and make the very objects to which they have fled for refuge, the executioners of his vengeance.

Nor could they hope to *appease* the wrath of the Lamb.

There was a time, when he was engaged in reconciling the world unto himself. Reconciliation was then to be obtained. Sinners were invited to agree with their adversary; and, for their encouragement, Christ assured them that he would cast out none who should come to him. But it had now become too late. If the great day of his wrath had come, as his enemies feared, he was not to be appeased. There could then be no place for repentance, though they might seek it carefully with tears. While his friendship was attainable, it was not sought, but despised. They had neglected his salvation during the day of his patience, and had only been treasuring up wrath against the day of wrath. Now there was no Mediator. The season for the full exercise of his anger had come. It had already begun to burn with such fury, that it was not to be extinguished. No wonder, that, while beginning to experience its effects, they cried out, Who shall be able to stand?

To expect to *resist* was equally vain.

Who were they, that they could think of resisting him who had conquered death, and him who had the power of death, that is the devil? How could they hope to stand before him who possesses an almighty arm, who brought the world into existence by a word, and who continually sustains it by his power? Well might their courage fail at the first rising thought of contending with Omnipotence. As well might

the briars and thorns set themselves in battle array against the devouring fire. Can thine heart endure, or can thine hands be strong, when I shall deal with thee, saith the Lord? I the Lord have spoken it, and will do it. Let the potsherd strive with the potsherd of the earth; but woe to him that striveth with his Maker.

Nor, finally, could these affrighted enemies of Christ have any hope that they should be able to *endure* his wrath. There is sometimes a courage in desperation. When sinners find themselves forced to the conclusion that their characters demand punishment, they frequently attempt to comfort themselves with the resolution, that they will support their torment as well as they are able. But how can they bear up under the weight of the indignation of Almighty God! How will their hearts endure, when the incensed Judge of the world shall pour on them the full vials of his wrath! As well might the vilest insect think of sustaining the weight of a falling rock. Alas! sinners will have no courage to think of supporting their sufferings. Their anticipated resolution will be banished forever. All hands will be faint, and every man's heart will melt. They will sink down into absolute discouragement and despair. They will have no heart to attempt to assuage their sufferings, or to dry up their tears; but will give way to hopeless and unavailing grief. The employments of those unhappy beings, who will experience the wrath of the Savior, are summed up in his own impressive language, "weeping, wailing, and gnashing of teeth." Despair will be depicted on every countenance. And while they cry out in their anguish, O how long, eternity will be echoed back from every part of their gloomy prison. Who then will be able to stand, or to derive any hope, either from escape, or mitigation, when the great day of Christ's wrath shall appear?

The subject which we have contemplated exhibits the wretched condition of those who will experience this vengeance. The Psalmist represents some as perishing from the way when it is kindled but a little. But how completely ruined must those be, who experience its effects when it is blown into the fiercest blaze? Christ is indeed a most gracious Savior. His compassions are great: his long-suffering mercy is unsearchable. Happy are all those who enjoy his love. But merciful and gracious as he is, they who shall fall under his indignation are not less miserable, than his friends are happy. He is terrible in anger. Men of the greatest power and resolution, even kings of the earth, and mighty men, are represented as calling on the rocks and mountains to shelter them, and conceal from their eyes the terrors of his presence. Let those who are enemies to the Lord Jesus Christ, consider how they will endure his displeasure. Should the Savior shut up the bowels of his mercies, and at once, "stir up all his wrath," you too, in the despairing agony of your souls, would cry out, Who shall be able to stand? Awful indeed would you find it to have provoked that wrath, which you could neither escape, appease, resist, nor endure. It is a fearful thing to fall into the hands of the living God.

Should you fear his displeasure, and should you tremble at the thought of having the Savior your enemy? O be in earnest to obtain his friendship. Agree with your adversary quickly, while he is in the way with you. Now his forgiveness may be obtained. He is ready to become

your friend. Before he ascended on high he appointed a ministry of reconciliation, and those who are honored by being put into this office, beseech you in Christ's stead, be ye reconciled to God. But if you neglect him while he is ready to become your friend, at a future period when the day of his mercy is past, you will seek it and not be able to find it. Be persuaded now to escape that wrath, which you cannot bear, and from which when he rises in judgment, none will be able to deliver you.

For the Panoplist.

THE PRACTICE OF SOCIAL VIRTUES NECESSARY TO THE CHRISTIAN CHARACTER.

“Render, therefore, to all their dues: tribute, to whom tribute is due, custom, to whom custom; fear, to whom fear; honor, to whom honor.”
“Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.”

FROM the natural relations existing among mankind, and from their mutual dependance on each other in society, arise various duties, which the law of God and their own happiness require them to perform. However correct any may be in their religious sentiments, zealous in defence of the doctrines of the Gospel, and diligent in their attendance on the means of grace, they are not considered truly pious, without an habitual observance of the law of love;—a just and benevolent conduct in all their intercourse with their fellow-men. Whatever reputation may be acquired for laudable actions occasionally performed, the real disposition and character of every one are known only in the ordinary transactions of life.

The precepts, “Render, therefore, to all their dues,” “Owe no man any thing, but to love one another,” involve all the injunctions and prohibitions of the second table of the moral law; and allow no one to withhold good from them to whom it is due, when in his power to do it, for the same reason that they prohibit the commission of crime. “Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.” The design of the following remarks, is to notice some of the duties which are requisite to the fulfilling of the law; mention several causes which hinder the performance of these duties, and show the importance of Christians performing them.

That part of the divine law which contains the duties men owe to one another in society, and which is comprised in these words, “Thou shalt love thy neighbor as thyself,” requires,

I. A disposition and earnest endeavors to live peaceably with all men.

II. A benevolent and charitable behavior to one another.

III. Honesty and justice in all our dealings with each other.

I. A disposition and earnest endeavors to live peaceably with all men. The commands of God are all spiritual and exceeding broad. The prohibition of the divine law, “Thou shalt not kill,” requires a renovation of the will, a temper and disposition conformed to the precepts of the Gospel, and a victory over the sinful passions. “They

hat are Christ's have crucified the flesh with the affections and lusts." "There is therefore, no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

True Christians have the spirit of Christ, are children of the Prince of Peace, and heirs of that kingdom which "is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." They exercise humility, forbearance, discretion, forgiveness, justice and good will to men; virtues and graces which effectually secure peace. Contention is the offspring of pride, ambition, and revenge. "Only by pride comes contention." It is the duty of Christians not only to preserve a peaceable temper themselves, but to use their influence for the promotion of peace among their fellow men. The precepts of the Gospel, which enjoin peace, are very numerous. "If it be possible, as much as lieth in you, live peaceably with all men." "Be at peace among yourselves." "Follow peace with all men, and holiness, without which no man shall see the Lord."

II. A benevolent and charitable disposition towards one another. The divine law requires, not only a performance of strict justice to all men, but a sincere desire, and earnest and constant endeavors to promote their temporal and everlasting good. It enjoins relief of the poor and needy, mutual kindness and civility, and a proper regard to the rights of others. Many, who regard only their own profit in all their engagements with the poor, think themselves very charitable, because they contribute a trifle to their temporal relief in circumstances of extreme want and distress. But to conduct favorably towards them at all times, undoubtedly affords much better evidence of Christian charity. "And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner, that he may live with thee." "Take thou no usury of him, or increase; but fear thy God, that thy brother may live with thee." Charity respects not only the property, but the good name and reputation of our neighbor. The possessors of it refrain from slander themselves, and discountenance it in others; are affable and condescending, unwilling to give pain to any, are frank and unsuspecting in their behavior, put a candid construction on the words and actions of others; and manifest a hospitable, sympathizing and compassionate disposition to one another."

III. Honesty and justice in all our dealings with each other. The exercise of these virtues implies sincerity, uprightness, and a strict regard to truth in all our intercourse with mankind. Honesty and justice require a regard to the reputation and property of our neighbor, a willingness to yield to every one all those rights, both natural and acquired, which belong to him, a disposition to render honour and respect to superiors, the performance of our promises, the payment of all our debts to the full amount; and that we do to all men, as we would they should do to us.

The causes which hinder the performance of these duties are,

1. Want of love to God, and inadequate and erroneous opinions of the requirements, extent and spiritual nature of the divine law. Unless our opinions and practices accord with the precepts of the Gospel—un-

less all our intercourse with each other be regulated by the divine rule, "All things whatsoever ye would that men should do to you, do ye even so to them," we can never discharge all the duties which we owe to our neighbor. The opinion, that it is not unlawful to follow the maxims of the world and the unscriptural example of superiors, leads many professed Christians to deal with their neighbor contrary to the law of love; and not to doubt of their performing all their duties to others, so long as they retain a regular standing in the church, and refrain from such gross acts of immorality as are cognizable by the civil law. "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same things." "Brethren, be followers together of me, and mark them which walk so, as ye have us for ensamples." "Whosoever therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

2. Worldly prosperity, and an inordinate love of the riches, honors, or pleasures of the world. The disposition, the relish, and many times the ability for the exercise of Christian and social virtues, diminish in proportion to the ascendancy which carnal affections obtain over the mind. All those passages of Scripture which enjoin spiritual mindedness, living above the world, and mortifying the deeds of the body, must be observed by all those who would love their neighbor as themselves.

The constitution of man, and the limits of his faculties, render the exercise of opposite dispositions and affections at the same time impossible. "Ye cannot serve God and mammon." They whose hearts are supremely attached to the world, devote all their time and talents to the gratification of their passions. If the passion be for wealth, selfishness will predominate, duty give place to private interest, and conscience connive at those principles, however unscriptural, which are most favorable to the acquisition of it.

There are various ways in which, "they that will be rich," are tempted to deviate from the path of duty. The great plans contrived by worldly men for the advancement of their temporal interests, occasion them to covet the wealth of others, to be hard, disobliging, and unrighteous in their dealings, unmerciful and oppressive to the poor, backward, and sometimes deficient in the payment of their honest debts; not disposed, and in their own opinion not able, to patronize benevolent and charitable undertakings; void of benevolent affections, and utterly disqualified for the exercise of Christian virtues and graces. Affluence often produces pride, insolence, and covetousness; and worldliness is always attended with those distracting cares which banish all serious thoughts and reflections from the mind, and occasions a neglect of the eternal interests of the soul. "They that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." "The love of money is the root of all evil." How hardly shall they that have riches enter into the kingdom of God!

Nothing more disqualifies persons for rendering to all their dues, than a love of the honors and pleasures of the world. Prodigality

and an indulgence in sensual pleasures, are as great enemies to virtue as covetousness. They whose hearts are attached to the favorite pursuits of the gay and thoughtless, have no taste for spiritual objects; nor disposition to practice self-denial for the sake of promoting their own spiritual good, and that of others; the affections being selfish, all their means of doing good are employed in sensual gratification.

I. The importance of performing these duties is apparent, from the natural and moral obligations by which men are bound to love their neighbor as themselves. They are all descended from one common origin, are created in the image of God, and alike the objects of his care and protection. "The Lord is good to all; and his tender mercies are over all his works." "He maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." An external obedience to the commands of the first table of the moral law, affords no sufficient evidence of love to God, without a performance of all the duties which we owe to our neighbor; because the latter requires greater self-denial, and is more contrary to the corrupt propensities of human nature than the former. "If a man say I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" "And this commandment have we from him, That he who loveth God love his brother also."

[*To be continued.*]

For the Panoplist.

EXTRACTS OF A LETTER FROM A FATHER TO HIS SON, ON THE
DUTY OF FAMILY PRAYER.

DEAR SON,

You mentioned in your last, some uncertainty respecting the time when family prayer ought to be attended; whether in the morning, evening, or both. I will submit a few thoughts to you on this subject. And for the sake of method will first attend to the voice of reason on this point; second, to Revelation; and third, make some miscellaneous remarks.

I. "Observation teaches that there is a moral defect in man; that he is not naturally what his own reason and conscience tell him he ought to be. This is so obvious that a child may discover it; this I remember you noticed when a child, seven or eight years of age, and asked me why it was so? For an answer to this, and an explanation of its causes, we are wholly indebted to the sacred Word; but that we are in opposition to the divine sovereignty, estranged from God, and ignorant of his true character, must be admitted a fact. Now what would reason dictate as proper to be done in this case? Did not Job's friends follow the suggestions of reason, in advising him to acquaint himself with God and be at peace? Do we even become acquainted with any person, without some mode of communication with him? The more frequent this correspondence, the stronger is the probability that we shall soon obtain our object. If the person with whom we seek acquaintance be our superior, and this acquaintance is altogether for our benefit, should we not consider ourselves under great obligations to him, to point out the method of communication between us? This ob-

ligation would increase, in proportion to the dignity and authority of the person with whom we sought this acquaintance. How deeply then are we indebted to the great Sovereign of the universe, for designing and executing a plan for our becoming acquainted with, and reconciled to himself! He hath appointed means for us to use in order to form this necessary acquaintance, and is it not reasonable for us to use these means? Rather, is it not most unreasonable and ungrateful to neglect them while in our power? And what means so proper as the word of God and prayer? In his word he speaks to us, and in prayer we speak to him; this is correspondence; this is communion, if done in the spirit of piety and true devotion! Is it not a fair conclusion, that the more frequent these interviews, the sooner the acquaintance will be formed; and the more free and familiar such intercourse, the stronger the ties of friendship thence resulting? Can twice a day then be too often? Is not morning; before we are engaged in worldly affairs, a suitable season? and at evening, when we have completed our daily labors and concerns, should we not have an interview with our best friend? Especially, when we consider, that "in him we live, move, and have our being," and on him depend for life and all its comforts, does it not appear proper to seek his blessing in the morning for the day, and his protection at evening, for the night, and to give thanks for his daily and nightly mercies, besides all special occasions. What less than this would reason dictate? It seems then that reason would point out the morning and evening sacrifice. So do the Scriptures, for we would observe,

II. "That the word of God is not silent on this subject. Though Moses gave but a very brief history of the times before he lived, yet, even in that short history we are not left without some hints of the evening devotion of God's people; but these are mentioned only occasionally, in narrating other events; such in particular, as the condition in which Isaac was found, when Abraham's servant was returning with Rebecca; who was at evening, at the end of his last day's journey, when he found Isaac in the field, meditating, (or praying, as in the margin,) which would have been the case as likely in the morning. But God himself gave particular direction to his people by the hand of Moses. He established the morning and evening burnt-offering; a lamb without blemish. This being a type of Christ, and the worship under the Christian dispensation, points to the fire of divine love, which every Christian, in the exercise of the suitable temper and graces, offers to God every morning and evening, while he by faith remembers the "Lamb of God that taketh away the sin of the world," and makes mention of his righteousness, and of that only, as the ground of his own hope of pardon and acceptance with God.

"The prophet Ezekiel, xlvi, 13, mentions the morning only to offer the lamb,—"every morning;" as though looking forward to our day, he saw professed Christians neglecting morning and evening devotions, through the multiplicity of their worldly cares, and contenting themselves with prayer in the evening only; he reminds them of the morning burnt offering; not a cold, lifeless, languid devotion, but the fire of divine love must burn! Not on the Lord's day only, when they have more leisure, but every morning. Thus we have Isaac's example for

the evening, the command of God by Ezekiel for the morning, and by Moses for both. But this is not all, we have David's resolution in Ps. lv, 17; and Daniel's example, Dan. vi, 10, for three times a day! which every Christian imitates in a measure, who prays in his family morning and evening, and pays his devout acknowledgments to God at his table every noon.

III. "But some think the New Testament is our only guide in all matters of faith and practice, not properly considering that the writers of the New Testament were Jews, born and educated under the Jewish economy, having no other Scripture than the Old Testament; and that the Gentile believers were grafted into the same stock, built on the same foundation, changing only the typical ceremonies in divine worship, for a practice more pure and spiritual, not encumbered with types and shadows of things to come; because the Antitype having made his appearance, the types must, of course, be useless. The times and seasons which were not in themselves typical, therefore, suffered no alteration, but only the typical forms were laid aside. Thus the morning and evening worship of God would continue, but only the mode of worship be changed. The sacrifice of the lamb might be omitted, being only the type of the great Sacrifice, the Lamb of God, who has long since offered himself once for all; but the prayers that accompanied these sacrifices must be continued morning and evening "as aforesaid," there being always the same occasion for prayer, while men continue in a probationary state. If it be asked, whether prayers were offered up to God with the morning and evening oblation, look at Daniel's prayer, recorded ix, 21, where we read of the angel Gabriel coming to him "while he was yet praying," about the time of the evening oblation, and in the New Testament we find the continuance of this practice, as in the instance of Peter and John going up to the temple at the hour of prayer, which was the ninth hour, or the time of offering the evening oblation. The scarcity of the copies of the Scriptures may be assigned as a reason for the families of the Jews assembling in the temple, and in their synagogues, where alone the Scriptures were found, to offer their morning and evening oblations. But we having the word of God in every house, "have no such lengths to go" to obtain a place for devotion. And having the example of our blessed Lord for morning and evening prayers with his family, (or disciples,) and his gracious promised presence, where two or three are met in his name; and his word, that where two or three shall agree, as touching any thing they shall ask in his name, it shall be done for them, &c. Shall not this combination of commands and promises of God, the examples of the most eminent saints, and the Savior himself, be a sufficient warrant and encouragement to the worship of God in our families every morning and evening?"

For the Panoplist.

USES AND INFLUENCE OF PROPERTY.

THAT passion for wealth pronounced the root of all evil, in its ascendancy over the minds of men, like other mental habits, acquires different degrees of strength by gratification. No extraordinary sagacity

is required to discern the process by which an avaricious disposition is increased, till the property, which was first desired as the means of placing the necessaries of life within reach of its possessor, becomes eventually the sole object of pursuit; and after losing sight of those designs, which originally suggested his measures, and prompted their execution, he continues the chase with a celerity proportioned to his distance from the goal whence he took his departure. Among the examples of the wrong propensities of our nature, which multiply at every step as we advance in the knowledge of mankind, a signal one is presented in the fact, that genuine liberality should diminish as the means for its exercise increase; that a diminutive soul should daily grow narrower, while the fortune continues to amplify.

It is not intended that such pursuits necessarily contract the intellect, or are incompatible with its improvement; but we appeal from individual exceptions to general experience, to decide whether the position does not rest on ground which cannot be shaken. It is not, however, to be questioned, that the desire of distinction has, in this as in other instances, unfolded talents, which might otherwise forever have remained unknown to their possessor and the world; talents, that after receiving various degrees of improvement, have subsequently been directed to a nobler channel, and have both honored and defended a better cause.

In reflecting on some of the methods of discipline instituted by an all-wise Providence for meliorating the condition of a fallen world, it has often afforded me satisfaction to contemplate the grandeur of that process, whose operations are performed in silence, unknown to the surrounding multitude, and unnoticed even by the actors themselves. While noticing some of the schemes of individuals, and many of the more systematic arrangements of nations, which are planned and executed in the bitterest hostility to the government of God, it is indeed a consoling reflection, that the enormous mass of human misery shall, in some approaching season, awaken the uncontrollable energies of a compassionate Power, to whom the magnitude of that misery presents no obstacle to its removal; that the very means, which for many centuries have been employed in assaulting his institutions, violating his commands, and insulting his majesty, in heaping reproach on his servants, and spreading unmeasured desolation among his works, shall eventually change their direction; in the appointed time, shall be made to abandon the temper and attitude of enemies, and join themselves to that cause, to which is promised the unexampled triumph of witnessing every effort of its opposers swell the tide of its glory.

Seen in this aspect, the large fortunes, which sometimes fall into the hands of unprincipled men, should not excite such gloomy apprehensions in the benevolent mind, as are often indulged. True, it is a terrible judgment by which the Supreme Ruler visits the votaries of a remorseless ambition, when he suffers them to be lulled in the lap of luxury, and pours the gifts of his bounty into their treasures till they overflow. Such indulgences are, to an evil heart, truly dispensations of wrath. And while noticing their effects on the child of affluence, the crimes they enable him to perpetrate, and the wretchedness they furnish

the means of spreading around him, the compassionate mind, which feels for other's woes but forgets its own, may well be afflicted.

When the eye of faith glances at the future destinies of the impenitent, well may the Christian weep in anticipation of the ineffable miseries of those pampered sons of indulgence, whose god has been gold; whose only altar of worship is sensual gratification; and who are dreaming themselves into the belief, that they are fair candidates for a heaven of purity, while rancorously opposing the laws of that Sovereign, by whose mercy it is revealed.

But these evils ought not exclusively to occupy the mind in the season of exertion. For comfortable reflections on a subject productive of so much painful feeling, the eye must be withdrawn from vice and its attendant calamities, and perhaps from all present example, to repose on the milder beauties presented in the landscape drawn by hope. It cannot for a moment be doubted, that so powerful an instrument as wealth, an instrument capable of putting in motion the "moral machinery" of the world, was bestowed for a most signal purpose. None who have seen the objects it has accomplished, need be told how much can be effected by that man, who can bring the productions of every clime to his feet; who can purchase the labors, control the actions, and extort the homage of his fellow-men with almost as much facility, as if he were a being of a superior order. Instead of Bacon's maxim, "Knowledge is power," by substituting a shorter word instead of *knowledge*, one would express a sentiment equally universal in its application. The noble institutions of benevolence, reared and supported by a small number of men, present some feeble illustration of the grand results to be expected, when the principles of Christianity shall have so far prevailed, as to constitute the prominent features of a state or an empire.

It is not made a question that the physical wants necessarily claim the first attention. Those who have observed how very slowly human society advances, and how long the intellectual faculties are suffered to sleep, after the reasonable demands of animal appetite are supplied, will not be surprised, that so selfish a being should need a strong impulse to engage his philanthropy to seek the moral improvement of others, when he is found so backward in attempting his own. Before this can be done, he must have been so far instructed in the principles of his nature, as to know, and so fully convinced as to feel, that a material substance, created for the service of an imperishable mind, should not be permitted to usurp the dominion over that better part, which it was intended to serve. He must clearly understand that all the enjoyments which deserve the name, are intimately connected with a due subordination of matter to mind; that a being in a state of discipline is not so much to expect pleasure, as to seek improvement. In fine, that the immortal soul, in a world so miserably destitute of substantial happiness, should not seek its food among those atoms of dust in which the body will soon slumber.

The sources whence he learns the dignity of his nature, and his destination to an hereafter, in which will be rendered impartial retribution, always demand his serious attention. In proportion to the firmness of his own belief of those truths which teach the grandeur of his destiny,

would be supposed his eagerness to impart them to others. Such, however, does not seem to have been the fact. Let it not be supposed that I shall attempt even to enumerate the causes which have retarded the spread of the Gospel during eighteen centuries, arising from the hostility of its avowed enemies. A catalogue of these would swell to a size beyond the limits of this paper.

Although the exposure of faults be always an invidious task, still, as those are not prepared to reform, who do not know their defects, it is our belief, that the professors of Christianity must be taught to see and abhor their former indolence, before they can make those invincible efforts necessary to the conversion of a world. Already are discovered some symptoms of awaking from a slumber of many ages; and those few who are most aroused, now wonder not only that they have slept so long, but why others cannot be persuaded to rise with them to the indefatigable labors of evangelizing the nations. If it be a mortifying fact, nevertheless, it must not be denied, that very few people look beyond their immediate connexions, or travel a single step out of the beaten path of ordinary duties. Of these, if they can pacify the one, and persuade themselves that they have performed the other, seldom is a look or a thought glanced any further. It is not made a question, whether these demand the earliest attention, but that they have not an exclusive claim to all the care, all the property, and the whole heart, of one who pretends to believe that the kingdoms of this world shall become the kingdom of our Lord, I do not think it necessary to attempt to prove.

But, perhaps, the evil to be remedied consists not so much in a refusal, or unwillingness to perform a well known duty, as in a negligence in obtaining information respecting it. This is indeed too obvious to need any labor to establish its truth. Let this single inquiry be made; are there not at this moment, in our own country, thousands of professors of Christianity contentedly ignorant of all the transactions of the religious institutions of the world, and of the efforts of Christians to propagate the knowledge of the Sacred Oracles? Are they not almost as profoundly ignorant on this subject, as if there were no publications whence intelligence could be received? Ask some of these people for their opinion or their assistance, in any projected scheme for meliorating the condition of human society, and for their aid to some of the measures in operation for this purpose, and they stare and wonder what you mean. Tell them of the condition of that immense majority of mankind who are destitute of the Word of God, and they think your description the result of a disordered imagination. Request them to procure and read some publication on these subjects, that they may learn from facts to judge of their obligations and their duty, and you are told at once, that they "cannot afford to pay the expense." Z. Y.

REVIEW.

CVII. A Geographical Dictionary, or Universal Gazetteer; ancient and modern. In two volumes. By J. E. Worcester. Andover: Flagg & Gould. 1817.

IT is a matter of no small difficulty to succeed well, in a species of writing so common, as that which the title just cited presents to view.

In the first place, one is always sure to have many competitors, either upon a larger or smaller scale; among whom, if his work is really valuable, will be not a few, who will borrow from him, without giving him any credit for what they take. Then a man may spend years of laborious study, in collecting, digesting, and rendering correct, accounts of places, and countries, which had previously been inaccurately described, and after all, find himself rewarded with but a slender patronage and a scanty fame. A poetic genius, who can adorn a worthless fiction with all the colors that enchant the fancy and fire the imagination, may, now a days, acquire more celebrity by the labors of a week, or a day, than a modest, unambitious man, who labors for years on a work of extensive public utility. Add to all this, that the writers of Gazetteers have been so numerous, heretofore, that the public are almost prepared to call in question, the expediency of another work of this nature.

In view of such considerations, we feel that it required more than an ordinary share of resolution and perseverance, on the part of Mr. W., to engage in so extensive and costly a work as the present.

Without saying a word to detract from the merit and usefulness of former Gazetteers, in this country and in Europe, (and it would be unjust, as well as unnecessary to do this,) we are fully of opinion, that a work like the present was needed. The latest and best Gazetteers in England and America, leave a multitude of places undescribed, or very partially described, which have, in the series of events, become very interesting to us. To collect materials for the description of these, needed time, patient industry, perseverance, a habit of selecting the most interesting topics in description, and a clear mode of exhibiting them; and we are of the opinion that Mr. W. has united these requisites in the composition of his work. We know that he has labored long and most diligently upon it, and that he has had access to the best sources of information, which this country can furnish.

In our apprehension, the preference of this Gazetteer, over former works of the same nature, consists in six particulars. First; it is far more complete in the list of places, than any former Gazetteer. The most copious of all the former ones is Crutwell's, published in 4 vols. octavo, in England, and bearing an enormous price. On comparing Mr. W.'s work with this, it is found, that, so near as can be ascertained, there are about *thirty thousand* more articles in it, than in Crutwell's. This fact alone, if the Gazetteer be no more than tolerably put together, would give the work a most decided preference, for use, over Crutwell, the most copious of all the former writers in this department.

Secondly; Mr. W.'s work before us, is the proper medium between too much diffuseness and too much brevity. The reader of Crutwell will not unfrequently wish the author had possessed a better talent for method and condensing his materials. Besides; the work is so voluminous as to be very inconvenient for common use, and the expense of it is a decisive objection to its general use. On the other hand, had Mr. W. made but one volume of his work, his account of places must have been a mere dry skeleton, without the power of creating interest, or affording satisfaction. He must also have excluded a multitude of places which are now inserted. The author has selected the best medium between the two extremes. Every person, indeed, may not be satisfied with his brevity, in all cases, and may now and

then wish for a more minute account of a place, which is peculiarly interesting to him. But then such readers ought to reflect, that Geographies and Gazetteers are not the same thing, nor intended to fill exactly the same place in the department of the sciences. To a system of universal geography we look for the description of many things, which find no place in a gazetteer, or ought to find none. The compiler of a gazetteer ought to aim only at selecting what is most useful and interesting. Detail should be left to the traveller, or the geographer; otherwise a gazetteer must swell to a size which would render it useless, both from its expense and its inconvenience. There is, no doubt, a small class in the community, who will require a more copious detail than the gazetteer in question affords. There is another class for whom this work embraces a great deal too much; but both of these classes constitute the minority of readers; and the author has adapted his work to the most general use.

Thirdly; the work before us is furnished with an Appendix of very useful and interesting matter, such as other gazetteers do not exhibit. The first table in it exhibits the population at one view, of all the cities in Europe, that have more than 100,000 inhabitants; then of those whose number exceeds 50,000, and 10,000. Then follow similar tables of America, Asia, and Africa. To these is subjoined a table exhibiting the various height of mountains on both continents, which is followed by an account of the length of rivers. Next we have an account, much needed and very interesting to the scholar, of all the universities and larger libraries in Europe. The whole is concluded by a table of the population of all the different countries on the globe, as calculated by the most celebrated geographers. Tables like these do not, indeed, make a great show in a book; but they add very greatly to its value; they give the best view of comparative geography which can be presented, and afford the most ready means of ascertaining the relative strength, literature, &c. of different countries. The labor of compiling them, with any tolerable degree of accuracy, is indeed very great; but we are so well persuaded of their being useful and acceptable, that we would recommend to Mr. W. to increase their number, should his work come, as we trust it will, in the course of a few years, to a second edition; and to exhibit such articles as the square miles in each country, the latitude and longitude, the capital towns, the principal productions, the number of war-ships and merchant-vessels, the military strength, &c. &c.; all of which, being combined into a table-view, will subserve excellently the purposes of comparative geography. We should be particularly pleased, if his table of universities could, by any pains, be made to exhibit the number of colleges, professors, and students in each, with some account of their funds and libraries.

Fourthly; the plan of uniting ancient and sacred geography, so far as the nature of the work would allow, is an improvement upon the method of former gazetteers, which will be grateful to every student of sacred or profane history.

Fifthly; the account of the United States, and of America generally, is far more complete than any which we have hitherto had. This may be attributed to the more ample means which Mr. W. has possessed, than those of his predecessors. It ought not to be forgotten, and will not be, that American geography owes its rise and its improvement,

principally to the labors of one man, whose works have long since received the general approbation of the public.

Sixthly. The gazetteer before us has a decided preference over all others in point of type-work and paper. It is, indeed, a kind of book, which it is very difficult to print so as to look neatly, because there are so many numerals, abridgments, and breaks in the page. We feel a pleasure as Americans, in being able to challenge any production of the English press, of the same nature, to bear comparison with this. The price may seem high for octavo volumes; but if the size of the volumes and the pages, with the size of the type, and the beauty of the execution be taken into the account, few books come into the market at a cheaper rate.

That the author of this work has, in no instance, committed any oversight, would be a proposition so extravagant, as to meet with universal incredulity. We presume he is very far from making any such claim. How is it possible that error should not creep into a book of this nature, when there are thousands of errors in the sources from which it must necessarily be drawn? Doubtless, every intelligent traveller may find some inaccuracies in this, and every other book of the kind. But the author is not therefore to be taxed with negligence. If he has drawn from the best sources of information, and stated the results with care and impartiality, it is all which we can reasonably expect, and all that we ought to demand.

We have no doubt, that where errors are discovered, the author will receive a correction of them with grateful acknowledgments.

Mr. W. professes to have made Crutwell the basis of his work. But then this must be understood with great abatements. Thirty thousand articles his work contains, which Crutwell has not even named. All the articles respecting this country are elaborated anew, without reference to any other gazetteer; and of the important articles in Crutwell, there is in general almost an entire transformation. Let the reader compare, for instance, the articles England, France, London, Paris, Edinburgh, Jerusalem, Rome, Oxford, Cambridge, (in Eng.) in the two Gazetteers, and judge for himself how far Crutwell serves as the basis of the present work, in the more important articles. We have found but a single paragraph in the whole of these that is transcribed from Crutwell, and that is a short one, under the article Edinburgh.

The smaller articles that are unimportant are pretty nearly transcribed, with the exception that they are more briefly represented.

We cannot omit noticing also, that the population is much more extensively, and we believe more accurately given in the present work, than in Crutwell.

As Mr. W. has given himself wholly to this work for a considerable time past, and has executed it with so much labor and neatness, we indulge the hope that he will find that patronage which his labors deserve, and that encouragement which will enable him to proceed, by and by, to a second edition, with renewed efforts and hopes. We understand, that he has issued a proposal for a particular Gazetteer of the United States, which is a desideratum in the literature of this country, and which, we hope and trust, he will spare no pains to render the most particular and interesting account of this nature, that has yet been given to the public.

TEMPERATURE AT BOMBAY AND BOSTON.

WE observed, in a preceding number, that the missionaries at Bombay have transmitted an account of the state of the atmosphere, as exhibited by the Thermometer and Barometer kept at the Literary Rooms in that city. The Barometer in the course of July 1816, varied from 29.64 to 29.89. The register of the Thermometer for that month is inserted below, for the sake of comparing it with a similar register kept in the immediate vicinity of Boston. The hours of observation, it will be seen, are different; and the Sabbaths are entirely omitted.

BOMBAY.

BOSTON.

1816.	July.	10 AM.	1 PM.	4 PM.		Sun rise.	2 PM.	10 PM.
	Date.	Deg.	Deg.	Deg.	Date.			
	1	82½	81½	82	1	52	63	59
	2	83	84	83	2	54	74	66
	3	82½	80½	81	3	60	74	68
	4	78	79	79	4	60	66	64
	5	80½	81½	81½	5	58	74	66
Sunday.	6	80	80½	80½	6	64	70	60
	7				7			
	8	81½	82½	82	8	53	67	60
	9	79	81	81	9	50	65	60
	10	79	80½	81	10	56	77	66
	11	79½	81	81½	11	60	77	63
	12	77½	79½	80	12	58	68	60
Sunday.	13	77	78½	78	13	58	63	58
	14				14			
	15	79½	79½	80	15	60	75	70
	16	80	80½	80½	16	64	80	71
	17	80	81	81	17	68	80	58
	18	79½	80½	80½	18	56	73	60
	19	79½	79	78½	19	58	80	76
Sunday.	20	77	77½	78½	20	62	83	70
	21				21			
	22	78	78½	79	22	62	70	65
	23	80	80	80	23	62	68	62
	24	78	79	80	24	62	80	69
	25	79	79½	78½	25	58	72	61
	26	79	80½	80	26	58	76	66
Sunday.	27	80	80	81	27	63	72	64
	28				28			
	29	80	80½	80½	29	58	64	58
	30	78½	78	79	30	56	63	58
	31	79	81	82	31	56	66	60

General average of heat at Bombay, 80.012.

Greatest heat, at noon of the 2d, 84°

Least heat, on mornings of 13th & 20th 77°

Range of the Thermometer, 7°

General average of heat at Boston, 64°.74.

Greatest heat, noon of 20th, 83°

Least heat, morning of 1st, 52°

Range of the Thermometer, 31°

NEW WORKS.

The Scriptures liable to be wrested to men's own destruction, and an instance of this found in the writings of Elias Smith. A Discourse, the substance of which was delivered before the congregational society in Berkley, Dec. 1816. By Thomas Andros, A. M. Taunton, Mass. A. Danforth. 1817. pp. 30.

Blessedness of those who shall ascend to glory without dying. A Sermon delivered before the Hampshire Missionary Society, at their annual meeting in Northampton, Aug. 21, 1817. By Samuel Whitman, A. M. Goshen. Northampton: Ephraim Whitman. 1817. pp. 40.

A Sermon preached 6th November, 1817, in Chauncy-Place, Boston, before the society for propagating the Gospel among the Indians and others in North America. By John Foster, D. D. Minister of Brighton. Cambridge: Milliard and Metcalf. 1817. pp. 44.

Memoirs of the life and writings of the Rev. Claudius Buchanan, D. D. late vice-provost of the college of Fort William in Bengal. By the Rev. Hugh Pearson, M. A. of St. John's College, Oxford. Philadelphia: Benjamin and Thomas Kite. 1817. pp. 537.

Constitution of the Herkimer Bible Society, adopted May 5th, 1817. Herkimer: Edward P. Seymour. 1817. pp. 7.

Report of the General Missionary Society of young people in the Western District. Utica: William Williams. 1817. pp. 24.

A Discourse at a public meeting of the singers in the North parish in Wrentham, 13th May, 1817. Published at their request. By Thomas Williams, pastor of the church in Foxborough. Dedham: Abel D. Alleyne. 1817. pp. 33.

The blessedness of those who die in the Lord. A Sermon, delivered in Richmond, Mass. June 10, 1817, at the funeral of the Rev. David Perry, who died June 7, 1817, aged 71 years. With an appendix, giving some account of the happy state of his mind in the near view of death. By Alvan Hyde, D. D. pastor of the church in Lee, Mass. Published at the request of the mourners. Newburgh, N. Y.: U. C. Lewis. July. 1817.

Nothing too precious for Christ. A Sermon delivered at Norridgewock, June 25, 1817; before the Maine Missionary Society, at their tenth annual meeting. By John W. Ellingwood, pastor of the north church in Bath. Hallowell: N. Cheever. 1817. pp. 40.

Letters on the education of children, and on marriage. By the Rev. John Witherspoon, D. D. L. D. President of Princeton College, N. J. Andover: Flagg & Gould. 1817. pp. 81.

Description of the picture, Christ healing the sick in the temple; painted by Benjamin West, Esq. President of the Royal Academy, and presented by the author to the Pennsylvania Hospital. Philadelphia: James Webster. 1817. pp. 15.

An Essay on the historical sense of the New Testament. By Gottlob Christian Storr, late Doctor of Divinity and Professor of Theology in the university of Tubingen. Translated from the Latin. Boston: Wells & Lilly. 1817. pp. 92.

The close communion of the Baptists contrary to the word of God. Dedham: Abel D. Alleyne. 1817. pp. 12.

OBITUARY.

[Most of the following obituary notices were received and intended for insertion in former numbers, but were unavoidably excluded by other articles of which the immediate publication was indispensable. We hope this circumstance, and the consideration that the records of departed worth do not, like the fugitive news of the passing day, lose their value nor their interest, by appearing a few days later, will be a sufficient apology to our correspondents for a delay which was beyond our power to remedy.]

DIED, at Worthington, (Mass.) July 25, MRS. ABIGAIL WILBUR, relict of Mr. Jedidiah Wilbur in the 74th year of her age. She was born and educated in a pious family. She became hopefully pious herself and made a public profession of religion, before attaining her eighteenth year. Possessing a tenacious memory, she retained in her latest years a distinct recollection of many texts of Scripture from which interesting discourses had been heard in her youth. Through life the institutions and ordinances of religion were peculiarly dear to her.

As a child she was dutiful, as a companion, amiable, discreet and affectionate. In the relation of a mother, she was indulgent without caprice, and ever attentive to the best good of her children. They have abundant cause of gratitude to God for the many judicious, affectionate, and pious instructions which she communicated to them from infancy to manhood. Possessing a good understanding, her example enforced her precepts; and her fervent prayers no doubt had a connexion with the effusion of the Holy Spirit on her offspring. In the estimation of those who best knew her, she was a consistent, engaged, and exemplary christian.

She was a firm believer in the divinity of her Savior, and often expressed much grief that any, calling themselves Christians, should attempt to strip him of that glory which he had with the Father before the world was. She felt that fallen man needed a Mediator who could without robbery claim equality with God. All her own hopes of salvation were suspended on the mere mercy of God through the mediation of a Redeemer.

Few persons converse so frequently, and apparently with so much delight on religious subjects, as she did.

Yet she spoke with diffidence respecting her own hope, in language like this. "I trust that God has begun a good work in me, and will perform it until the day of Jesus Christ. I desire to love Christ more than all things else, and hope I do. Yet I often weep that I love him no more, and am no more like him."

More than 30 years previous to her death she was deprived of health. Her diseases broke down her constitution, and produced frequent seasons of severe pain and great debility, which she ever endured with an eminent degree of patience, apparently resulting from true resignation to the divine will. Though she was often doubting and trembling respecting her hope, previous to her last sickness, God was pleased to grant her grace for a dying hour. Her evidences of an interest in the merits of Christ appeared clear to herself. Her hope was firm and fastened on things beyond the veil of mortality. Equally free from stupidity and enthusiastical raptures, she seemed willing to wait all her appointed time till her change should come; but choosing rather to be absent from the body and present with the Lord. As her illness was lingering, she sometimes expressed her reluctance to have the prayers of friends for her longer continuance in the body.

Portions of Scripture treasured in memory furnished her with much of the language which she used to counsel and exhort others, and to express her own sentiments and comforts. These were generally the most appropriate passages, and the most impressive language which could have been used. To the friends around her dying pillow, death appeared disarmed of its terrors by the manifestations of divine support. After much distress she was at length granted an easy dismission, and we hope an entrance was ministered unto her into the everlasting kingdom of our Lord and Savior, Jesus Christ. For the extension of this kingdom she cheerfully contributed, and fervently prayed. She sought to glorify her Maker through life and in death. Among the last words which she uttered were these, with which we conclude the present remarks, "Blessed are the dead, who die in the Lord."

At Concord, (N. H.) August 10, 1817, Mrs. MARY CALFE. This pious and venerable lady had nearly attained her ninety eighth year. Her life "show'd somewhat of that happier life to come." For five or six years before her decease she was confined to her bed, in consequence of a fall. Yet she continued cheerful, never uttering a complaint or murmur; but evincing a perfect contentment with the divine will. It was delightful to witness the sweet serenity of her temper, to hear her talk of heavenly things, and to behold in age and decrepitude, an object which youth and beauty might have envied. She had early chosen that good part, which was her strength and support in age.

The Rev. George Whitefield she considered her spiritual father; for his memory she retained the greatest affection and reverence. She loved to dwell on those days when his preaching excited such awakening in New England, to recount what she knew of its effect in her native town, (Exeter, N. H.) and what she believed it had been made the instrument of effecting in her own heart. Allusion to this period would recal an accuracy of recollection which had failed her on subjects more recent. Her memory also remained painfully accurate on a scene of sorrow through which she early passed; the death of her first husband, Mr. Samuel Bradley,* who was killed by the Indians, at Concord, Aug. 1746. Mrs. Bradley was afterwards married to Mr. Calfe of Chester, whom she survived nearly thirty years. These years were passed in the family of her son, the late Hon. John Bradley of Concord, who died July 5, 1815, aged 71. On the death of this beloved child, Mrs. Calfe strikingly exemplified the Christian. She became a consoler to the afflicted family, and not only her faith and hope, but her mental powers, appeared to brighten on the trying occasion.

Before her confinement she had been accustomed to read a great deal, and for some time without glasses; but afterwards she was never able to read much, and the last year not any. Her sense of hearing had likewise failed, so that she could understand little, if any thing, from the reading of others. But, while wisdom was thus shut out, she was happy in having a mind richly stored from the word of God. This Holy Book had been her delight. It "taught her how to die," and how to live reconciled to every dispensation from the hand of her heavenly Father. Her intimate acquaintance with the sacred volume was discoverable in her conversation. Highly edifying were her observations on religious subjects, while "the darkened eye, the withered face, and hoary hair," gave to them an additional interest. This good woman loved the Sabbath, and to worship God in public; she rejoiced in the revival of religion, and in the extended knowledge of the Gospel to the destitute.

One week before her death, her nurse being dangerously sick, she gave her much pious counsel; besought her to renounce all self-righteousness, saying "we have no righteousness of our own, we are all sinners, but the righteousness of Christ is sufficient." Him she recommended to others, Him alone she trusted, not her own merit.—The word of God was her meditation all the day. She often repeated from John, (a book much in her mind) "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, that where I am there ye may be also." Her nurse, who had attended her for more than twenty years, said she often heard her voice in the silence of night repeating passages of Scripture, and engaged in prayer.

Her last illness was of only two or three days continuance. She could not converse, but evidence was not then wanting of her preparation for eternity. On Sabbath day, (10th of noon,) she gently fell asleep in Jesus."

* His brother, Jonathan Bradley, and three other men, Peters, Lovekin, and Bean, were killed at the same time. (Stickney and Roberts, were taken captive.)

Since the above was written, died, August 15, Mrs. HARRIET BRADLEY, aged 66, relict of the late *Hon John Bradley*. The tears of friendship—the tears of the poor speak, her eulogy. Long will affection dwell on her virtues.

At Amesbury, Mass. Sept. 8, 1817, Mrs. MIRA SAWYER, wife of the Rev. Benjamin Sawyer, and third daughter of the Rev. Abijah Wines, of Newport, N. H. in the 37th year of her age. She remembered her Creator in the days of her youth, and became hopefully pious when about fourteen years old. At the age of sixteen she made a public profession of her faith, which it is acknowledged she adorned till her death.

Her convictions of sin, and of her ill desert, were apparently very pungent and peculiarly solemn. She expressed herself in the following manner. "I have been such a vile sinner, it is astonishing that God has spared me till now. I wonder he has not cut me down, and sent me to hell long before this time. It appears to me that I am the vilest sinner upon earth. Hell appears so much the fittest place for me, should God send me there, I feel as though I could truly say, Even so, Father, for so it seemeth good in thy sight."

She embraced the doctrines of grace. She appeared to love and understand them well. It was, however, her peculiar pleasure to dwell on the doctrine of salvation by Christ. It was to her a delightful consideration, that we are dependant on such a Savior for eternal life.

Her love to God and her Savior never failed, but seemed to glow with peculiar ardor in her last sickness. Her own language to her husband, one morning as he entered her chamber, before her disease was considered alarming, was, "O my dear friend, what views of God and Christ I have had the last night; and what ardent love to the Savior I have felt! It appears to me that I never had such glorious prospects, and such heavenly joy and comfort before. Religion is all!" Such was the temper of mind she exhibited in life and at death. She endured the distress of a fatal disease with great patience, and cheerful resignation to the divine will.

So far, the writer of this sketch has depended much on information received from the friends of Mrs. Sawyer. He would now express an opinion formed from his own observation, and mention some traits of character, which endeared her to the people of the parish, to all her friends, but especially to Gospel ministers.

She was remarkably frank in her conversation, though modest and benevolent. She was active, and very attentive to all in her house, and always made her friends welcome and happy. She possessed a discriminating mind, was discreet, governed well in her family, and managed her domestic concerns with more than ordinary skill. When she did not take a part, she listened with peculiar attention to religious conversation; rejoiced in the prosperity of the church, and felt a lively interest in the various means now in use to extend the Redeemer's kingdom. She was well adapted to her station, calculated to bless society, and especially to comfort and assist her husband in the arduous duties of his sacred office. In a word, she appeared to possess the qualities of a good wife, good mother, friend to the human family, and a real disciple of the Divine Redeemer. And should not these things be told of such a dear woman "for a memorial of her?" The departure of friends should always animate the diligence, and improve the watchfulness of survivors, and be received as an admonition to all; but especially to those who are just entering on the more active and important part of life, with prospects of health, comfort and usefulness. "We should always live as dying creatures, and as not knowing the time when our Lord will come.

We cannot fail to cherish the memory of those who were once dear, even after their departure from this world of sorrow. Nay, the recollection of their virtues, sheers us amidst the glooms of our earthly pilgrimage, with the hope of meeting them hereafter, when they shall belong to the society of the wise, and the virtuous, purified and glorious forever. The reflection that we shall meet all our pious friends when made free from imperfection, gives an imperishable value to their memory, and should animate us to look forward to death, not as the extinction of happiness, but as the introduction to pure and perfect felicity in the society of all we loved, and the general assembly of the first born.

When we look at our present existence, and extend not our views beyond the short period allotted to us here, we are apt to exclaim;

"We are such stuff

"As dreams are made of, and our little life

"Is rounded with a sleep."——

——"Like the baseless fabric of a vision

"The cloud-capt towers, the gorgeous palaces,

"The solemn temples, the great globe itself,

"Yes, all which it inherit, shall dissolve;

"And, like the unsubstantial pageant faded,

"Leave not a wreck behind."

But our hope in Jesus bursts through the thick glooms of the grave, and through the vista of eternity discloses beings and worlds beyond the present, and gives a glimpse of that perfection and glory, "Which mortals dream of, but which angels know."

Instead of making us grieve at the dispensations of Providence, when those who are in the midst of their usefulness are removed, such events should influence us to cultivate a more intimate acquaintance with heaven, as the final abode of all the virtuous, and the happy world where our friendship will be perpetual.

It was grief which led us to complain of the determinations of God in an event which has caused lamentation and wo; but reflection has restored the calmness of resignation to the weeping friends. The early removal of those qualified for usefulness and honor, always gives surviving friends a painful struggle, or a disposition to complain of Him who maketh darkness his pavilion. But the ways of Jehovah are always reasonable as well as just.

I have been led to this reflection, from the recent death of a young man whose hopes in the world were great, and from whom his friends anticipated all which can be expected from talents, literature, and virtue. The subject of this memoir, LUTHER BARSTOW, Esq. of Homer, New York, died at Canterbury, Con. August 12th, 1817, in the 32d year of his age. Mr. Barstow had been declining for some weeks, when he left Homer to visit his parents, hoping that a journey would be beneficial to his health. He reached the place of destination on the 19th of July, much fatigued, and nearly exhausted. So rapidly did he decline after this, that he was soon unable to visit his friends; but with an unusual calmness, he endured till the morning of August 12th, when he expired without a struggle or a groan. His parents had the satisfaction of invoking the blessing of the Father, Son, and Holy Spirit, upon his departing soul, and the melancholy pleasure of closing his dying eyes!

Mr. B. was a graduate of Brown University. While a member of that seminary he pursued science and literature with an ardor seldom equalled, and a success which all admired. Having a thorough knowledge of human nature, he was always ready to guide, correct, or stimulate the prejudices of his associates; and many now wonder with what facility he gained the ascendancy over his equals in age and standing. He excelled in the solid sciences, as well as literature. His talents as a writer are well known to those who were students at that time in college, and to those who witnessed his public exhibitions. Few young men have left the institution with more honor at Commencement, or greater respect from the faculty and students universally, than Mr. Barstow.

To the writer of this sketch he explained his feelings fully when he entered upon his professional studies. He possessed a firm belief in Christianity, and his conduct was agreeable to its dictates. It was through a want of confidence in his own Christian character, that he declined the study of theology, and turned his attention to the law. Had he been satisfied that Jesus had instamped his image upon his soul, it would have been his delight to spend and be spent for Christ and his religion. He would have been an ornament to that profession, had not this darkness prevented his entering it. As it was, he always became an advocate for religion, and made its opposers afraid or ashamed in his presence. Having completed his legal studies at the usual time, he settled in Pennsylvania. He was gaining the confidence of the people, when sickness, occasioned by that climate, almost destroyed his constitution; and he removed to the Western District of New York, where he continued until a few days before his death. In his last place of residence he was esteemed and respected by all with whom he was acquainted, and had exalted hopes of usefulness. But his life was cut off in the midst of his prospects, and we hope he now enjoys that assembly of the righteous, where sorrow and imperfection cease; that he is now free from the glooms which accompanied him in life, as it respected his Christian character, which were dissipated in the hour of death; and that his hope, which supported him in that solemn hour, and stemed to say to all present, "See how a Christian can die," was such as maketh not ashamed. Instead of complaining, we ought to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

At Andover, Dec. 15, 1815, MISS SARAH HILLS, in the 42d year of her age.

The subject of this brief memoir was born of respectable parents, Josiah and Elizabeth Hills, of Newbury, Mass. She was the youngest of eleven children. In her younger years, with ordinary advantages for improving her mind, she was devoted to the common cares and labors of domestic life. But after arriving at mature age, instead of giving herself to the vanities, or being engrossed with the business of life, she discovered an increasing thirst for knowledge, which nothing could satisfy but solid acquisitions. Her most valuable improvements began, at an age when the improvements of the female mind are generally closed. Her success in a *late education* is here recorded, as a powerful motive to others to copy the laudable example of her zeal and perseverance. The truth is, she possessed strength and activity of mind far above what is common. Her conversation, her letters, and some attempts at poetry showed what her genius, connected as it was with a very correct judgment and taste, was capable of accomplishing.

It was after she had succeeded in furnishing her mind with much useful knowledge, that she became sensible of the supreme importance of religion. For several years she was the subject of deep anxiety and distress respecting her spiritual condition. During this period, she was conscious of total and unyielding opposition of heart to the humbling doctrines of the Gospel, especially to the doctrines of man's depraved and ruined state, and the sovereignty of divine grace in the salvation of sinners. With great subtlety of reasoning, and greater violence of feeling, she fought against the truth, till the conviction got full possession of her conscience *that the fault lay in herself*. But even that conviction did not control her feelings. The writer of this memoir was intimately conversant with her, while for a long time her conscience, was clearly convinced of the truth, and yet her heart fully set against it. He likewise remembers the time, when her resistance began to abate, and her feelings quietly to acquiesce in the holy doctrines of Christianity.

But in her, the transition from enmity to love, from hardness of heart to penitence was, so far as her apprehension of it was concerned, very gradual. The renovation of her character was accompanied with marks so indistinct and obscure, that she remained long in a state of

perplexing doubt. It was in the year 1811, that she became so well satisfied of her piety, that she thought it proper to make a public profession of religion. Both before and after this, her feeble, broken health, attended with a long train of nervous complaints, contributed, undoubtedly, to overcast her future prospects, and interrupt her comforts. But she had that portion of enjoyment, which her God and Savior saw best to give; and no doubt, the various afflictions and sufferings she endured, and the imperfections she lamented, prepared her to partake, with higher relish, the unmingled pleasures of the heavenly world.

Miss Hills had uncommon sensibility to the pleasures of friendship, and tender sympathy for the afflicted. The influence which her intelligence and her piety gave her over the minds of her many relatives and friends, she applied to the best purposes. She labored to persuade the irreligious to seek heavenly wisdom, to excite the friends of God to be diligent and persevering, to impart comfort to the afflicted, and hope to the desponding christian. She was a very intimate friend and useful correspondent of several pious females, who have devoted themselves to the Missionary service. HARRIET NEWELL was her friend, and her relative, and it will be seen that many of the letters, published in HARRIET NEWELL'S MEMOIRS, were written to her beloved Miss S. H. The letters of Miss Hills in this correspondence, were it thought expedient to commit them to the public, would be read with very lively emotions.

But the most interesting view of her character is yet to be disclosed. I refer to her excellence, as an Instructress of youth and children. She was, many years employed as a teacher in Newbury, Newburyport, Haverhill, and Andover. To this employment she became strongly attached. Few have had a deeper impression of the importance of early instruction, and few have conceived more justly than she did, the best methods of attaining the end of a Christian education. She had carefully observed the various passions, dispositions and prejudices of the youthful mind. She knew the thoughts and feelings of children. She knew the avenues to their consciences and their hearts. In her addresses to them, she conveyed momentous truths,—but it was in the language of children. By the fund of engaging thoughts which she possessed, by the promptness and the affectionateness of her speech, and the condescending familiarity of her whole manner, she could fix the attention and touch the hearts of her little pupils. All who enjoyed her instruction, of whatever age, were sure to respect and love her, because they saw that she was their friend, and was ready to bestow unwearied labors upon the improvement of their minds and their characters.

Miss Hills had just conceptions of the importance of religious instruction. She did not, like many, consider it as a subordinate branch of education. She did not pass over it with as little attention as she could, without giving offense to her employers. No, she regarded it as the grand business, the first thing and the last thing, in a good education. With these views, she did not content herself in requiring her pupils to repeat hymns and catechisms. She took pains to make religion intelligible to them, and to instil its holy doctrines and precepts into their listening minds. This was her daily labor. To be successful in forming those who were under her care, to Christian virtue and piety, was the constant subject of her thoughtfulness and anxiety, and her prayer to God. At the beginning and close of her school each day, she read a portion of scripture, and in behalf of her pupils and of herself, called upon God. It is matter of joy to the Christian community, that this practice is obtaining so wide a prevalence in our schools.

As Miss Hills loved the business of teaching the young, and was persuaded that she had a better prospect of usefulness in this employment than in any other, she came to the purpose of devoting to it the remainder of her life. For a number of her last years, she seemed to have no other object. What of health and strength God should be pleased to give her, she was determined to expend in this delightful, though arduous work. And while she was able to sustain the labor of instruction, there was no want of opportunity.

After her health became so broken and feeble, as to prevent her engaging in her favorite work, she was invited to visit her friend, MADAM ABBOT, widow of the late Samuel Abbot, Esq. of Andover. With that lovely and venerable woman her few remaining days were spent. Through the greater part of her last sickness, the violence of the fever, that was consuming what remained of a feeble, exhausted constitution, rendered her incapable of conversation and of thought. She had however, some lucid intervals, in which she manifested much of the tenderness of a penitent, the humility of a trembling believer, and the sweet consolation of one who could look unto Jesus for the whole of salvation.

Miss Hills did not live in vain. She contributed to the instruction and the happiness of a large number. There is good reason to believe that the seed, which she so diligently planted and watered, will, in many instances, through the blessing of God, spring up, and bear fruit to everlasting life. Her decease has been a subject of deep and mournful feeling to many friends, who knew the soundness of her understanding and the warmth and sincerity of her love; and to many pupils, who it is hoped, received from her the elements of a new and happy life.

[Some extracts from the diary of Miss Hills, will appear in our next.]

For the Panoplist.

COMFORT IN DEATH.

Extract of a letter from a minister in the western part of Massachusetts to his friend in Boston, giving a brief relation of the happy death of Miss P—— B——.

W——, Jan. 9, 1818.

—“You may not have heard that P—— B—— is dead. I have much reason to believe she was carried by angels into Abraham's bosom. About half an hour after I left the house

she closed her own eyes, and departed without even the motion of a finger. When I left her, I thought she might live until the next day. Her brothers and sisters, and various other friends were present to see her in the full possession of her reason, and to hear her express her entire resignation, and even her longing desire to be gone." "Tell me, my soul, can this be death?" It might be wrong, but I almost wanted, not to say quite, to place myself in her room; for so far as I could judge, there was no one in the company so happy as she was herself. Can any thing light up a smile upon the aspect of death, but religion? Can any thing else make the immortal soul willing to quit its earthly tabernacle forever, and to leave the world, with all the beloved objects which it contains? For a better country, one infinitely better, it is not to be wondered at that we should be willing to exchange this; and if faith is the substance of things hoped for, and the evidence of things not seen,—faith can bring the two worlds with which we have connexion into striking contrast before the dying saint, and show the vanity of the one, and the glory of the other. For a Father in heaven, who would not leave parents on earth? And with a well grounded hope of being associated with angels, and with the spirits of just men made perfect, who would not cheerfully bid adieu to all that are called relatives and friends here below?"

"P.—'s mind was occupied with the great theme day and night.—Her parents have much comfort in her death, as you may well suppose, and all her friends, who can be comforted at all. I know not whether any good effects will result from this very interesting death, to me, or to the people of my charge. Join with me, my Brother, in daily fervent supplication, that we may all be as P.— appeared to be; and that in a particular manner, those, who are young may become sober-minded, and have something set before them more substantial than the vanities, which usually engage their attention.—The funeral text was Isaiah xxvi, 12.

DESTITUTE CONDITION OF THE BACK SETTLEMENTS IN VIRGINIA.

WE have seen a letter from a respectable clergyman in one of the middlestates, who had visited the sulphur Springs of Virginia for his health, in which it is stated, "that in a region containing 120,000 souls, the people, with the exception of a few thousand Baptists and Methodists, are totally destitute of any religious privileges whatever." "When I was there," he adds, "though extremely weak, I made some exertions to preach, and did preach every Sabbath, and frequently on week-days. There is only one minister to five counties in that neighborhood, and each county containing several thousand souls. I have been making some exertions to get tracts into that country, which is the region and shadow of spiritual death."

METHUEN FEMALE BIBLE SOCIETY:

On the 2d of July last, the Female Bible Society in Methuen, held their annual meeting. From a report of the treasurer, it appears that a few females in one small society, by paying only 25 cents annually, have furnished the destitute in the neighborhood of Natchez, (Miss.) with more than 20 Bibles. From the Report made and accepted by the society we give the following abstract:

"We would express our gratitude to the Father of mercies for his goodness to this society, and our belief that notwithstanding the smallness of our offering, it has through the divine blessing been productive of good. We trust that it has in some instance edified the lonely saint in the wilderness, or excited the uneducated and thoughtless to inquiry concerning the way of salvation. Let us be encouraged by the reflection that multitudes are engaged with us in these best of labors, while we remember with thankfulness the favors shown us by the New York and Philadelphia Bible Societies, and particularly, for the Reports of their proceedings: we notice with delight the efforts exhibited by various denominations of Christians, and the increasing harmony among them, and regard it as an auspicious omen, intimating that the time to favor Zion is at hand.

The noble cause in which we are engaged, is not to feed a few with the bread that perisheth, but to diffuse a knowledge of the bread of life to those who are perishing for lack of vision. The earth is the Lord's and the fulness thereof. The silver and the gold are his; and we, relying on his promised assistance, again offer a portion of it to him, in the hope that it may be instrumental in imparting saying benefits to the souls of our fellow men."

Signed by order of the Society.

MARY EASTMAN, *President.*
SUSAN HUSE, *Secretary.*

INTERESTING EVENTS IN ANSWER TO PRAYER.

In a village, in one of the New England States, there resided five gentlemen of considerable note in society, who had lived in a total neglect of the concerns of their souls. Three or four of these had been in the profession of law. About one year and a half ago, their companions, who were hopefully pious, agreed to meet together once every week to unite in praying for the conversion of their husbands. We can now state, that four of the above gentlemen have given good evidence of a change of heart, and have made a public profession of religion. The remaining one has lately commenced the worship of God in his family, and has a hope that he has passed from death unto life. Let all daughters of Zion, who have irreligious companions, take encouragement to pray for their salvation. How knowest thou, O wife, whether thou shalt save thy husband.

ADDRESS

OF THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

To all Foreign Mission Societies, other Associations auxiliary to the Board, and individual Patrons and Contributors.

BELOVED FRIENDS AND HELPERS,

A CONSIDERABLE time has elapsed, since our last direct address to you. The issuing of *Quarterly* Circulars was found to be attended with inconvenience. Our exigences have required other and more efficient means, and our occupations have been multiplied and pressing.

We feel however more and more desirous of strengthening and drawing closer the ties, which connect the various Auxiliaries with the Board; and of having all, who take part with us in our great design, intimately "knit together by joints and bands," and the most affectionate and active sympathies. The sentiment expressed in our last Annual Report is a sentiment of our hearts, and one with which we devoutly wish every mind to be inspired. "The true friends of missions are one body, having one common object—one common interest. There are many members, but they are all necessary. If the Board is necessary, its various auxiliary associations are also necessary; and so too are the individuals, even to the widow of "two mites," who contribute to its funds, and labor and pray for its success.—The small contribution of the humblest friend to the cause is as really a service to it,—as really, though not in the same degree, necessary to its advancement, as the munificent donation of its most opulent benefactor, or the arduous labors of its most important functionary.

We therefore regard it as matter of grateful felicitation, that we have now an arrangement for making, through the medium of the *Missionary Herald*, more ready and frequent communications to our friends, associated and unassociated, near and remote; imparting to them, from time to time, such notices and views, and sentiments and impulses, as occasions may require, and promoting, throughout the entire body, an animated communion of interest, of feeling, of spirit, and of action.

In this our first communication through the designated medium, we have a most pleasant duty to fulfil. We are expressly authorized to present, and we do most heartily present, the affectionate thanks of the Board in whose name we act, to those from whom help and friendly offices have been received:—to the Officers and Members of our Auxiliary Societies, and contributing Associations of every name;—to the Ministers and influential individuals, in towns and parishes, who have kindly received our Agents, and assisted them in forming societies and in procuring collections;—to the Churches and Congregations by which contributions for the objects of the Board have been made;—to the Teachers of schools who have inspired their young pupils with the spirit of beneficence, and taught them to remember the poor Heathen children; to the numerous Females who, with an alacrity and ardor peculiar to the sex, have come forward with their own free-will offerings, and, by their persuasive example and influence, have excited

the attention and liberality of their husbands, and fathers, and brothers:—to all of every class, who, by their benefactions, their prayers, their exertions, or their friendly countenance, have aided the sacred and momentous work in which the Board is engaged. They have encouraged our hearts and strengthened our hands. They have enabled us to advance in our design and to extend our operations;—have supplied means for imparting to thousands of fellow beings a light to guide their feet from the shadow of death to the mansions of glory. Their reward is sure. HE, who came down from heaven to seek and to save the lost, will never forget the smallest thing done for the furtherance of that great salvation, for which He died, and for which He reigns.

Hitherto the Lord hath helped us. Since our operations commenced, about seven years ago, the missionary spirit has been continually spreading and rising. Associations of various names, subsidiary to the Board, have been multiplying, until they now amount to more than three hundred; not a few churches and congregations in different and distant States, have made liberal contributions; distinguished benefactors have given of their abundance, and throughout the Union many thousands of individuals have opened their hearts and their hands to our consecrated treasury. The Treasurer received during the last year about thirty thousand dollars.

You will rejoice to learn that the money, almost as fast as received, has been actually applied to the benevolent objects for which it was given. During the twelve months preceding the annual meeting of the Board in September last, about eleven thousand dollars were applied to the support of our missionaries and schools, and to the translation and printing of the Holy Scriptures, at Bombay and Ceylon; about two thousand six hundred, to our missionary Establishment in the Cherokee Nation; and about five thousand, to the founding and various expenses of our Foreign Mission School in Connecticut. Since the meeting, the Treasury has disbursed for the various purposes of the Bombay Mission, about \$7,500; for the Ceylon Mission, about \$4,000; for the Cherokee Mission, about \$3,300; for the Foreign Mission School, about \$1,600; for outfits and passages of missionaries, about \$3,000;—in all, with various contingences, more than twenty-two thousand dollars.

At Bombay we have three *Missionaries*,—Rev. Messrs. Gordon Hall, Samuel Newell, and Horatio Bardwell, of whom Messrs. Hall and Bardwell are married; and under their superintendence five *Schools*,—for children of Europeans one, consisting of from forty to fifty pupils,—for Jewish children one, of about the same number,—for children of Hindoos, or native Pagans, three, on the lists of which are the names of several hundred pupils, who have been more or less constant in their attendance.

These devoted and beloved missionaries are every day laboriously employed in preaching the Gospel to the poor heathen around them; in promoting and inspecting the schools; and in translating the Holy Scriptures, and printing them in a language spoken by many millions of heathen people.

In Ceylon we have four *Missionaries*, Rev. Messrs. Edward Warren and Daniel Poor, with Mr. Poor's wife, at Tullipally; and Rev. Messrs. James Richards and Benjamin C. Meigs, with their wives, at Batticotta, distant from Tullipally seven or eight miles. It is little more than a year since these missionaries arrived at their stations; but they have commenced their operations with most commendable zeal and activity, and with very encouraging auspices and animating prospects. At their latest dates they were earnestly engaged in studying the language of the country,—in preaching by interpreters stately at several places to very considerable congregations of Pagans,—in establishing and superintending schools,—and in making preparations for printing and dispersing the Scriptures and other books.

About three months ago the Rev. Messrs. Allen Graves and John Nichols with their wives, and Miss Philomela Thurston, embarked for India; Mr. Graves, intended for one of the stations in Ceylon,—Mr. Nichols, for the station at Bombay,—and Miss Thurston, betrothed to the Rev. Mr. Newell.

At Chickamaugh, in the Cherokee nation, we have an establishment which was commenced last March; and at which the Rev. Cyrus Kingsbury is the superintending missionary, and Messrs. Moody Hall and Loring S. Williams, with their wives, are assistants. To the establishment belongs a plantation, which had for several years been occupied by a white man, of whom the improvements were

purchased; and upon which our missionaries, by their almost incredible exertions, have already erected a commodious dwelling house, a school house, a mill, and some other buildings. They have also pretty amply stocked the plantation with horses, oxen, cows, sheep, swine, and poultry; and it produced the last season very considerable quantities of grain and various vegetables.

They have under their care twenty to thirty Cherokee and half cast children and youth, male and female, whom they lodge, feed and clothe,—instruct in common English school learning and in the principles of Christianity, and exercise in domestic and agricultural arts and labors. They have also a school on the Sabbath for adults, which is well attended; and Mr Kingsbury preaches, from week to week, to large and increasing numbers of very attentive hearers. The Lord, in the plenitude of his mercy, is manifestly in that place. The minds of a number of the poor Indians have become deeply impressed with the truths of the Gospel; and three or four are thought to have exhibited substantial evidence of true conversion to Christ. The Brethren, in the midst of their incessant labors and hardships, are filled with joy and thankfulness.

At Cornwall in Connecticut we have a Seminary, founded the last year, and styled THE FOREIGN MISSION SCHOOL. It is designed for "the education of heathen youth in such a manner, as that with future professional studies, they may be qualified to become missionaries, school masters, interpreters, physicians or surgeons, among the heathen nations, and to communicate such information in agriculture and the arts, as shall tend to promote Christianity and civilization." This infant seminary is placed, in regard particularly to salubrity and Christian favor and influence, in a very eligible situation. It has lands and buildings belonging to it, well adapted to its purposes; and has commenced its operations in a manner to inspire its patrons and friends with animated hope and confidence.

In the school there are pupils from the Islands of the Pacific Ocean, from the shores of India, and from the wilderness of America. From the Sandwich Islands there are seven, of whom five are already examples of solid and ardent piety,—are burning with desire to impart the knowledge of Christ, whom they have found in this distant land, to their perishing friends and countrymen, and give a fair promise of eminent usefulness as missionaries of the cross. Another a Prince, heir of the throne of two of the Islands, and a youth of uncommon talents and activity.

Is not the Sun of Righteousness manifestly in these establishments, "a Light to lighten the Gentiles, and to be for salvation to the ends of the earth?"—"The Isles shall wait for his law;" "Ethiopia shall stretch forth her hands unto him;" "the wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

Are these establishments *ours*? Beloved friends, they are *yours*;—they are CHRIST'S. They have been founded with the precious and sacred offerings, which you have committed to our trust; and in the disposal of which we acted, under an appalling responsibility, as "your servants for Jesus sake." Yes, they are *yours*; consecrated we trust, with many prayers, as well by you as by us, TO CHRIST AND HIS CAUSE; and dependent still, under his providence, upon your charities, for continuance and advancement. To you the dear missionaries, who, for the love they bear to Christ and the souls for whom he died, have left their country, and their kindred, and their father's houses, anxiously look for support and encouragement in their arduous work. To you those hundreds of poor pagan children, who have just begun to lisp—JESUS—SAVIOR!—stretch forth their imploring hands, for the means of learning more and more of him, and of making him known, with all the blessings of his salvation, to their parents, and brothers and sisters, and others extensively around them. From you thousands and millions of fellow beings, just ready to perish for lack of knowledge, are waiting, in tremendous jeopardy, to receive, in their own language, the words by which they and their houses may be saved. To you *we*, on whom a most weighty charge has been devolved, affectionately present them all; and ask with trembling solicitude what we shall do—what you will do, respecting them. Upon you the Son of God looks down from that throne, to which he ascended from the cross on which he bore their sins with yours, to see how much *you* care for their salvation!

Shall the hopes, which you have raised, be dashed to the ground? or shall they be fulfilled? Shall the lights, which you have caused to be erected in the dark places of the earth, be extinguished? or shall they be augmented and multiplied?

Shall the work, which you have encouraged to be set forward, stop? or shall it proceed? We know your answer. The pledges which you have given, and on which we have felt ourselves safe in relying, are inviolable.

It must, however, be evident to you from the statements now before you, that if the work proceed, there must be no abatement—there must be an increase of liberality and of activity. There must be unquenchable and well directed zeal; there must be unwearied and systematic exertion.

The *missionary spirit* is strongly counteracted, by the selfish propensities natural to the human heart, and by the worldly influences every where prevalent. It requires, not less doubtless than any other virtuous or holy affection, unsleeping care, and the constant use of suitable means, for its support and growth. If this can be remitted, if these means be neglected, individuals will grow cold and forgetful, and societies will languish and diminish.

To keep alive, to revive, and to diffuse the *sacred flame* will be regarded, we trust, by the officers and members of auxiliary societies, and by our friends generally, as a primary object. While with reference to this object we wish them assiduously to exercise their own wisdom; we beg to submit to their attentive consideration a general plan.

The Societies of the first rank, auxiliary to the Board, are styled *Foreign Mission Societies*, and are engaged to raise funds for the various purposes of the Board. Of these there are now about fifty; some of which embrace entire counties, but the greater part are established in large towns, including the vicinities.

These Societies are the main pillars of the Board, and supports of the cause. The officers and members of them, cannot be too deeply impressed with their high importance; nor can too much be done for their increase, in numbers, activity, and influence.

In every county there should be at least one Foreign Mission Society; and if a county be too large, as most of the counties in the Northern States are, to be conveniently embraced in one Society, it should be divided into Districts; and in each District there should be a Society, comprehending all the towns and parishes within its limits.

Every Society will find that much depends on having a good *Committee*; a Committee, composed of active and influential members, from the different towns and parishes within its limits; and who, besides collecting the annual subscriptions, will exert themselves to increase the number of subscribing members, to procure benefactions, and to promote the forming of other Associations, male and female, of persons who cannot conveniently belong to the County or District Society, but are willing to do something for all, or for some, of the objects of the Board.

Associations of this latter description, of which under various names there are now about two hundred and fifty, should be formed in *every town and parish*. Are there not in every town and parish persons who love the Redeemer, and would gladly do something to make known his saving health among the heathen? Such persons every where should be excited to action. *They may do something; they may do much*. Such who are already awake, and whose hearts are already warm, may not only contribute themselves according to their ability; but also excite others, and engage them to associate, and make their monthly, weekly, or annual contributions.

An active individual, male or female, in almost any place, even the most unpromising, might engage to collect one dollar a month, or twelve dollars a year, in contributions from persons within convenient distance, of one cent or more a week. A hundred such individuals would collect *twelve hundred dollars*, a thousand, **TWELVE THOUSAND DOLLARS** a year! Are there not many thousands in our country, who would gladly do so much for the cause for which their Savior come down from heaven! Such collections are earnestly recommended for places, towns, parishes, and neighborhoods, where Associations upon a larger scale cannot conveniently be formed. As every such collection will be entitled to receive monthly the **MISSIONARY HERALD**, the *Instructors of Schools* would in this way have the best opportunities and means for exciting in their young pupils a tender compassion for poor Heathen children, impressing them with a grateful sense of their own privileges, and expanding their hearts with the spirit of beneficence.

It seems particularly suitable that every Church of Christ should, as a church, do something towards imparting the precious blessings of his Gospel to the perishing Heathen. It is already the practice of some Churches to make a collection for this purpose at every Monthly Prayer Meeting. The practice needs only to be mentioned, to commend itself to every Christian's heart. What more suitable, —what more pleasant—after unitedly offering prayers to the God of all grace for the salvation of the Heathen—than unitedly to contribute towards the accomplishment of the holy desires thus solemnly offered!—If only two dollars—a small matter indeed—if only *two dollars* be collected in a church at each meeting, the collections of one church will amount in a year to *twenty four dollars*—of a hundred churches, to *twenty four hundred*—of a thousand churches, to **TWENTY-FOUR THOUSAND**.

Every person, who in the gracious providence of God is favored with the Gospel, is a debtor—to do something for extending the invaluable blessing to those who are without it. That no opportunity may be wanting for this purpose, it is exceedingly desirable that there should be in every place of worship, at least once a year, a public *Congregational Contribution*. It would afford occasion to every Minister to stir up his own heart, and the hearts of his people; and incalculable good might result to them that water, as well as to them that are watered.

It may often, perhaps generally, be most convenient for the Benefactions of individuals, and the collections from small Associations, from churches and congregations, to be paid into the treasury of the Foreign Mission Society of the County or District, within which they are made. When remitted, however, by the Treasurer of such Society to the Treasurer of the Board, the sums, with the names of the individuals, associations, churches, and congregations, should be distinctly mentioned; that credit may be given in the monthly accounts to be published in the *Missionary Herald*.

The Prudential Committee wish it to be distinctly understood, that it is proposed to send a copy of the *MISSIONARY HERALD* to every Foreign Mission Society or other association, the amount of whose annual payments into the Treasury of the Board shall not be less than twelve dollars; and also to every individual, who shall either give, or collect and pay into the Treasury, twelve dollars a year. And it is requested that the names of all such Societies and individuals should be, as soon as convenient, communicated to the Treasurer, Jeremiah Evarts, Esq. Boston; with such directions respecting the conveyance of the *Herald* to them, as may be deemed necessary.

It is also requested that the proper officer of every Society or Association, auxiliary to the Board, would communicate to the Treasurer, or to the Corresponding Secretary, the number of its members; also the names and titles of all Life-Subscribers, and Members whose annual subscription is not less than three dollars; specifying the sums subscribed by them respectively and their places of abode; that a list of them may be published with the annual accounts of the Board.

It is most earnestly recommended to all the friends of the cause to do what they can to extend the circulation of the *Missionary Herald*, either by itself, or united with the *Panoplist*;—to take it themselves, and to use all proper means to engage others to take it.

In this long predicted, long prayed for day, when the King of Zion is rallying his friends in all her dwellings to his standard, and is marching in the greatness of his strength to take possession of his kingdom in all lands, who does not wish to be informed of his advances, and of his achievements? Are they less interesting to the Christian, than have been the baleful marches and exploits of desolating conquerors? Who, if not well informed, can feel and act as he ought in this new era?—Can, as he ought, be awake to the wonderful facts in rapid succession transpiring—be impressed with the majestic displays of Divine power and grace—be refreshed with the opening scenes of light and of glory—have his spirit stirred, warmed, and expanded, by the momentous objects which demand his attention and exertion—or be prepared to offer up, with the many thousands of Israel, supplications, intercessions, and thanksgivings, suitable to the course of events, or to the existing state of the church and of the world? Is it not for want of information such as the *Missionary Herald* is designed to convey, that, in regard to the missionary cause, and the great Christian movements of the day,

many, very many who bear the name of Christians, are even until now folding their hands in listless apathy, or looking around them with vacant strangeness, with zealous caution, or with doubting hesitancy.

The taking of such a publication seems not uncommonly to be regarded as a matter of charity, or of favor; and like other charities or favors, is it not often too lightly neglected, or too reluctantly done? To induce an individual, and especially the head of a family to take it, is indeed a favor, an act of charity; it is a favor, an act of charity to him—to them—to many.

The spirit of Missions is a spirit of prayer. It embraces the promises, it fixes its hopes on God. To Him it constantly looks for wisdom and energy, for instruments and means, for help and success. Without prayer it cannot live.

It was the spirit of Missions which consecrated for special united prayer the *first Monday* of every month. In devout observance of this appointment, hundreds of churches and thousands of Christians, in our land, steadily join with myriads of their brethren and sisters of other lands, in presenting their humble requests and grateful acknowledgments, through their one High Priest to the God and Father of all. It is becoming also a custom, and one highly worthy of attention, for Foreign Mission Societies to observe, besides the Monthly, a *Quarterly Concert of Prayer*; at which churches and Christians within the limits of each Society meet, either in rotation from place to place, or otherwise as seems most expedient, for more public exercises of devotion, and more extended communications of missionary and other religious information.

Religious intelligence—accounts of the descending showers of heavenly influence, and of what the Lord is doing by the power of his grace, and by the instrumentality of his friends in different parts of the world, are among the most efficacious means of quickening the spirit of prayer, and giving it enlargement and fervency in supplication and thanksgiving.

These appointed seasons of prayer are most precious to the hearts of Christians, and of unspeakable importance to the cause of Missions and to the interests generally of the Redeemer's kingdom. They cannot be too highly prized, nor can too much be done to unite all churches and all Christians in the observance of them; with good information and deep impressions of the wants and miseries of the world, and of what is doing, what is designed, and what ought to be attempted, for exhibiting every where the remedy which infinite goodness has appointed.

Such, respected and beloved friends and helpers, are the statements, views and suggestions, which we beg to submit to your very earnest attention.

We repeat it, for we wish the impression to be deep and abiding on your minds. *The establishments which have been founded by your charities, and consecrated by your prayers, are still, under God, dependent on you.* At every station your Missionaries, beholding the wide spread ruins and wretchedness around them, are calling, with all the pathos of grief and commiseration, for help. Their schools for Heathen children may be increased and multiplied to any extent for which means are afforded them; the hundreds of millions of Heathen, perishing for lack of knowledge, demand of Christian nations thousands of Missionaries, and millions of Bibles.

Is any one alarmed at the expense? *A single cent from each person in the United States would amount to three times as much as was collected for our treasury the last year. One cent a week from each individual would amount in a year to more than two hundred times the total sum of our last year's expenditures!* Would this impoverish our country?—Can we then forget that **“HE WHO WAS RICH, FOR OUR SAKES BECAME POOR, THAT WE THROUGH HIS POVERTY MIGHT BE MADE RICH!** What are a few thousands—what a few millions of dollars—to the salvation of a single soul? What person now living will a hundred years hence regret, if he shall have laid up for his survivors somewhat less, or even denied himself and his family some earthly luxury, comfort, or accommodation, for the sake of affording to a poor fellow being, whom though he has never seen on earth he may meet in heaven, the means of finding the way from eternal perdition to immortality and glory?

Beloved friends, we must not be afraid, we must not be ashamed to beg—to beg with importunate and persevering earnestness, for this cause. There is none better on earth. It is the very cause which has moved the Heavens; and which He who made the worlds, sealed at Gethsemane and on Calvary with his blood. *Let us place ourselves often by the side of His Cross, and thence look round upon*

the world, for which He died; and consider, that soon we shall meet those to whom He has commanded us to make known the design and the benefits of His death—before His judgment seat.

The silver and the gold are HIS. In his name we may well press home to our own hearts, and to the hearts of others, the indispensable duty of consecrating these treasures—a portion of them at least—directly to the high purposes of His salvation, and kingdom, and glory. Nor should we waste a moment in parleying with the cold, calculating spirit, which is always doubting whether so much should be done for the Heathen abroad, when there are so many near home, and never doing any thing, or but very little, either for the one or for the other. While we are parleying, the Heathen are perishing. Our neglect of those at home, is surely no excuse for neglecting those abroad. Both for the one and for the other, more—a thousand fold more ought to be done.

Let then one united effort be made. Let Ministers, and Churches, and Congregations—let individuals of all classes and in every place, be waked up to this momentous object. And let it never cease to be reiterated, and with increased intensity of feeling, ardour of design and fixedness of purpose, **THE HEATHEN IN ALL LANDS, CAN AND MUST BE EVANGELIZED.**

By the Prudential Committee,

S. WORCESTER,

Cor. Sec. A. B. C. F. M. and Clerk of Prud. Com.

Salem, January, 1818.

MISSIONARY CHAPEL AT BOMBAY.

In the last Annual Report of the Prudential Committee of the American Board of Commissioners, is the following statement:

"Although, for reasons now obvious, the Missionaries must continue to go out into the streets and lanes of the city, and preach as they can find opportunity; yet they are strongly impressed with the importance of having soon a house for public worship, where people of all classes, disposed to attend may be accommodated. It would be needless, they say, to adduce arguments to evince the expediency of a measure, so universally sanctioned and enforced by the example of all Christian Missionaries." In the opinion of your Committee also, the measure is one which claims very particular attention; and the confident hope is entertained, that an appeal to the Christian public, for the purpose of procuring the means of building a *Missionary Chapel, or House of Worship*, for the benefit of the Heathen in Bombay, will be promptly and liberally answered."

Upon this statement the Board passed a Resolve, "To authorize the Prudential Committee to take such measures as they shall judge expedient, relative to a Missionary Chapel and School houses, at Bombay."

The *"appeal to the Christian public"* is now distinctly made. Any friends to the cause, who may find it in their hearts to contribute towards building a house for the honor of the Lord Jesus, and for the salvation of the Heathen, at Bombay, may confer an inestimable benefit on thousands of their fellow beings, and have the unspeakable joy hereafter to know, that *"this and that man,"* among the worshippers in the Heavenly Zion, *"were born there."*

If more be contributed to this specified object than shall be found necessary for building the Chapel, the surplus will be appropriated to the erecting of School houses.

RELIGIOUS INTELLIGENCE.

JOURNAL OF THE MISSION AT BOMBAY.

Continued from p. 563. of the last Vol.

JAN. 1, 2, 1817. With the commencement of this month we began to consult and make some general arrangements for the year. It was agreed, that brother Newell should act as treasurer for the year; brother Hall as clerk; and brother Bardwell as librarian.

3. This evening about 30 persons were present at the reading of the Scriptures, several of whom were Jews.

The following narrative, taken from the Bombay Courier, is enough, it would seem, to excite in every Christian mind the deepest commiseration for the deluded idolaters, and the most ardent and active zeal for their conversion to the blessed Gospel of our Lord. Nor can we fail less deeply to deplore the ignorance, or the perverseness of the narrator; who supposes that even the most inhuman, guilty, and abominable of all the heathen ceremonies, are a sure passport to the heaven of purity and bliss. The narrative is as follows.

"We have already noticed the pertinacity with which the Rajah of Nepaul resisted the safeguard of vaccination. He has since unfortunately fallen a victim to the small pox. His natural brother is also dead of the same disease. Seven females were burnt alive with the corpse of the former, and two with that of the latter. The resident was invited to be present at the ceremony. The eldest son of the Rajah was to be placed on the *mushed*, (throne) on the 8th instant, and it was expected without any disturbance. On the former occasion much blood was spilt in a violent struggle among the chiefs in the public *darbar*. No regency had been appointed, but it is supposed that Beemsain will continue in the post of Prime Minister. The following letter gives a particular account of the human sacrifice that was made on the Rajah's death.

'Valley of Nepaul, Nov. 20, 1816.

"I have just returned from witnessing a sight that has made such an impression, as will not readily be effaced from my memory; and in the hopes that it may be acceptable, I take up my pen to endeavor to paint to you the picture. My mind is in a right frame for it, but oh Yorick! that I had thy imagination to trace the fact with the imagery it requires, to convey an adequate idea of the scene to those who did not behold it.

"You will have heard ere this of the havoc the small pox has been making these three months past among the inhabitants of this delightful and interesting valley. When it first appeared, apprehensions were entertained for the safety of the Rajah and his family; and measures were adopted which, for a time, kept them and the inhabitants of the city of Kathmandoo free from the infection; but it was only for a time. It soon reached from the peasant to the prince, and notwithstanding vaccination had been successfully administered to some of the principal families of the court, either superstition or a dislike to innovation had prevented a part of the Rajah's family from receiving the benefit of it, though frequently tendered in a pressing manner.

"On the 2d. an infant son of the Prince died from the effects of the raging distemper; and this morning information was brought to the resident, that the Rajah, who for some days had been laboring under it, was carried down to the holy temple of Pusputnauth, which is looked upon by all Hindoos as one of the portals of heaven, that, in breathing his last, his soul might be admitted in its passage from its earthly frame to the happier regions, of which this temple is believed to be the entrance. Such is seldom, if ever done, till the person is supposed to be drawing to his end; and as this was the case in the present instance, the Prince was early in the morning accompanied by the chief officers of his government, his relations and domestics, who, as is customary on such occasions, walked with his palanken bareheaded and barefooted, to the temple. A little after he ceased to be a Prince; and the event was communicated to the resident, who, as a mark of condolence, and in compliment to the court, proceeded with his suite in mourning and on foot to the spot where much more awful scenes than had yet occurred were in a state of forwardness; I mean the preparations for the human sacrifices, that the death of a Hindoo prince in these mountainous regions invariably demands.

"On reaching the temple, we were received by the venerable Rajah Gooroo, or high priest, whose hoary locks bespoke his lengthened years. He was in tears; mentioned that one of the *Ranees* (queens,) one of the concubines of the Rajah, with five of their female attendants were to burn with the remains of their master; and after lamenting the passing event, pointed out to us a spot at a little distance, from whence we could better witness the scene, and retired to continue the obsequies of his departed Prince.

"The funeral pile was erected in the bed of the river Bunymuttee, which in its course through the valley is very shallow, and here so narrow, that its sacred

waters wash the foundation of the temple of Pasputnauth on the one side, and moisten the trees of its gloomy groves that overhang it from the other. As we were beholding the funeral rites in a most anxious state of suspense, the sonorous sounds of the *singha*, while, by taking off the attention of the devoted females from the surrounding crowd, they tended to fit them for their approaching end, added solemnity to such scenery. Our situation did not admit of distinctly observing what might be called the niceties of the awful ceremony; but we were near enough to distinguish the innocent victim of superstition who was about sixteen years old, and said to be of an interesting figure. We saw her take off her ornaments, and throw loosely over her loins and breast a cloth, as she ascended the pile with her companions. She distributed to the Brahmin, her attendants and relatives that stood around, a couple of elephants, some buffaloes, bullocks, calves, horses, jewels and frankincense, with the clothes and ornaments she had just thrown off; meant, I believe, as marks of her regard, or as proofs that she parted from this world in peace with all; and saying, as we were afterwards told, something to those who were supposed to be most endeared to her, (for whatever a *suttee* utters is looked on as prophetic,) she placed the head of her departed husband on her lap, when heaps of sandal wood, smeared with oil and *ghee*, were piled around her and her companions. On this a great number of torches, descending the steps of the temple, communicated their flames to the combustible pile, at the same time that the hallowed groves and temples echoed the shouts and groanings of the multitude; and in a moment the souls of the devoted girls fled to heaven. To heaven, I say, for surely, an all just and all directing God granted the boon their acts were directed to obtain; however erroneous, in the opinion of a Christian, the mode of seeking it may appear."

7. This evening at the reading exercise there was about the same number present: as on last Friday evening.

10. About the same number came together to our meeting this evening as before, but a greater proportion of them were Jews.

The method which as yet we pursue at these meetings, is to read and explain the Scriptures. This exercise is performed by brothers Hall and Newell alternately, and the Scripture, which we at present read, is our abridged Harmony of the Gospels. Should it please God to bless this our beginning, we may hope soon to add the exercise of singing and prayer.

14. Arrived the ship *Saco*, Captain Haskel, from Boston. We have received by Capt. H. two letters from Dr. Worcester, one of May 6th, and the other of July 2, 1816; and also a considerable number of letters from private friends, letters from Dr. Morse, together with the three first volumes of the *Missionary Register* from Dr. W.; the *Panoplist* for May and June, 1816; the Unitarian controversy, several pamphlets and newspapers.

The good tidings of extensive revivals of religion in various parts of our native land, and of many religious societies for the advancement of the Redeemer's kingdom, have greatly rejoiced our hearts. We are most happy to learn, that three missionaries are ready to embark for the East. We should rejoice to have them arrive in Bombay in the course of the present year. May the Lord of the harvest send forth many more laborers into his harvest.

One of our native school teachers having been negligent, it was agreed that he should be severely reprov'd, and afterwards displaced, should he not reform.

We have farther agreed, that without delay we should make it an object to look out a suitable spot for procuring a place of public worship among the natives, and also to ascertain its probable expense.

30th. One of our schoolmasters came this morning, saying, that the scholars had told him that they had seen a *Rakshus* (demon,) in the garret over the school room, where they put their writing boards, and that they were afraid to come there to school. The school master himself pretended not to believe it; but probably, he, like all the other Hindoos, does believe in such things. We told him to tell the boys not to fear, there was no such thing. Then he said, he had told them so, and would again.

Some of the people called *Miars*, who are properly out-casts, said that they had come to our meeting, but that the other Hindoos would not let them sit near them; that they had reproached them, and kept them at a distance. Had we a public building, we could much better provide for all sorts of people. They

were told that it was our wish, that all who came should, without distinction, be accommodated, and that God was not a respecter of persons.

Feb. 3. This evening the monthly prayer meeting was attended in the fort. Three missionaries were present, viz. Mr. Skinner, from the London Society; Mr. Horner a Wesleyan missionary; and one of the American missionaries; the others being detained by the urgent necessity of preparing communications to go the next morning for America. About fifteen persons were present.

4. Closed our packet for America, by the ship *Malabar*, Captain Orne. By this ship we have sent to Dr. Worcester, besides letters, our journal to the close of the last year, and letters with a copy of our accounts up to the same time to Mr. Evarts.

This evening finished reading to the heathen the Harmony of the Gospels. Thus far the attendance on these meetings has been as great as we had reason to expect; though by no means as great as we could wish. We feel encouraged to go on.

7. Received from Captain Haskel a very acceptable present of ham, salmon, and cod-fish.

10. Brother Hall read and explained divine truths to about 25 of the *Mhars*, or outcasts, agreeably to their request. These poor despised people have repeatedly told us, that they have been to our school rooms, to hear us read and expound the Scriptures; but, that the people of the Hindoo cast, would not allow them to sit down, bade them remain at a distance, and gave them abusive language.

At the close of the exercise among these people, they were asked if they wished to have the reading continued. They said, yes, and another meeting was appointed on Thursday evening.

12. This evening, at our stated season for consultation, agreed to purchase 25 reams of Portuguese paper, for printing a tract and one of the Gospels.

19. Mr. B., an Englishman well skilled in the art of printing, called on us, examined our printing press, and very kindly suggested many improvements which will be of great benefit to us. He also kindly offered to render us like services on any future occasions, should they be needed.

Mr. B. is a very intelligent man, and has twice visited Jerusalem, and most of the other ancient places mentioned in sacred history. He visited Lebanon, and saw the stately cedars measuring more than 30 feet in circumference, and of great height. They are not now an article of commerce, nor of any special value.

He was asked whether it were a fact, as has been reported, that many Jews from Europe are now returning to Jerusalem? He said that a considerable number, after acquiring a fortune in other countries, from a superstitious veneration for their holy city, returned to find a grave among the tombs of their fathers. They transact but little business, and that little is chiefly the business of brokers.

The pomegranate and grape are almost the only fruits now growing around Jerusalem. There are no apples, except the apples of Sodom, which are beautiful and inviting to the eye, but when opened are full of offensive matter. The country in the immediate vicinity of Jerusalem is so far cultivated as to yield a produce sufficient for the sustenance of the people.

(To be continued.)

JOURNAL OF MESSRS. RICHARDS AND MEIGS AT JAFFNAPATAM, CEYLON.

Continued from p. 481 of the last volume.

Our readers will recollect that in our number for Oct. p. 481, it was stated that the missionaries in Ceylon were then preparing to leave Colombo, to fix their residence in the District of Jaffna. They proceeded immediately to that district, and having taken two different stations, their journals of course will appear in separate portions.

OCT. 5, 1816. On Tuesday evening the 24th of Sept. we, together with our wives, went on board a dhony at Colombo for Jaffna. We were accompanied to the dhony by brothers Chaater and Griffiths, who took a very affectionate leave of

us. We sailed about 3 o'clock the following morning. On Wednesday we were all very sea sick. It was a distressing day, especially to Mrs. Meigs. We were much alarmed about her on Wednesday evening, but the Lord supported her, and on the following day we were all better. We lay at anchor on Thursday night, for fear of the Pearl Banks; and on Friday noon we arrived in safety at the mouth of the river at Manar. Here the water is so shallow that dhonies are obliged to unlade, and occupy several days in passing through. On Saturday morning we all went up to the fort, about two miles, in a boat which Mr. Orr, the collector, was so kind as to send us; and we spent the day at his house, and were treated very politely. We tarried at Manar till Tuesday Oct. 1st, in a house near Mr. Orr's. We had been unable to get away before that time, having been obliged to oversee the unloading of all our furniture, and that of our brethren, and having it safely lodged in the custom-house, till the dhony could get over the bar at the mouth of the river. We did not wait for this, as the season was far advanced, but hired two boats, in which we put a few of our most necessary articles, leaving the rest to be brought on in the dhony, and between 11 and 12 o'clock A. M. set sail for Jaffna, a distance of about forty five miles, where we arrived the same day, but so late that we did not go on shore that night, but slept in the boat. The next morning, Oct. 2. we went on shore before sunrise, and proceeded to Mr. Mooyart's, where we found our friends and met with a most welcome reception. Mr. Mooyart is a sincere friend of missions and missionaries. Brother Newell lived with him while at Jaffna; after him Mr. Lynch; then brother Warren; so that the room in which they lived has acquired the name of the "Prophet's chamber."

Brother and sister Poor left Columbo four days before we did, that is, on the 20th of Sept. in a boat with Mr. Wilkins, a merchant of Columbo, who was coming to Jaffna on business. The dhony in which we came, being much crowded, did not afford good accommodations for more than two families, for which reason Mr. and Mrs. Poor embraced the opportunity of coming with Mr. Wilkins. Mrs. Poor suffered much on the voyage, and was reduced very low, but finally arrived in safety on the 26th of Sept.

In view of all that has passed since we left Columbo, we have the greatest reason to admire the goodness of God, in preserving us all in health and safety.—The same day that we landed, we took possession of a house opposite to Mr. Mooyart's, which Mr. Warren had hired for us. It is a delightful situation, retired from the noise of the public road, nearly in the centre of a large garden, surrounded by a wall about nine feet in height. We expect to occupy this house for a few months, till the house at Batticotta can be repaired; this must of course take considerable time, as the house is large and much out of repair, and the rainy season is fast approaching, when it will be impracticable to continue the work at such a distance.

On Thursday the 4th, Mr. Warren and Mr. Meigs went to Batticotta, and there for the first time Mr. Meigs saw the place where he hopes to fix his future residence among the heathen in the eastern world. Many pleasing sensations and reflections were excited in his mind, while he surveyed the remains of these once noble buildings,

We have already given some account of Batticotta in our private letters to our friends, but we think proper, nevertheless, to insert it here.

Batticotta lies about six miles N. W. of the fort of Jaffnapatam, about half a mile from the sea-shore, and in sight of it. The situation is pleasant and airy. Although it is surrounded on three sides by *faddy*, (rice) fields, yet the ground on which it stands is dry and healthy. On the north towards Changane the land is a little higher and very dry. It may be well to remark here, that the whole district of Jaffna, unlike the middle and southern parts of the Island, is very level; though the land is a few feet higher in some places than in others. All the ground belonging to the place at Batticotta amounts by measurement to 3 acres, 3 roods, 11 perches, and 159 links. On this ground are a church, a dwelling house, and five other small buildings, two yards, a garden, four wells, eleven margosa trees, and fifty-one palmyra trees; all belonging to the Ceylon government. That you may know in what state we found them, we give a short description of them.

1. The church. This is said to be the finest church in the whole district, and in the best state of repair. It was first built by the Portuguese, when they were masters of the island in the sixteenth century (as were all these churches and houses,) and repaired by the Dutch in 1678, as appears by the date on the western end of

the building. This is the reason why it is now in a better state of repair than the other churches in the district. After the English became masters of the island, in 1795-6, the church and houses were much neglected, and have been since fast going to decay. Many of the walls are much broken by the banians which grow in them, and break them down. This church has, however, received very little injury from them. But the walls of the dwelling house are much broken. The church is a very large and noble building. It is 171 feet in length on the outside, 163 on the inside, walls 4 feet thick. The width of it is 65 feet on the outside, and 57 on the inside. The walls are not high, and they have no galleries in this country. There is no roof on the church, but the walls, pillars, and arches are almost entire. They are built principally of coral stones, which appear to grow harder by exposure to the sun. Many of the buildings have already stood nearly three hundred years, and would probably stand as much longer were proper care taken of them. From one end of the church to the other, at an equal distance from a line drawn through the centre, run two rows of massy pillars, 20 in number, each 10 feet in circumference, supporting eighteen fine arches, which are so much higher than the walls of the church as to support the roof. The width of the church is so great, that a roof could not otherwise be easily supported. We are anxious to cover the building as soon as we have the means in our power. Two thirds of it will be sufficiently large to contain any congregation that we, or our successors, shall probably ever be able to collect. By making a partition we can have one third of it for school rooms, or for a printing press, should we ever have occasion to use it for that purpose.

2. The dwelling house. This is only one story high, according to the custom of the country. It is more than 100 feet in length, and 41 or 42 in breadth. It will contain eight rooms, five of which are large, and three smaller ones. The house requires a great deal of repairing before it will be a suitable habitation for two families. The walls are broken in many places by the banian trees. We found it without a roof, doors or windows; in short, nothing remained but the walls and floors, which are of brick. This, in the time of the Dutch, was the country seat of the second officer in command at Jaffna. It may be made a very convenient and pleasant habitation, and the expense will not be very great, as labor is cheap in this country, and particularly in this district. But it requires a large stock of patience to wait for these workmen to accomplish any thing, as they are uncommonly lazy, and have many feast days, and other things to interrupt them.

3. The five small buildings. These are a kitchen, a stable, a guard house, and two other small out houses. The walls of some of these are considerably broken, and all are without roofs or windows.

4. The yards. There are two of these directly back of the house, and about 57 feet by 25. They are surrounded by a wall about eight feet high, built of the same materials as the walls of the house.

5. The garden. From the large yard back of the house, you enter the garden through a door. The garden contains about one acre and three fourths of land, or nearly half of the whole. It is enclosed by a fine wall, built of coral stone laid in mortar, and at the top fixed in the form of a roof to shed the rain. It is nine feet high. It must have been built at great expense. The quality of the soil is not quite so good as that around Tillipally.

6. The wells. Three of these are in the garden to water it in the dry season, and one very excellent one in the large yard very near the house. The water in them appears to be good, though we have not yet had sufficient time and opportunity to ascertain.

7. The trees. The eleven margosa trees are in front of the house, between it and the church, which is about twenty rods from the house. The margosa tree makes very good timber and boards, and from the nut a valuable oil is expressed. The fifty-one palmyras are all but one in the garden. Of this number 29 are fruitful and 23 are barren. Of this tree there are the male and female. Both are necessary. The female tree only bears fruit, and is good for timber. The rafters of all these houses are made of this tree. The leaf of this tree forms the Olla, so much used by the natives instead of paper. It is also much used to form the roofs of houses, and it answers very well for two or three years, when it must be renewed. The ollas are cheap, easily procured and put on. The house at Batticotta, and also at Tillipally will be covered with them. The fruit of the tree constitutes the principal food of the natives one half of the year. Thirty or forty

trees will support a family. The tree often grows to the height of more than 100 feet without branches, and the trunk through this extent continuing of an uniform size, being from twelve to fifteen or eighteen inches in diameter. The fruit grows among the large leaves, which form a circle of ten or twelve feet in diameter around the top. The cocoa nut tree grows and bears fruit in a similar manner, except that the leaves are much longer, a single leaf being commonly twelve or fifteen feet in length. The cocoa-nut does not grow so erect as the palmyra, and the color of its wood is much lighter. The wood of the palmyra is black, or a dark brown. A tall cabbage with long leaves that has no head, will give you some idea of the shape of these curious and very useful trees.

Thursday, Oct. 3. To-day we all dined together in our hired house, having previously taken our meals at Mr. Mooyart's. Mr. Warren and Mr. and Mrs. P. r will board with us till they go from Jaffna.

Saturday, 5. Yesterday Mr. Warren and Mr. Meigs rode into the Fort, and called on a number of friends, viz. Capt. Truter, commandant of the Fort; Dr. Nicholson, Lieut. Hunter, &c. To day we all called on Mr. Hooper, the collector of the district; and Mr. Richardson, the provincial judge. Toward evening the Rev. Mr. Glenie, his wife and three children called to pay their respects to us. Mr. Glenie is an excellent man, and a friend to missionaries; he is one of the colonial chaplains, and preaches the doctrines of grace. The English people here appear very friendly to us, and treat us with attention and kindness. Last evening Mr. Poor preached for the Rev. Mr. Lynch in his place of worship in the Pettah.*

Sabbath eve, Oct. 6. This morning at 7 o'clock, all the missionaries went to Mr. Mooyart's, and held a meeting for prayer and religious conversation with him and his family, and the Rev. Mr. Lynch. Mr. L. is a very humble, pious man, and evangelical in his preaching; we all love and esteem him as a Christian brother, and missionary of Christ. At 10 o'clock A. M. we attended church in the Fort, when the Rev. Mr. Glenie read the service and preached an excellent sermon. At 7 o'clock Mr. Meigs preached for Mr. Lynch in the Pettah.

Wednesday, 9. Mr. Meigs went to Batticotta to superintend the work. On the road home saw 30 or 40 of the original inhabitants of the country, the monkeys. They live here in great abundance, and many of them are very large. They have little fear of the natives, but flee from the presence of an European.

Thursday, 10. Mr. Mooyart and Mr. Richards went to Batticotta to examine the palmyras for the roof of the house.

Friday, 11. Sent a letter to Sir Alexander Johnstone in answer to his communications to us, and to the Secretary of the A. B. C. F. M., on the subject of the emancipation of slaves in this island.

(To be continued.)

JOURNAL OF MESSRS. WARREN AND POOR AT TILLPALLY, CEYLON.

OCTOBER 15, 1816. This day we find ourselves in the quiet possession of a dwelling house, among the heathen. At this interesting and joyful period of our lives, we are forcibly reminded of our obligations renewedly to consecrate ourselves to the service of our divine Lord and Master, who has been pleased to put us into his vineyard. O that he would give us grace to be faithful, and crown our feeble efforts to honor his name among this people with much success.

Though the house is in an unfinished state, being destitute of doors and windows, and some other necessary appendages, yet we think we shall render ourselves comfortable till the necessary repairs are made. Carpenters are now at work.

Sabbath 20. D. Bast, Esq. spent the day with us. In the morning about 30 people came to the house to hear what we had to say. We explained to them the object of our coming to dwell among them, and the manner in which we should proceed in accomplishing it. They professed to be well pleased with our intentions, and expressed a wish to have their children instructed. At the sug-

* The Pettah is that part of the town of Jaffna which is regularly built, and inhabited principally by the descendants of the Dutch and Portuguese.

gestion of Mr. Bast, we appointed a meeting to be held next Sabbath at Mallagum, two miles distant toward Jaffnapatam in Mr. B's court house. This gentleman, a native of Dutch descent, is a sitting magistrate, and holds his court at Mallagum. His jurisdiction extends over fourteen parishes in this district. He appears to be a truly pious man; takes a lively interest in our settling here, and we think will afford us much assistance in our missionary work.

Sabbath 27. This morning sixty persons came to us. We held worship in our house. Sang in English, prayed in Malabar, by the assistance of an interpreter, and expounded the 2d chapter of St. Matthew's Gospel, concluded with singing and prayer. After the services we had some conversation with the people. They were ready to acknowledge that what we had said to them was good, and expressed a wish that we might preach to them every Sabbath. We are aware that very unworthy motives may induce this people to come to us; but we are gratified in having an opportunity of opening to them the treasures of the Gospel, hoping that in due time, God will bless the means of his own appointment. In consequence of heavy rains we had no meeting at Mallagum. In the afternoon held worship in the family.

Monday 28. Very busy in collecting materials for a *bungalo*, and for a roof to the church, that we may have proper accommodations for schools and for preaching.

Wednesday 30. We see some good effects of the Rev. Mr. Palm's exertions among this people, though he labored under great disadvantages. The prejudices of the people are in some degree removed; some knowledge of Christianity was communicated, and here are ten or twelve boys who attended his school, now wishing to be instructed by us. Though we are not ready to open a school, yet as these boys are daily with us, we have given them passages of Scripture written on ollas, which they commit with surprising facility. They are also learning the English alphabet.

Monday, Nov. 4. Received letters from Calcutta, Bombay and America. They were peculiarly interesting in consequence of coming to hand on the first Monday evening of the month, the season consecrated to prayer for the success of Missions.

Tuesday 12. Engaged in studying the Tamul language. We much need the assistance of some one who is acquainted with the grammar and principles of the language. Such a person it is extremely difficult, if not impossible, to obtain on this island. We have one set of elementary books. Books of this description cannot be purchased here. On the continent they are scarce, and excessively dear. Malleappa, our interpreter is able to assist us in construing and pronouncing the language. He is the son of a native clergyman, is preparing for the ministry, and we think, gives some evidence of possessing the essential qualifications.

This day we made our first visits among the natives. We visited two sick women; the one a poor widow, the mother of an active intelligent little boy, who has expressed an earnest desire to come and write passages of Scripture with the other boys, but was under the necessity of using every exertion with his two brothers, to procure rice for the family. After proper inquiry, we concluded to give him two measures, nearly two quarts of rice, worth four cents per week, which will enable him to devote his time to study. We also gave him a cubit of cloth, which serves for a full dress, which he very much needed. He did not need a knowledge of our language to express to us his feelings. His countenance and gestures manifested the gladness of his heart, in being placed in such favorable circumstances. On visiting this boy's mother, we were pleased to see, suspended from the roof of the cottage, a number of ollas on which were written the passages of Scripture which the other boys had learned, and which this had transcribed. On asking the woman if she had any knowledge of Christianity, she replied, that she knew only what her son had read to her from the ollas. The other woman whom we visited was a person who had sent to us for medicine. At each place about 40 persons gathered around us, and thus gave us a favorable opportunity of addressing them on the subject of the Christian Religion.

(To be continued.)

LETTERS FROM THE AMERICAN MISSIONARIES.

Letter from the Rev. Messrs. Hall, Newell, and Bardwell, to the Rev. Dr. Worcester.

REV. AND DEAR SIR,

Bombay, April 18, 1817.

OUR present communications are intended to go by Captain Haskell, of the Saco. We have the pleasure of acknowledging the receipt of your communications, and also of letters and parcels from some of our friends by the same ship. They reached us in January last, about six months after date. We also received on the 7th instant, your letter of October, 1816, and one from Mr. Ralston by way of Bengal. Our last communications to you were forwarded Feb. 4th by Captain Orne, of the ship Malabar, bound to Boston. A duplicate of our pecuniary account, was forwarded a few days afterward, by a ship belonging to Baltimore, Captain Lancaster.

Since our last letters, nothing of special importance has occurred. We have been unexpectedly delayed in the business of printing the Gospel of Matthew, owing to some defect in our types, and the numerous articles which we had to procure in order to complete our printing establishment. On this subject Mr. Bardwell will write at large to Mr. Evarts. But though we have been disappointed of the pleasure of sending you a copy of the Gospel, as the first fruits of the mission press, we have the satisfaction of presenting to you a Scripture tract in the Mahratta language, of which we lately struck off 15,000 copies. After so many discouragements as our mission has experienced, you will, we doubt not, rejoice with us in our being enabled, at length, through a divine goodness, to commence the delightful work of printing the word of God in the language of a numerous heathen people. We expect to put the Gospel of Matthew to the press in a few days, but shall not probably have it ready for distribution in less than three months.

Our press, we hope, will soon enable us to introduce improvements into the native schools. Hitherto they have not been supplied with books, except a few lessons prepared for them in manuscript. The tract, which we have just printed, has already been introduced into the schools; and it is pleasing to hear the name of Jehovah pronounced, without scruple or fear, by hundreds of pagan children.

We would not convey the idea, that the children have abandoned their own religion. Far from it. They still carry on their foreheads the marks of idolatry, and are taught by their parents to worship the gods of the heathen. Still, we think there is abundant encouragement for endeavoring to imbue their tender minds with the principles of a purer religion. The seed thus sown, though it should lie buried, and apparently fruitless for a time, may yet spring up at some future period, and bring forth an abundant harvest.

A knowledge of the holy Scriptures must necessarily precede the general prevalence of religion among any people; and the establishment of schools, in which the Scriptures are used as a school-book, seems to be one of the most promising methods of disseminating a knowledge of them. In this point of view we consider the native schools as a very promising part of our missionary establishment. We shall carry our plans of education to the full extent of our means. We rejoice to hear by your last letter, that we may expect shortly to receive remittances for this object. Had our funds been sufficient, we should before this time have increased the number of schools.

We wish also, as soon as possible, to erect one or more buildings, which may answer the double purpose of school-houses, and places of public religious instruction for the heathen. This we think may be done at a moderate expense.

Since our family has been enlarged, we have had public worship in English, as formerly, at our own house on the Sabbath. A few persons in the neighborhood usually assemble with us. We celebrate the Lord's Supper regularly once a month.

We rejoice to hear that more missionaries from home may shortly be expected in this part of the world. We doubt not that Providence will open a door for them. With respect to the destination of future missionaries, we will write more particularly in our next communications. In regard to those whom we are now expecting, any thing we might suggest would arrive too late to be of any service.

We are pleased to learn that Mr. — is desirous of supporting a native preacher. It would afford us much gratification to receive and apply his charity. But, at present, we are not acquainted with any native who is qualified for the work of preaching the Gospel. We hope and trust, however, that the Lord of the harvest will raise up laborers here, as he has done in other parts of the world, to assist us in our work. We shall do all we can to encourage every converted native, of competent talents and knowledge, to engage in the work of spreading the Gospel among his countrymen.

Agreeably to the communications of the Prudential Committee, we have revised the plan of polity which was forwarded to you in Dec. 1814; and we have, with perfect unanimity, adopted the Rules and Regulations, of which a copy is enclosed.

On the subject of our domestic affairs at large, we hope to be more particular in our next communications.

By the present opportunity we shall forward the continuation of our journal to the present time, and also our pecuniary accounts. We hope the present communications will reach you before the next annual meeting of the Board.

We trust, dear sir, that we always have a remembrance in your prayers. The confidence that our beloved patrons at home take a lively interest in all our concerns in this distant heathen land, and that they bear us continually on their hearts at the throne of grace, affords us much comfort and encouragement in our work.

We remain, Rev. and Dear Sir, affectionately yours,

G. HALL,
S. NEWELL,
H. BARDWELL.

Extracts of another letter from Rev. Messrs. Hall, Newell, and Bardwell, to the Corresponding Secretary.

REV. AND DEAR SIR,

Bombay, May 20, 1817.

THOUGH we have recently forwarded communications by the American ship Saco, which left this port for Boston, the 21st of April, yet we cannot neglect an opportunity so direct as the present. This letter we commit to the care of Mr. Ashburner, a respectable English gentleman, who has resided many years in this part of India. Mr. Ashburner has taken passage in the Alexander, bound to Salem. We are happy to introduce this gentleman to you, as a friend to us, and as a man of respectability and information. He expects to settle with his family in some part of America.

In our last letter we suggested that we should soon give a more particular statement of our domestic affairs. It will perhaps be sufficient to say, that we are unanimously proceeding on the common stock system. For some time past we have eaten at two tables, though we consider ourselves as one family. With respect to the manner of receiving our support from the common stock, we have unanimously agreed, that each brother shall draw monthly, from the common stock, a sum sufficient to meet his necessary expenses, and that the account of such drafts be communicated to the committee.

The state of the printing department is much the same as when we last wrote. After waiting more than a month for the supply of little articles for the press, we began to strike off the first sheet of Matthew, about the middle of this month; but we immediately saw, that, owing to the bad state of the types, the impression could not be made legible. For a time, we were in doubts whether the types could ever be made to answer the purpose. But we at length concluded, as an experiment, to trim the irregular types with our pen knives. This laborious process we have gone through in the two first forms, and have struck off 700 sheets. The edition we have fixed at 1500. We now feel much encouraged in the business. A similar process must be gone through in the next form, and so on, till we trim nearly the whole fount. By this statement, you will at once see that our progress for a considerable time must be very slow, and attended with much labor. But to accomplish an object of such magnitude as that of printing the word of God in the language of the heathen, we almost forget the labor and fatigue, and rejoice that it falls to our lot to be thus employed.

From your last communication, we hope soon to be supplied with another press, and an assortment of English types. We think that English types would be very useful to this establishment. Besides being necessary in printing school books, which we hope to do in Mahratta and English, for the benefit of natives who wish to learn English, we shall probably have opportunities of doing little jobs for Europeans in this Presidency. Indeed, we have already been applied to by the Rev. Mr. Davis, one of the Chaplains, to print a sermon and some other small articles, which we should have done, if we had had types.

The present state of our schools is as favorable as we can reasonably expect. We have no assistant in our English school, though we hope soon to procure one. The whole number of boys in our Hindoo schools is more than 200. We have recently established a school exclusively of Jewish children. The teacher is a Jew of considerable information, lately come from the coast. This school at present consists of about 40 children. They speak the Mahratta language, and it is in fact, a Mahratta school. The teacher reads Hebrew, and teaches the children to read and write Hebrew. We think this an interesting school, and cannot but hope that it will be the means of doing something towards bringing these ignorant, wandering Israelites to the fold of Christ.

In our last letter, we mentioned that we had in contemplation the subject of erecting one or more buildings for the accommodation of schools, and the stated, religious instruction of the natives. This continues to be a subject of much consideration and inquiry. We much need some place, where we can regularly appoint seasons for instructing the natives, and can have proper accommodations. On this subject we should be pleased to have the sentiments of the Board. To what extent in expense, shall we be justified in erecting such buildings as before mentioned.

The brethren Hall and Newell continue to go out among the people every day, as usual, and preach to them the words of life. Though we are not yet permitted to relate to you any instances of conversion among the heathen, yet we are by no means discouraged. In due time, we believe God will bless the preaching of his word to these deluded heathen, and that multitudes will eventually be brought home to Christ, through the instrumentality of this mission.

We soon hope for the arrival of more Missionaries from America. Many are needed in this place. We are very desirous of establishing one or two stations on the island of Salsette, as soon as practicable. Many considerations, which we cannot now mention, conspire to render this very desirable.

The translation and printing of the Scriptures, in which we are now engaged, will afford many facilities to new missionaries who may come to this place. And a loss will be sustained by this Board, if more missionaries are not sent to avail themselves of the facilities of this printing establishment. We have, however, the utmost confidence in the Board with respect to the destination of their missionaries. The great head of the church will direct all the affairs of his kingdom in the best manner.

We have heard nothing very recently from the brethren in Ceylon. The last information was favorable. Every thing is made ready to their hands, and there is every reason to conclude that the Lord will soon bless their labors.

Our hearts are much rejoiced in hearing of the favorable state of religion in our native land. We hope and pray, that this good work may increase abundantly, till America and every land shall be filled with the glory of God. We remain, Dear Sir, with respect and affection,

Yours, in the Gospel of Christ, G. HALL, S. NEWELL, H. BARDWELL.

MISSION TO THE AMERICAN ABORIGINES.

THE Rev. Mr. Cornelius, as an agent of the American Board of Commissioners for Foreign Missions, has visited the Cherokee, Chickasaw, and Choctaw nations, and had an audience at a council of the Creeks. His tour has been performed with great fatigue, diligence, and good effect. The way is open for communicating, particularly in the Choctaw and Chickasaw nations, establishments similar to that which has been made among the Cherokees. In pursuance of this design, the Rev. Messrs. Ard Hoyt, Daniel S. Butrick, and William Chamberlain, are now on their way to the Indian country.

THE LITTLE OSAGE CAPTIVE.

Extract from a letter of Rev. E. Cornelius to the Corresponding Secretary of the American Board of Commissioners for Foreign Missions, bearing date Choctaw Agency, Dec. 2, 1817.

ON my way to the Chickasaw nation, I met several Cherokees returning from the Arkansas country, whither they had been on an exploring tour. They were returning with the design of taking their families to that country. I improved the opportunity which the occasion afforded, of ascertaining their disposition on the subject of establishing schools in their new country, similar to those they were about to leave in the Cherokee nation. After some consultation among themselves, the interpreter answered, "they say they want schools badly." I have given you his own words, as expressing better perhaps than I could, their earnestness on the subject.

The state of the country they said was more quiet than it had been; they observed they had had several trifling engagements with the Osages, who had now left the country. They had numerous trophies of successful contest with them; but none which so much affected my heart, as a small female child, apparently not more than five years of age, whom they had taken from the Osage Indians, and were carrying as a prisoner. If ever I felt the emotion compassion, it was when I beheld this innocent babe. I inquired for its parents, when, (shocking to relate,) they presented me, with savage joy and complacency, the scalps of its father and mother. The little child had already travelled with its new owner for more than 500 miles, and had yet to travel about 200 more.

I immediately negotiated with the Cherokee who owned the child, for the privilege of having it educated in the missionary family at Chickamaugh. I assured him that it should be free of all expense to him, and represented, as well as I could how desirable it would be to resign it into the hands of those good men and women, who were at Chickamaugh, and who would prove the best of fathers and mothers to it. To my great joy, he most cheerfully consented; and promised me he would take the child to Chickamaugh soon after his return to his family, who resided within 30 miles of that place. Understanding that he had given a horse for the child, and had offered to sell it again, I suggested to him that probably Mr. Kingsbury would give him his price, which was, I think, not more than 100 dollars. At the same time I wrote to Mr. Kingsbury, recommending that he would redeem the outcast orphan, and thus render its continuance under his protecting care forever certain. I knew, indeed, that his means were inadequate to such a purchase, consistently with attention to other demands; but I could not doubt but that some of our worthy friends at the north would replace the ransom. Are there none, whose maternal or parental feelings would prompt them to commiserate this poor orphan babe, and induce them to pay the price of its redemption? Where are the mothers and daughters of Israel? Are their resources exhausted? For myself I can say, and I think I speak according to the revelation of God, I had rather deserve the honor of having parted with my last dollar, to ransom this child, and give it a Christian father and mother, than wear the brightest meed of praise that military prowess ever won. Should Mr. Kingsbury receive the child and apprise you of the fact, I hope the appeal will be made; and should any one feel disposed to meet it, let such an one be entitled to give the child a Christian name. Of one thing I am confident; that none but an heart of adamant could resist the effect, which a personal observation of what I have related was calculated to excite.

Extract of a letter from Messrs. Kingsbury, Hall and Williams, to the Rev. Dr. Worcester.

REV. AND DEAR SIR,

Chickamaugh, Nov. 25, 1817.

WE are now able to tell you what the Lord is doing among us for the glory of his name. And though it be the day of small things, we know it will rejoice your hearts, as it has ours, when you hear that the Lord Jesus is bringing into his kingdom some of the sons and daughters of our western forests.

For some time past, we have had the satisfaction to witness a pleasing change in the external conduct of some of our neighbors, who on the Sabbath attended our religious worship. Two white men in our neighborhood, who had been profane and immoral, became sober and serious. One Cherokee woman also, who had a tolerably good education, and who is married to a white man, appeared to be under very serious impressions.

Such was the state of things, when brother Cornelius arrived at this station. His conversation and preaching excited an increased attention, both among the Cherokees and white people around us. Our assembly on the Sabbath was increased. On the last Sabbath that he preached, which was the first in November, a very solemn impression was made on the minds of several. One white man, one Cherokee man, the woman above mentioned, and a Cherokee girl, who was attending our school, were much affected. The Cherokee man is a half breed, named Charles Reece, who speaks our language tolerably well. He was one of the three intrepid Cherokees, who, at the battle of the Horse Shoe, swam the river in face of the enemy, and brought off their canoes in triumph. The President has lately presented him with an elegant rifle, as a reward for his bravery. It was interesting to see this undaunted warrior bowing before the influence of the Gospel. After public exercises, Mr. Cornelius conversed with him. He sunk upon his feet as if deprived of strength, said he knew not what to say; that he felt as he never did before. He felt that he was a sinner. This man has visited us repeatedly since, and says it is his fixed determination to be a disciple of Jesus Christ, and that it is his great desire to know, and to do the will of God.

The girl above mentioned, who is a member of our school, and who is the subject of serious impressions, is a daughter of half breed parents. Her name is Catharine Brown. She is about 18 years of age, genteel in her appearance, and amiable in her manners; spoke the English language well when she came to live with us, and could read indifferently in words of three letters. She has been attentive to her learning, industrious in her habits, and remarkably correct in all her deportment. She has attended school about 90 days, and now reads well in the Bible, and writes a tolerably good hand. She says, that before she came into our family, she did not know that she was a sinner, but that now she knows and feels it. With tears in her eyes she often expresses her anxiety for her poor people, as she calls them, and wishes she could remain in our family and devote herself to their instruction, but is afraid her parents will not be willing.

There are traits in the religious experience of these persons which we think favorable. They do not appear to be influenced in any great degree by the fear of punishment. Their great anxiety is to know the will of God, and to do it; and are more solicitous to be delivered from sin, than from its consequences. In short, we would indulge the hope that a saving change has been wrought in the hearts of, at least, three or four. But we would wish not to be sanguine; our hopes may be disappointed.

On the last Sabbath in September a church was organized in this place, and we solemnly renewed our covenant with God, and with each other. We should have done this at an earlier period, but hearing that brother Cornelius was on his way to this country, we were desirous that he should be present on this interesting occasion. At present, our church consists of only the missionary brethren and sisters; but we hope soon to be able to number some who have recently been brought into the kingdom of the dear Redeemer.

In compliance with that part of our instructions which recommended a division of labor, we have made the following distribution, viz.

1. The spiritual charge, and general superintendence of the mission.
2. The instruction of the school, and superintendence of the scholars in the exercises of husbandry, &c.
3. The particular management of the plantation, providing for the family &c.

Soon after our last communication the state of brother Hall's health was such as to require that he should be released from the confinement of the school; and brother Williams took the charge of that department. He succeeds well, and will probably continue in it, as he is well qualified to teach on the Lancastrian plan. Brother Hall's health is much improved. He has the oversight of the plantation, and the steward's department,

We have also agreed to the following resolution, to wit:—

That as God in his Providence has called us to labor in the great and good work of building up his kingdom among the Aborigines of this country; a work peculiarly arduous, and which will be attended with much expense, and above all, considering that we have solemnly devoted ourselves and all that we have to the prosecution of this work, we declare it to be our cordial, deliberate, and fixed resolution, that so far as it respects our future labors or any compensation for them, we will have no private interests distinct from the great interests of this institution. And, that if it meets the views of the Prudential Committee, we will receive no other compensation for our services, than a comfortable supply of food and clothing for ourselves and families; and such necessary expenses as our peculiar circumstances may require; observing at all times that frugality and economy, which our duty to the Christian public and the great head of the church demands. Provided, that the personal expenses of each one, board excepted, shall be rendered to the society annually. Our board will principally be the product of our own labor, and many articles of clothing may be manufactured in the family.

With regard to our school we have had much satisfaction, and could say much in its favor. But our limits require that we should be brief in our remarks at the present time. As to the capacity of our children to learn, we entertain no doubt. The greater number of them manifest an uncommon aptness. They are very obedient to our orders, and conduct with much decency and propriety. As soon as they enter our school, we put them to learning our language from the book. While they are doing this, their progress in learning to understand and speak it has been rapid. at least in many instances; and we have so far succeeded in removing their national bashfulness to speak our language, that they now manifest a forwardness to say all they can. In learning to write they excel. We find the Lancastrian method of teaching, and particularly of writing on slates, peculiarly beneficial. We will mention one or two instances of proficiency.

Catharine Brown, the girl before mentioned, began to read in words of three letters. In 60 days she could read intelligibly in the Bible, and in 90 days could read as well as most common people. After writing four sheets of paper, she could perform with accuracy and neatness, even without a copy. One little girl, who could not speak our language, learned her letters in two days. Mr. Williams has just informed us, that a little boy, who came into our school to day, has learned eight of his letters this morning, and can print them very well in sand. We say these things not to raise expectations, or with a desire of boasting, but to encourage the friends of the mission.

We come now to speak of our plantation, buildings, &c. Here we have had much labor, and much trouble. We before stated that our principal support might ultimately be derived from our plantation and our stock. But it must be obvious, that the advantage to be derived from these sources for one or two years must be small, when compared with what may be afterwards expected. The fences on the plantation were poor, and it was not in our power, the past season, to repair them sufficiently to secure our fields from damage. The cultivation has also been much neglected in consequence of our attention to other business. But the crop which we have raised shows what a rich harvest may be expected, when we shall be able to secure our fields, and attend to their cultivation.

Our school-house is nearly completed except the windows. It is 33 feet by 23, and is constructed on the Lancastrian plan. This furnishes a very commodious house for public worship. The dwelling house is 52 feet by 20, with a piazza of seven feet in front, and an open space of eight feet in the middle, being calculated for two families.

Twice we have attempted to dig a well, but repeated rains have compelled us to relinquish, for the present season, the prosecution of so important an object. Our mill, we have supposed, was nearly ready to run, when it was discovered that one of the stones was too soft. While we were preparing another, an uncommonly high fresh of water swept away a part of the dam. The season is now so far advanced, and we have so much unfinished business, that we do not expect to repair it before the opening of the spring. This disappointment is severely felt, as the nearest mill at which we can have grinding is 16 miles distant, and the waters have been so high for some time that we could seldom go there. We have made arrangements to get our meal from the settlements during the winter.

It will be impossible to estimate the expenses of the next year from the present. They will, we trust, be much less, but still will be considerable. Many things remain yet to be done, before our establishment can be considered in any tolerable manner complete; and the advantages to be derived from our stock and plantation will not have come into full operation.

While we make the above statements, we take this opportunity to notify the committee of the high sense of obligation we feel to the pious people of Tennessee, for the many favors we have received from them, as well as for the interest they have manifested for the mission. For particulars on this subject we refer the committee to the late communications made to the Treasurer.

We conceive it to be of vast importance that all who engage in western missions, not only know how to labor, but that they be both able and willing to labor with their own hands. That they literally "endure hardness as good soldiers;" that they come prepared to conform to circumstances; that they come down, in a certain sense, on a level with these people, to take them by the hand and conduct them, step by step, through the various stages of civilization and instruction. The Indians are a people on whose minds first impressions have a powerful influence. The establishment of missions in the West is attended with difficulties of a very different nature from those in the East. We know the great Head of the church can remove these difficulties at once, and we would not distrust his protection to his cause. But we are required to exercise the wisdom of the serpent, as well as the innocence of the dove.

We hope for the prayers of God's people, that we may be divinely directed, and that our faith fail not.

With much respect and esteem, we are your unworthy laborers in the vineyard of our Lord.

Rev. Samuel Worcester, Cor. Sec. &c.

CYRUS KINGSBURY,
MOODY HALL,
LORING S. WILLIAMS.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Dec. 2. From the Foreign Missionary Society of Northampton and the neighboring towns, by the Hon. Josiah Dwight, the Treasurer,	\$490 00
3. Several ladies in Meriden, Con. by Mrs. Ripley,	6 00
The Rev. Wark Mead, and Mr. T. Bronson, Middlebury, Con.	4 20
A friend,	1 00
6. The Ladies' Cent Society in East Guilford, Con.	37 65
A charity-box kept in a room where monthly prayer meetings are held, in Brunswick, Maine, by the Rev. Dr. Appleton,	7 45
Two little boys,	55
A friend of missions in Brimfield,	\$30 00
Young ladies in Miss S. Vaill's school in Brimfield,	3 00
Contribution at the monthly concert in Brimfield,	4 38
Dropped into the box,	57 38
12. The Foreign Mission Society of Wiscasset and the vicinity, Maine, by Mr. Warren Rice, Treasurer,	100 00
A friend in Auburn, N. Y. a small balance,	1 40
The Foreign Mission Society in Middletown and the vicinity, Con. by Richard Hubbard, Esq.	47 00
17. A few young ladies in Westfield, the avails of their industry, by Miss Jerusha Phelps, Treasurer,*	40 00
18. The Religious Charitable Society in the county of Worcester, by the Rev. Joseph Goffe, Treasurer,	100 00
Carried forward	\$873 58

* This donation was accompanied by the following letter.

Westfield, Nov. 25, 1817.

Sir,—Having read the quarterly circular of the Prudential Committee, addressed to the friends of Zion, we felt desirous to do something to assist in the education of the heathen youth. Accordingly, a few young ladies agreed to devote their time one afternoon in a week, the avails of which were to go for this purpose. We commenced our labors in Nov. 1816, and in one year have cleared \$40, which I enclose, and wish it to be appropriated to the above purpose.

JERUSHA PHELPS, Treasurer to the Society.

	Brought forward	\$875 58
Mr. Isaac Bliss, of Western, Mass. by the Rev. Joseph Vaill,	5 00	
Mr. Joel Bliss, of Western,	1 00	6 00
The Female Cent Society in Dalton, by Mr. William J. Boardman,		16 00
22. Individuals in Mason, N. H. by Timothy Dakin, Esq.		20 00
The Foreign Missionary Society of Middletown, Con. and the vicinity, by Richard Hubbard, Esq. Treasurer,		105 00
The Foxborough Female Benevolent Society, by Mr. William Payson,		10 00
25. Mrs. Mary Wiswell, of Westminster, by the Rev. Cyrus Mann,		2 20
26. Mr. Isaac Wilder, of Hanover, for missions to the American Indians, a share in a Turnpike Corporation, supposed to be worth		35 00
29. S. P. a small balance,		1 60
The Piscataqua Branch of the Foreign Missionary Society, by Dea. Amos Tappan,		80 00
The following Societies, remitted by Henry Hudson, Esq. viz.		
The Female Cent Society in Somers, Con. by Mrs. Harriet Strong, Treasurer,	22 00	
The Female Cent Society in Windsor, N. Y.	3 25	
The Foreign Mission Society in the western district of Fairfield county, by M. Marvin, Esq. Treasurer,	40 00	65 25
31. An unknown friend, half for missions, and half for translating the Scriptures into the Mahratta language, by Mr. Thomas Lankester,		60 00
A contribution on the late thanksgiving, by the congregation of the Rev. Samuel Stearns, Bedford,		38 87
The Foreign Mission Society of Boston and the vicinity, by Jeremiah Evarts, Treasurer,		55 42
		<hr/>
		\$1,368 92

SCHOOL FUND.

Dec. 2. From the Society of young men in Weathersfield, Ver. for educating heathen children in N. America, by John Chase, jun.		\$4 83
5. The Catskill Female Bombay Society, for a heathen child to be named CORNELIUS ATWOOD, by T. Dwight, Esq.		3 00
The Harpersfield Society, for a child to be named COTTON MATHER,		30 00
Young ladies of Miss Park's school, Granville, N. Y.		50 00
8. The Female Charitable Society in Brimfield, by the Rev. Joseph Vaill,		32 28
Small children in Miss Eaton's school in Brimfield, for educating heathen children in India,		1 62
Female members of the Rev. Dr. Morse's church, toward the education of three children,		8 00
11. A part of donations received in the Southern States, by Mr. R. C. Robbins, for the foreign mission school,		25 00
17. A friend in Salem, by the Rev. Dr. Worcester,		80 00
The Juvenile Benevolent Society in Miss Curtis's school in Salem, for the education of a child in Ceylon, to be named THOMAS SPENCER,		12 00
The association of males in the second parish in Bradford, by Mr. Daniel Stickney,		13 75
The association of females in the same parish, by Lois Hardy,		10 50
Subscribers in the east parish of Salisbury, by Mr. Cyrus Dearborn,		11 00
Mentoria,		3 00
The Female Charitable Cent Society in Reading, Ver. by Mrs. Betsey Goddard, Treasurer, for heathen children in N. America,		16 92
19. The Female Charitable Society in Castleton, Ver. by Mrs. Beulah Gridley, Treasurer,		12 00
22. The Young Men's Society in Middletown, Con. for educating heathen youth, by Mr. John Bound, Treasurer,		55 00
25. The Bath Heathen School Society, by Miss Sarah J. Jenks, Treasurer,	8 50	
The same Society, by Miss Jane T. Sprague, Treasurer,	5 71	14 21
By the Rev. Joseph Harvey, for the benefit of the Foreign Mission School at Cornwall, Con. from the following societies and individuals, viz.		
Miss Marania E. Norton, Goshen, Con.	8 00	
A lady in Brookfield, west parish,	1 00	
A lady in Hardwick,	1 00	
Ladies in North Guilford, Con.	6 59	
Ladies in Norfolk, Con.	7 00	
A charity box in North Guilford, Con.	59	
Two persons in do.	2 00	
The Female Mite Society in New-Milford, Con.	6 00	
The Female Cent Society in Stockbridge,	44 00	
The Rev. George Sweet, Savannah, Georgia,	20 00	
Two young ladies in Brookfield, Con.	2 00	

Carried forward \$98 15 \$390 11

	Brought forward	\$98 18	\$390 11
Dea. Timothy Stone, Durham, Con.	-	2 00	
The Female Charitable Society in Goshen, Con.	-	31 00	
The Youth's Education Society in do.	-	37 47	
Dea. Ithamar Harvey, Hadlyme, Con.	-	5 00	
Col. Richard E. Selden, in do.	-	10 00	
The Rev. Joseph Vaill, do.	-	2 00	
The Rev. Elijah Parsons, East Haddam, Con.	-	2 00	
Mr. Thomas Hardy,	-	5 00	
Capt. Chittenden, North Guilford, Con.	-	1 00	
The Female Charitable Society in Hadlyme, Con.	-	12 69	
Various sources, by Mr. Samuel Ruggles, a student in the school,	-	104 09	
Avails of the sale of the Narrative of Five Youths,	-	21 84	—392 37
29. The Female Missionary Mite Society of Concord, for the education of a heathen child in the mission family at Bombay, the second semi-annual payment, by Miss Sarah Abbot, Treasurer,	-		15 00
The Female Cent Society in Windsor, N. Y.	-		10 14
The Female Beneficent Society at Turkey Hill, Granby, Con. for the Foreign Mission School at Cornwall,	-		16 00
Ladies in Westborough, for a child named ELISEA ROCKWOOD, the second semi-annual payment, by Miss Hannah Fay,	-		13 00
The Young Gentlemen's Society in Weathersfield, Ver. for educating heathen children in America, by Mr. John Fellows, Treasurer,	-		8 00
The Female Cent Society in do. for the same object, by Mrs. Chase, Treasurer,	-		7 57
Total of donations in December, \$2,161 01.			\$792 09

DOMESTIC INTELLIGENCE.

Extracts from a letter from the Rev. Leonard Worcester of Peacham, Ver. to his brother, Rev. Dr. Worcester of Salem.

Peacham, Dec. 16, 1817.

MY DEAR BROTHER,

As early as February last, some favorable appearances in respect to religion began to be discovered. Professors who had long been slumbering seemed to awake, and more of the spirit of prayer was manifested. Here and there, an instance of a awakening and hopeful conversion occurred. The good work seemed to advance very gradually until the first of August. On the first Sabbath in that month, fourteen persons, most of whom dated their conversion several years back, came forward, and united with the church. From that time the work increased much more rapidly. The attention became very general; many were very deeply impressed, and cases of hopeful conversion became frequent. Between the first Sabbath in August and the first in October, four, and on that day, forty-four, were admitted to the church; and then, the work was still increasing. Religious meetings were multiplied, and numerously attended. For several weeks past there has scarcely been an evening, indeed I do not know that there has been one, in which there has not been one, and more commonly two, three, or four meetings for religious conference or prayer, in the town. On Sabbath evenings there have been, several times, no less than seven, all well attended. The first Sabbath in this month, sixty-nine more were received into the church; to thirty-seven of whom I administered the ordinance of baptism. Of the whole number received since the first of August, (131) 73 are males, and 58 females. Fifty-five are under the age of 24 years, of whom 39 are males. Seven of these are in their 15th year, and two are still younger. "It is the Lord's doing, and it is marvellous in our eyes." "Come, magnify the Lord with me, and let us exalt his name together." The attention still continues, though, for several days past, new instances of hopeful conversion have not so frequently come to my knowledge as in weeks past.

"Jan. 12, 1818. I can hardly tell why I have not finished my letter before this time, and sent it on. But so it is. There is still a pleasing attention to divine things among us; and we still, from time to time, hear of one and another being hopefully brought into the kingdom, though the instances are less frequent than they were some weeks ago. There are not far from seventy within my knowledge, who indulge a comfortable hope, and who have not yet made a public profession. The number we hope will still increase.

46 *Extract of a letter from a Clergyman in New York to the Editor.*

"Several other towns in this region, besides this, have recently been visited with refreshing showers of divine grace. Particularly Cabot, Hardwick, Greensborough, and Danville. Walden, too, is now visited. In Danville, within about 13 months, I believe about 130 have been added to the congregational church."

Extract of a letter from a respectable clergyman in New York to the Editor, dated Jun. 8, 1818.

"MY ESTEEMED FRIEND,

YOUR number of the Panoplist for November is received, and I have been much entertained, and I hope animated, in the perusal of its contents. It is refreshing beyond the powers of description to see the exertions throughout the Christian world for promoting the kingdom of that Jesus who redeemed us with his own blood, and to whose grace we are infinite debtors. There never was a period since the commencement of time, to which that declaration, 'the earth helped the woman,' was so applicable as to our period. He, whose are the earth and the fulness thereof, is calling forth his treasures in abundance to aid in the execution of ancient prophecies and promises. May the Angel, who has evidently commenced his flight with the everlasting Gospel, speedily sound its glad tidings in the ears of every nation under heaven.

"We in this town have much reason to sing of the Lord's mercy. Public ordinances, and particularly our meetings for prayer and conference, are unusually thronged; and a more than ordinary solemnity is visible among those who attend.

"On Monday last, a very pleasing and interesting event occurred in our village. Our concert for prayer, on the first Monday of each month, has usually been attended by the two Presbyterian congregations in their respective places of worship; but previous arrangements had been made for uniting on that occasion. While convened, it was thought a favorable moment for forming a Foreign Mission Society, as auxiliary to the "United Foreign Missionary Society." Immediately after the religious services were finished the plan was proposed, and in a very few minutes a society was organized, consisting, I think, of sixty-four members. All was harmony and love. Not an objection was started, either against the general object, or the measure proposed for its execution. Each individual appeared to take pleasure in offering his name and his substance for the benevolent purpose of sending the Gospel to perishing heathen. The officers for the present year are,

Hon. EDWARD SAVAGE, *President.*

Dea. THOMAS COLLINS, *V. President.*

Rev. ALEXANDER PROUDFIT, D. D. *Cor. Secretary.*

Rev. SAMUEL TANCH, *Recording Secretary.*

Mr. EBENEZER MARTIN, *Treasurer,* and

Messrs. ISAAC GETTY, JOHN MCMURRAY, ASA FITCH, ABRAHAM SAVAGE, AARON MARTIN, and THOMAS STEVENSON, *Managers.*

"We read, on that occasion, the letter from the Rev. G. Hall, contained in the Recorder for Jan. 1; also the poem on the progress of the Bible contained in your last number of the Panoplist, the effect of which was happy in exciting the feelings of all the people.

"Although absent from each other, let us frequently pray for the revival of the Lord's work in our own hearts, in our respective houses, in our respective regions, and for its spread over the inhabited globe.

"It is in contemplation to form in our state upon an entire new plan, a society for aiding in the education of indigent youth particularly for the ministry. Be so obliging as to forward me immediately the constitution of the American Society instituted for this object, and consider me as ever, yours in the fellowship of our common Savior and Lord."

THE
PANOPLIST,
AND
MISSIONARY HERALD.

No. 2.

FEBRUARY, 1818.

VOL. XIV.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

FAMILIAR SERMONS.—NO. IX.

PROV. XXIX, 1. *He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.*

OPPOSITION to God, in whatever shape it appears, and from whatever cause it may proceed, must necessarily end in ruin. The man who rises up against his Maker, and commences a struggle with omnipotence, can expect only to be defeated. The purity and perfection of the divine character require his destruction, and the strong arm of almighty power secures its accomplishment. But to some of the enemies of God a more aggravated punishment is reserved. While every man, who dies in his sins, will be driven away into outer darkness, by the wickedness of some the peculiar displeasure of the Almighty is awakened. Of this class we may reckon those, who, notwithstanding numerous reproofs, increase in their obstinacy. "He that being often reprov'd hardens his neck, shall suddenly be destroyed, and that without remedy." To ascertain the class of persons contemplated by the wise man in this alarming denunciation, and the judgments with which he threatens them, will be the object of the present discourse.

They are persons who have been often reprov'd.

And who is there that has heard of the Gospel, and especially, who has enjoyed its precious privileges, to whom this description is not applicable? What is there either in the natural or moral world, that has not conspired to reprove the wicked for their enmity against God, and to warn them of its consequences. They have not been left to continue in their sins unrepov'd. From every part of creation they have been favored with faithful monitors. God has acted in this character. He has reprov'd them by his word. The whole Scriptures were given by inspiration of God, and are calculated not less for reproof, than for doctrine and instruction in righteousness. They contain a message from God to his rebellious subjects. And in what respect have they been deficient in exhibiting to men of every description their true character; in charging guilt upon their souls, and in denouncing the wrath of God upon the workers of iniquity? All their exhortations, commands and threatenings, are to be considered as so many warnings and reproofs from their Divine Author. By these he has reprov'd mankind for their wickedness, and warn'd them to repent. Hence he complains of such as had heard the instructions of his word, that he had called, but they had refused, he had stretched forth his hand but they had disregarded.

VOL. XIV.

and threatens them that the time was approaching when they should call upon him, but he would not answer, when they should seek him early, and should not be able to find him.

God has also by his providences, administered reproofs equally solemn and alarming. Who have not heard the voice of God in those solemn visitations by which themselves, their families or neighbors, have been afflicted? Diseases have visited their families, have seized upon their children, their companions, or themselves, and in numerous instances have numbered this and that object of their affection with the dead. Where these have been spared, they have not been strangers to the pains and groans of the sick and dying among their neighbors and acquaintance. And how frequently have they followed the hearse which has borne away those, with whom they daily took counsel, and whose society they enjoyed, to their long home. And even the stranger, who has suddenly dropped by their side, has furnished a lesson of which nothing but the most hardened inattention could be unmindful. By these providences God has reprov'd them of sin, has admonish'd them of the frailty of human life, and of the uncertainty of worldly enjoyments. He has bidden them look into the grave, and extend their views to that "great day for which all other days were made," even the day in which he will render to every man according to his works.

God has also acted immediately in the character of a reprov'er, by sending his Spirit into the hearts of men. To reprove of sin, of righteousness, and of judgment, is the peculiar office of this divine Agent. And how often has he, through the medium of the word, or of the providences of God, produced reflections in the minds of sinners upon their deplorable condition as criminals under condemnation, and solemnly pressed upon them an immediate attention to the concerns of salvation? In this connexion, we may notice the manner in which the consciences of men, roused by his influence, have been armed against them. Many have trembled under the terrors of an awakened conscience. Few, indeed, who have lived under the light of the Gospel, have been able wholly to silence its reproaches. And many, stung by its faithful admonitions, have, like Agrippa, almost been driven to the resolution to become Christians. It has solemnly reminded them of their ingratitude and guilt; and that the course which they were pursuing would end in death. By thus awaking and enlightening the conscience, has the Holy Spirit disturbed the slumbers of sinners, deprived them of their peace, and warned them to flee from the wrath to come.

Mankind have also been reprov'd by their fellow creatures around them. Numbers have lived in families where they have received the admonitions of those who have manifested a tender concern for the salvation of their souls. They have been the children of affectionate and pious parents, and have not been forgotten in their prayers and counsels. When they have been wandering in the paths of sin, how often have those guardians taken them by the hand, and warned them to desist from their evil courses, and to lay hold on the path of life? In how many instances have they reprov'd them for their indifference to the great salvation, and bidden them, as they valued their souls, escape to the ark of safety? Nor have these pious superintenders of their families been satisfied with a single admonition. Multitudes can testify

that they have received line upon line, and precept upon precept. They have been followed, as it were, to the very mouth of the pit of destruction, and their anxious parents would fain have pulled them out of the fire.—Where these advantages for receiving religious instruction have not been enjoyed by any, they have still not been left wholly without reprehension. A pious friend, a neighbor, or stranger into whose way they have fallen, has kindly administered the needed admonition; has dropped a word or two on the subject of religion designed for their benefit, or at least, has put into their hands a religious book, or tract. Or if they have not been reprov'd in words, by their pious neighbors, have they not been forcibly admonished by their example? While they have neglected the concerns of their souls, have they not felt themselves reprimanded by the assiduity and solicitude with which some others have sought their own salvation?

But whatever may have been the case in relation to monitors around them, they have not been destitute of faithful admonitions from the pulpit. The ambassadors of Christ have sounded the messages of the Gospel in their ears, and earnestly exhorted them to flee from the destruction which awaits the impenitent. Turn ye to the strong hold, has been their language, for why will ye die. In these various ways have all who have lived under the sound of the Gospel been reprov'd. They have been often admonished. God has spoken once, yea twice.

The text supposes that men may be often reprov'd, and yet harden their necks.

A stiff neck is a metaphor employed in the Scriptures to designate those on whom instruction is thrown away; who are obstinately bent on pursuing the inclinations of their hearts. Hence, those are denominated stiff necked, and uncircumcised in heart, who are engaged in resisting the Holy Ghost. The Jews were a people corresponding with this description. They were deaf to instruction. In the face of the most solemn and often repeated reproof, they inflexibly persevered in their wickedness. To harden the neck implies, not only refusing to listen to divine instruction, but bracing one's self against it, cherishing and encouraging an obstinate and unyielding spirit. That there are many of the class contemplated in the text, even a cursory view of the state of the Christian world will render but too evident. What, let me ask, has been the effect of the immense mass of instruction and reproof which has been lavished upon mankind? Have the great majority submitted to the laws of their Maker, and entered upon a course of reformation? Or, on the contrary, have they heard the voice of these multiplied admonitions calling upon them to consider their ways, and solemnly warning them of the consequences of persisting in their sins, and still continued thoughtless and impenitent? How many of this character are on every side of us. Long has the Gospel invitation sounded in their ears. Long have they been conversant with the sick and dying, and, in various other ways, been solemnly admonished to forsake their sins, and to become reconciled to God. But they have been deaf to the calls of divine mercy, and have hardened their necks against reproof. They have been reminded of the deceitfulness of sin, and yet they continue to be deceived. Often have they been shown the danger of neglecting the great salvation, and of their exposure sud-

denly to be cut down by the stroke of death, and to be drigen from all their privileges and hopes, and yet they are unconcerned. Nothing alarms them; nothing engages their attention. In defiance of every awakening providence, and the most alarming denunciations of God's word, they remain unmoved. Though often reprov'd in the most solemn and pressing manner, they harden their necks. But what will be the issue of this stubborn wickedness? What will be the consequence of thus contemning reiterated warnings and admonitions? To this point the passage before us next directs our attention.

In the text we are taught, that he that being often reprov'd, still hardens his neck, shall be destroyed.

The evils with which sinners have been menaced, will come upon them. They have been warn'd of their danger, but they would not hear. Their eyes they have closed, their ears they have stopp'd, and their hearts they have hardened; lest being convinc'd of their true situation, they should return unto the Lord and be heal'd. And now God is resolv'd to execute his threatenings. They shall be destroy'd, is his language. And what less could be expected? Had they never been reprov'd, they would still have been the proper objects of the divine displeasure for their sins. But their wickedness is greatly aggravated by the resistance of warnings and reproofs which it involves. They are left without excuse. Having known their master's will, they have not been careful to perform it. Although God and man, and even their own consciences, have been engag'd to admonish them, although they have been reprov'd not merely once or twice, but repeatedly, notwithstanding they have been follow'd with instruction from the first dawn of their rational faculties, yet they have refus'd to hear. Like the deaf adder, they have stopp'd their ears, and rush'd forward in their own way. When God has call'd, they have refus'd; when he has stretch'd out his arm, they have not regard'd; they have set at nought his counsel and contemn'd his reproof. What then have they reason to expect, but that he should laugh at their calamity and mock when their fear cometh. If they open their hearts to instruction, they may hope to escape. But if they refuse to hear, and continue to press forward, although they are drawing near to the very verge of the precipice, they can have no other expectation than to be dash'd in pieces. Their headstrong and daring resolution will not save them from ruin. They will be destroy'd. And this is not all. They will be suddenly destroy'd.

When God has wait'd long with sinners, and has given them not only a space for repentance, but all suitable exhortations and inducements, should they continue impenitent, he will bring on them sudden destruction. He cannot be expected to wait to give them further warning, or to afford them an opportunity to repair the errors of a mispent life. Their whole probationary existence has been fill'd up with warnings. No more can therefore be expected. Indeed, sudden destruction is the natural consequence of perseverance in wickedness, in spite of reproof. If sinners will close their eyes upon their danger; if they put far away the evil day even to the time of its arrival, when they are overtaken, the ruin will be sudden. While they are *dreaming of peace*, lo! inevitable ruin will fall upon them, and that, says the *text*, without remedy, or there is no remedy.

They will be utterly broken in pieces. Nothing can therefore be applied which will afford them the least hope of restoration. They will be absolutely ruined. All means which were adapted to produce a good effect upon them, have been used to no purpose. The remedies which have been made effectual in a thousand cases, when applied to them, have been only wasted. Notwithstanding the warnings and intreaties of God and man, they have pursued their own sinful course. They would follow the inclinations of their own hearts. And now there can be no help for them. What encouragement can there be for using different means when the best which God has ever used with sinful creatures have proved ineffectual. In short what remedy can there be for those sinners on whom all the treasures of divine instruction have been exhausted in vain; who have hardened their hearts against the calls of God's word, and the alarming dispensations of his providence, who have resisted the strivings of the Spirit, and by their unkind treatment, have driven him from their breasts, and have stifled the convictions of their own consciences? Alas! they are incorrigible. They must necessarily be destroyed, and that suddenly and without remedy.

Is this a subject in which none are interested? Can it be supposed that the persons contemplated in the text have no existence in the present period of the world? Have sinners received no reproof? Have you not been followed with the most solemn and pressing dissuasions from sinning, from your earliest years? That you are sinners, and that you are exposed to the final displeasure of God, are truths with which you have long been acquainted. And have you not often been exhorted to make your peace with God, and been reminded of the great hazard you continually run of losing your souls? Have not some of you been favored with pious parents, who have furnished you with religious instruction, have checked you in your career of sin, and have earnestly intreated you to consider your ways? And have they not, as an additional motive to repentance and reformation, reminded you of the danger attendant on a guilty life, and that if you died in your sins, you would perish forever? If your parents have cruelly neglected this branch of their duty, still have not some others directed your attention to the concerns of religion? Have they not kindly admonished you of the uncertainty of life, and urged upon you an immediate preparation for death? If you have examined the sacred volume, and have frequented the holy courts of the Lord, you have there also, learned your true character; have been taught that without repentance you would perish, and that your indifference, in relation to your souls, furnished the most alarming reason to fear that you would have your portion among the damned. In addition to these reproofs, your consciences have joined the cry against you. They have charged you with your guilt, have pointed you to the hour of death, and to the day of judgment, and have warned you to prepare to meet your God. These and many other reproofs you have received. You have been often reprov- ed. And what effect have these admonitions had upon you? Have you listened to divine counsels, and been led by deep and unfeigned repentance to forsake your sins? This, we may confidently hope, has been the happy case with some. But have not the great majority hardened

your necks? And you are, this day, farther than ever from repentance and faith in Christ. What then have you reason to expect, but that God should execute his threatenings upon you? He that being often reprov'd, still hardens his neck, he has declared, shall be suddenly destroyed, and that without remedy. 'This we have seen is your case, and is it not truly affecting? You will never enjoy more favorable means of reconciliation to God, than you have enjoyed; and yet you have resisted them all. Alas! if you will persevere in your sins there can be no remedy. 'There can be no more sacrifice for sin, and no hope indulg'd for you. After so many warnings and reproofs, may you at last submit. Consider your danger and immediately escape. The Lord is yet very pitiful, and of tender mercy. Although you have despised his grace, his hand is stretched out still. But how will you escape, if you continue to neglect the great salvation!

THE PRACTICE OF SOCIAL VIRTUES NECESSARY TO THE CHRISTIAN CHARACTER.

(Continued from page 9.)

HAVING shown that the necessity of performing various duties might be predicated from natural relations existing among mankind, as members of one great family, I proceed to remark,

II. That it is important as a means of producing moral goodness, which is one essential design of religion; as it requires a disposition which only can qualify men for the kingdom of Heaven. Although much of religion consists in acts of piety, devout exercises and affections, and self-examination, yet an attention to all these duties flows from that love to our neighbour which is the fulfilling of the law. Christians are "called to glory and virtue," therefore, their principal business should be to acquire and cultivate those graces and qualities which are included in their profession.

They who practice habitually those virtues required in the law of love "have put on the new man," give the best evidence of regeneration, and perform those good works by which faith is made perfect. One distinguishing characteristic of saving faith is, that it always produces self-denial, and enables the subject to overcome whatever stands in opposition to duty. "For whosoever is born of God overcometh the world; and this is the victory that overcometh the world even our faith." That social virtues are indispensably necessary to the Christian character, may be inferred from the following passages of Scripture.—"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"—"Let no man deceive you: he that doeth righteousness is righteous."—"He that doeth good is of God; but he that doeth evil hath not seen God."

III. The importance of rendering "to all their dues," appears from the consideration of its being necessary to preserve the honour of religion, and the reputation and influence of Christians in the estimation of the world. The world forms a judgment of the nature of Christianity, and especially of the character and sincerity of its professors, principally from their good works, or the disposition and virtues which

they display in the ordinary walks of life. Unless professed Christians live in the constant exercise of all the virtues and graces which the Gospel requires, it will always be said of them, "what do ye more than others." It is, therefore, a duty incumbent on every one, not only to practice self-examination, but to pay particular attention to the opinion which others entertain of his own Christian character. They who are accustomed to be disrespectful or irreverent to their superiors in age or authority, stubborn and contentious in their dispositions, unmerciful to the poor, hard and unrighteous in their dealings with all men, negligent in the payment of their honest debts, or contract unnecessary ones which they never pay,—and they who are addicted to evil speaking, and who manifest a greater attachment to the riches, honors, or pleasures of the world, than to spiritual objects, will certainly be characterized accordingly, cause their good to "be evil spoken of," bring a reproach on religion, and lose much of their influence as Christians.

Pecuniary embarrassment subjects professed Christians to many inconveniences. Debtors cannot exhort or reprove their creditors with that freedom and faithfulness which duty and circumstances may demand. It also disquiets the mind with a multiplicity of distracting cares, and occasions them to appear covetous and worldly minded. He who runs largely into debt, without a fair prospect of paying, is always in danger, by adverse and unforeseen occurrences, of depriving others of their just due. Professors of Christianity have often brought much disgrace on their profession, by involving themselves so much in debt, in grasping after wealth, as to become insolvent.

It appears from Scripture examples and precepts, to be out of character for Christians to withhold from any their dues. Our Savior wrought a miracle to pay tribute for himself and the apostle Peter. The prophet Elisha also wrought a miracle to save an axe that one of the sons of the prophets had borrowed. There are various precepts of the Bible, from which we may infer the duty of rendering "to all their dues." "Provide things honest in the sight of all men." "Let not your good be evil spoken of." "Avoid the appearance of evil."

Observation teaches us, that truly pious persons have uniformly manifested a scrupulous regard to the rights of their fellow-men. A *godly* person is described in the Sacred Scriptures, as one that walketh uprightly, worketh righteousness, and speaketh the truth in his heart; that backbiteth not with his tongue, nor doeth evil to his neighbor; that honoreth them that fear the Lord, but contemneth the vicious; and that exerciseth benevolence and compassion to his neighbour.

Another argument in favor of the importance of social virtue is, that the irreligious are generally willing to allow those who are upright and merciful in their intercourse with others, and externally moral, to be good men, without regard to any other consideration. And another reason to the same effect is, that the enemies of religion often bring as an objection against the fundamental principles of the Gospel, the little influence which they apparently have on the behavior of professed Christians.

That a diligent performance of those duties to our neighbour which the law of love requires, is necessary to the advancement of religion, appears from the fact, that Christians cannot otherwise grow in grace and in the knowledge of divine truth. They who do not live in the daily practice of piety and virtue, derive but little benefit from the means of grace, and religious reading. May we not hence infer the reason, why subjects of the highest moment to the eternal welfare of mankind, and enforced by the most powerful arguments and motives, so often fail of producing a salutary influence on the lives and conduct of men? The example of Christians will strengthen the cause of religion in proportion as their conduct accords with the precepts of the Gospel. Unless individuals who compose the church possess the graces and virtues of Christianity, it will never answer the description contained in the Holy Scriptures, nor appear beautiful "as Tirzah, comely as Jerusalem, terrible as an army with banners."

A constant observance of the precept, "owe no man any thing," would not diminish, but increase, in an indirect manner, the ability of persons to do good. It would indeed require self-denial, a restraint of the natural desires within the bounds of reason and moderation, and the practice of temperance, industry, prudence, and all those virtues which are the perfection of human nature. "Godliness is profitable unto all things."—Many who profess a desire to promote the cause of religion, justify themselves for not affording pecuniary aid, and for not obtaining religious information, with the plea that they are embarrassed with debts, and a multiplicity of worldly engagements; and it is to be apprehended they do this frequently, without having sufficiently considered the practical import of our Savior's declaration, "No man can serve two masters." So important is social virtue to the progress of religion, that without it, the liberal in vain devise liberal things, as benevolent undertakings must fail of success for want of adequate support.

The preceding observations are not designed to show, that it is in no instance scriptural for Christians to contract debts in the course of their commerce with mankind, so far as shall conduce to the mutual advantage of themselves and their neighbor, and so far as is consistent with the honor of their profession; but only the necessity of a practical observance of the precept, "So run that ye may obtain," or of living in a manner most conducive to their own happiness, the honor of God, and the best good of others.

Christians, the sum of our duty is plain, "Love thy neighbor as thyself." This comprises every virtue from the humble offices of domestic life, to the greatest good which men are capable of doing to the bodies and souls of others. Let all who imagine that divines have exhausted the subject of theology, learn to love one another, and they will find ample scope for the exercise of their intellectual faculties to eternity.

If Christians are commanded to examine themselves, whether they be in the faith, is it not a duty peculiarly incumbent on them at the present time? Are not these the days long since foretold, in which it is said, "The vile person shall be no more called liberal, nor the churl said to be bountiful." Ought not all professors of Christianity, there-

fore, to consider in what manner their real characters are to be ascertained; whether their habitual behavior answers to the description given of a spiritual man in the Holy Scriptures; and whether they have given no just cause to the irreligious to doubt the sincerity of their profession? Does it not highly concern them to reflect often, wherein they differ from the world, except in profession; whether they have done all the good to their fellow-creatures which the law of God requires; and do as far as possible, habitually discharge all their obligations to others? Can it with propriety be said of most professed Christians in these days, that they are, "blameless and harmless, the sons of God without rebuke."—How necessary is it to the happiness of the community, and to the prosperity of religion, that Christians cultivate those virtues which are essential to their character.

Notwithstanding the numerous Bible and Missionary Societies in our country, and the exertions which have already been made, and are still making, for the propagation of the Gospel, is it not apparent that selfishness powerfully predominates in the hearts of the people? Can these benevolent institutions continue to flourish, unless virtue increases, and the principles of the Gospel have a greater and more extensive influence on the hearts and conduct of men? Would not a daily meditation on leading truths of the Gospel, tend to keep alive in the minds of Christians a sense of their duty, and quicken them in the performance of it? "If we live in the spirit, let us also walk in the spirit."—"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." "My little children, let us not love in word, neither in tongue, but in deed, and in truth." "Then are ye my friends, if ye do whatsoever I command you." "For all the law is fulfilled in one word, even in this. Thou shalt love thy neighbor as thyself."

How can any evince the genuineness of their faith, except by overcoming the world, and every hindrance to the performance of duty? Are not all called on by the word, by the mercies, and by the judgments of God, to improve in virtue, and to abound in every good work, that they may "render to all their dues," and owe no man any thing, but to love one another. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."

T. G.

For the Panoplist.

LETTER TO A BROTHER.

My dear Brother,

I AM constrained by the affection I bear toward you as a professor of religion, to communicate to you the reflections which have occasioned much pain to my heart, arising from an apprehension, that you are in the way of bringing an incalculable mischief on that glorious cause which of all others claims our primary attachment. The Gospel of Christ contains the only measure by which we are warranted to graduate our conduct before the world; nor will you for a moment question this position, however at variance it may be with your practice. Turn then to the sacred pages, and show me the authority you have found which will justify and support you in your free patronage of the The-

atre. To become the favored children of the Lord Almighty, we are required to come out from the world, to separate ourselves from all its sinful pursuits and practices, and walk as children of the light and of the day. Something more than mere profession is then necessary to constitute a true follower of the Lamb; were it not so, how wretched would be the state of the visible church. To see, one day, a fellow mortal coming forward and owning an allegiance to the King of Zion, professing toward the interests of his kingdom an inviolable attachment, and for its honor, an entire willingness to sacrifice, at the call of his divine Master, whatever may have contributed before to gratify the mind; and, on the next day, to witness in this same individual an ardent desire to associate with those who are "lovers of pleasure more than lovers of God," is indeed an humiliating evidence of depravity. It is too painful for the contemplation of those who, "preferring Jerusalem above their chief joy," are without intermission striving to gain friends to Immanuel's kingdom from an exhibition of the Christian virtues in the lives of professors. But how poignant the reflection, that when we endeavor to allure the way-faring man of the world, to an inclination for the comforts and supports of the Gospel, by pointing them to the experience of church members, we are exposed to the severe retort, "what do they more than others?" It is in consequence of this wide and lamentable difference between the words and actions of the pretended disciples of our Lord, that multitudes have become confirmed infidels. What an accumulation of woe then must be the portion of all who draw near to God with their mouths, and honor him with their lips, while the heart remains at enmity against his righteous government, and their actions breathe defiance to his law, seeing the dreadful consequences to others, from such inconsistencies of conduct.

You have, my dear brother, been chargeable with such guilt; and be assured that no other motive, separate from that of love to your precious soul and the souls of others looking to you for an example, would have prompted me to be thus plain toward you. You have been an habitual attendant at the theatre for several years. Your influence upon the members of your family has been great. Observing your love of theatrical amusements, and seeing your views of the Christian character so perfectly in agreement with their own, they probably will, ere long, not only be recognized as members of your household, but perhaps your church will embrace them as being of the household of faith. I now earnestly request that you will, before again entering the theatre, upon your knees ask of God whether such practices will in any manner adorn the doctrine of our Savior, whether by such works, others will be led, while beholding them, to admire the Christian character, to embrace the Gospel, and glorify their heavenly Father?

Should I have opportunity, it is my purpose again to address you on a subject which I hope may receive your serious and prayerful examination, in the light of that divine word, which you profess to have taken as a light to your feet, and lamp to your path.

Your friend and Brother,

J. T. C.

REVIEW.

CVIII. *A Sermon delivered at Northampton, Sept. 18, 1817, before the American Board of Commissioners for Foreign Missions. By JESSE APPLETON, D.D. President of Bowdoin College. Charlestown: Samuel Etheridge, 1817, pp. 31. Report of the Prudential Committee, to the same Board of Commissioners at their eighth annual meeting, holden at Northampton, on the 17th, 18th and 19th days of September 1817. Extracts from the report of the Agents for the Foreign Mission School.*

THE institution of an American Board of Commissioners for Foreign Missions, by the General Association of Massachusetts Proper, at their annual session in June, 1810, was hailed by the friends of missions, as an event, highly auspicious to the heathen of this and other lands. It was a measure imperiously demanded by the zeal and liberality of increasing thousands. It was establishing the long wished for centre of information and inquiry. It was opening safe and direct channels, for the diffusion of christian benevolence. It was setting up a standard on this side of the Atlantic, around which those young soldiers of the cross might rally, who were panting for the honor of being sent forth, to invade the empire of pagan darkness, and wear out their lives in the service of their King.

Much was expected from the Board of Commissioners, and many were the prayers which ascended to Almighty God, for his blessing upon their new and arduous undertaking. The friends of missions have not been disappointed. The Board was organized and commenced its operations at Farmington, (Conn.) on the 5th of September 1810. And ere the inquiry could be made, "Whom shall we send, and who will go for us?" one and another, a third and a fourth, eagerly stepped forward, saying, *Here are we, send us.*

The Commissioners of the American Board, have we think, very judiciously, included a Missionary Sermon from one of their number, in the stated exercises of each annual meeting. It is an occasion, which can hardly fail to excite the best affections, and call forth the noblest powers of the preacher. Standing on the "vantage ground" occupied by the Board to which he belongs, in full view, we had almost said, of the "horrid car" and the funeral pile, it is natural to expect, that he will plead the cause of the heathen with peculiar earnestness; and when this expectation is realized, we may hope, that by the blessing of God, a deep and an abiding impression will be made on the minds of the hearers.

It does not come within the scope of this article, to inquire, in what manner the respectable preachers of the Board, have acquitted themselves on former occasions. We hasten to present our readers with a brief analysis of Dr. Appleton's sermon, which has recently come from the press, and now lies before us. If it does not glow with the fervor and pathos of Melville Horne; if it is not distinguished by the classical force and elegance of Robert Hall; if it is not characterized by the sublime conceptions, and powerful diction of the late President Dwight, it is, nevertheless, a very sensible and profitable discourse. It is written in a plain, perspicuous, and unambitious style. Without the parade of extensive and laborious research, it shows an intimate

acquaintance with the most authentic records, of the deplorable condition of the heathen world.

The discourse is founded upon those emphatical words of Paul, 1 Cor. i, 21. **THE WORLD BY WISDOM KNEW NOT GOD.** After a short, but appropriate introduction, Dr. Appleton lays down this proposition; *that the true character of God is not known except by Revelation.* To demonstrate this, he tells us, is his principal object, and his proofs are drawn from almost every age and quarter of the world:—from sacred and profane writers; from the pages of ancient heathen philosophers, historians and poets, and from modern voyages and travels; and from Egypt and Canaan—from Greece and Italy in the zenith of their glory, in all the pride of their eloquence and science and arts and literature;—from the north and the south of Europe, anterior to the introduction of Christianity; from Africa, Mexico, India and Thibet, —from New Holland and Sumatra; and from the distant and scattered Islands of the Pacific Ocean.

And what is the complexion of this mighty mass of testimony, as faithfully presented in the extracts and references before us? What is, and has been the moral condition of mankind without the Scriptures? What has philosophy, (falsely so called,) done towards making the heathen acquainted, with the being and perfections of the one living and true God? How far has the boasted light of nature, actually enlightened the minds of those who have had no other guide? Our hearts sink within us, in view of the disgusting and hideous picture which Dr. Appleton has presented for our inspection; and yet who, almost, of his readers does not know, that had his limits permitted, he might have imparted to it far deeper stains of blood and pollution? What then, according to our author, what according to the highest authorities, both ancient and modern, is the condition of mankind without a revelation? The most sickening and deplorable that it hath entered into the heart of the Christian philanthropist to conceive. As the heathen pass in review before us, we see them worshipping the hosts of heaven; paying divine honors to stocks and stones, to rivers and crocodiles, and birds, and even to vegetables! We see them sacrificing their sons and daughters to demons. We behold the blaze of a thousand funeral piles, shedding a horrid glare upon the darkness of India, and the whiteening bones of innumerable devotees, scattered over the plains of Orissa. In a word, the elements of heathen worship, are ignorance, superstition, lasciviousness and blood. Nor does the pained heart find any relief, in contemplating the morality of even the most enlightened heathen states and cities. They are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity: whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

Need we detain our readers a moment longer? The point to be proved by Dr. Appleton was, *that the true character of God is not known except by Revelation.* We think his proofs amount to demonstration. The experiment, of what unassisted human reason will accomplish, has been tried upon an immense scale. It has been made in all parts

of the world, under every different form of government, and in every stage of human improvement. It has been extended and repeated through hundreds, nay thousands of years. The arts have been carried to the highest perfection. Philosophy has done her utmost; but the result has been every where substantially the same. "Darkness has still covered the earth, and gross darkness the people."

"Now," as Dr. A. conclusively reasons, "if in the most refined ages of Greece and Rome, when the human intellects appear to have received the highest cultivation, of which they are susceptible, the wisest and best men, who devoted themselves to religious investigations, were able to do nothing towards demolishing that mighty fabric, which had been gradually erected by artifice and superstition, what can rationally be expected from modern pagans,—from the savages of America, or Africa:—from the Hindoos, the Tartar, the Chinese, or Burmans? Will self-taught philosophers and divines rise up in those vast divisions of the earth, to teach their respective countrymen the knowledge of God, and the way to eternal life? There is no reason to hope, that the true character and worship of God will ever be made known among the heathen, but through the medium of divine revelation!" p. 19. 20,

Now, what we would solemnly ask, can infidelity, or covetousness oppose to this reasoning, and to the countless volumes of facts on which it is founded? that any should have the hardihood, at this late day, so much as to insinuate, that the heathen will ere long, Christianize themselves without the aid of missionaries and Bibles, is absolutely amazing. We might as well wait for the ocean to freshen the whole mass of its waters. We should as soon expect to see the darkness of midnight dispelled by the deepening gloom of the gathering storm, or to behold the St. Lawrence, rolling back its mighty flood, and re-ascending the cataract of Niagara.

After a number of inferences from his subject, for which we have no room in this article, and a solemn appeal, in behalf of the heathen, to "every rational man, to every humane man, and every christian," Dr. Appleton thus concludes: "To activity and promptness in this work we are urged by the events of divine Providence. At the next anniversary of this Board, some of us may have no part in its labors, nor any interest in the things that are done under the sun. An illustrious member of our institution, distinguished not less by the splendor, versatility, and comprehensiveness of his talents, than for the extent of his erudition, and the warmth of his piety, has been borne away, as no ordinary spoil, by the King of terrors. I shall not attempt to display the greatness of that loss, which, by the death of Dr. DWIGHT, has been occasioned to the interests of good learning, correct morals, benevolent institutions, and evangelical religion. Of the value of the Gospel, as it stands connected with the glory of God and the salvation of sinners, he has now, without question, conceptions, more just, enlarged, astonishing and glorious, than ever employed his vigorous imagination, in the most favored moments of his earthly existence. In these elevated conceptions let us strive to participate, by contemplating that combination of wisdom, justice, and grace, which is rendered so prominent and conspicuous in the Gospel of our Savior. And let us see, not

only that the ardor of our zeal, but the purity of our intentions, correspond with the magnitude and sublimity of the object to which we profess attachment. No efforts concerning the Gospel, no external actions, let us be reminded, are certain evidence of the piety of those from whom they proceed, while we are assured, that, *as many, as have sinned without law, shall perish without law*, it is equally true, and to us of more personal concernment, that *they, who have sinned in the law, shall be judged by the law, in the day, when God will judge the secrets of all men by Jesus Christ.*" p. 31.

In what we have to offer, upon the last report of the Prudential Committee to the American Board, our principal aim is, to revive and prolong those emotions of admiration, gratitude and zeal, which the report itself is so well calculated to excite. In their arduous and benevolent undertaking, the Commissioners have gone on, "from strength to strength." "The work of the Lord has evidently prospered in their hands." The liberality of the Christian public, has enabled them to support those missionaries who are already in the field, and to send forth other laborers into the same glorious harvest. At every stage of their progress, have they found occasion to "thank God and take courage." Their repeated calls upon the friends of missions, have been promptly answered. The hearts of many have devised "liberal things." Numerous auxiliary societies and associations, are every month pouring their gifts into the treasury of the Lord, and multitudes of little children, are pressing forward in the crowd, with their offerings. Many a small rivulet has already become a copious stream, which is annually increasing in depth, and pouring its fertilizing current into the "River of the water of life. That which was but lately "a little cloud, like a man's hand," in the "skirt of the horizon," is now distilling in gentle showers "upon the pastures of the wilderness." Innumerable springs and rivulets are gushing out from the little hills and sequestered vallies of our country, and mingling their tributary offerings with those "broad rivers and streams," which are beginning to quicken the parched deserts of Asia and Africa, into life, and verdure, and fruitfulness.

In the mean time, God has given our missionaries in the east favor in the eyes of the colonial governments. Those who were first sent out are beginning to preach to the heathen "in their own tongues wherein they were born," and to present them with translations of the sacred volume. Others who have but just reached the field, are entering with ardor upon their great work;—several have recently sailed from this country to strengthen their brethren, and more are still behind, diligently preparing for the service.

Nor have the aboriginal tribes of this land been forgotten by the American Board. No sooner was a door opened, by the happy termination of the war, in which most of the natives had been involved, than measures were adopted, to impart to those benighted sons of the wilderness the light of the glorious Gospel, and the blessings of civilization. Schools have already been established among the Cherokees, under the immediate care of a zealous missionary of the Board, and patronized by the government of the United States. Other laborers have been sent to the same field, and the Commissioners hope soon to push their

benevolent enterprize far into those immense wilds which lie west of the Mississippi.

It is obvious, that while the Commissioners are thus endeavoring to strengthen their mission in the east and in the west, and are looking out for other missionary stations, it becomes them to adopt the best measures that can be devised, to seek out, bring forward and qualify young men for the service. This is a subject which has not escaped their attention. By casting a number of heathen youth upon our shores, and putting it into the hearts of Christians to pray and labor for their conversion, that they might hereafter return to their countrymen in the character of missionaries, God has for some years been preparing the way for the establishment of a Foreign Mission School in this country. Such a school, it is well known, has lately been established by the American Board, in Cornwall, (Con.) and we have rarely met with a more interesting document than the report of their agents, extracts from which were published in the Panoplist for November. From this report it appears that the school commenced its operations in May last; that in September it consisted of twelve scholars, seven of whom are natives of the Sandwich Islands; that four of these interesting strangers now give evidence of vital piety; that one is of the race of black Jews, from Calcutta, and that he speaks with ease both the Arabic and Hebrew languages; that one belongs to an Indian tribe in Canada; that two are pious young men, natives of Connecticut, who appear to have the true missionary spirit; that others are anxious to join the school; that some lands have already been purchased which are to be cultivated by the school, under the direction of a pious and judicious farmer; that it is expected the students will all labor two days in each week, which will be attended with the double advantage of materially lessening the expenses of the school, and of making them acquainted with husbandry, so necessary to the South Sea Islanders, as well as to the Indian tribes of this continent.

Such are the outlines of this most interesting Report, and how animating are the reflections, which it is calculated to excite in every benevolent mind. Here is a foreign mission school already in operation; and here are several hopefully pious young men, from some of the most distant islands, anxiously looking forward to the time when they shall be judged qualified to return to their friends with the message of salvation. How many advantages will they possess over all other missionaries, allied, as some of them are, to powerful chiefs, and acquainted with the language, tempers, habits and customs of their countrymen. Who can doubt that God sent them hither on purpose to qualify them for his service? What Christian can cease to pray for the prosperity of the school to which they now belong? How many are the facilities and advantages, which, under the smiles of heaven, those who resort to it will enjoy, in preparing for the missionary service! In this school, various languages are already spoken; so that all the young men of our own country, who may resort to it, will be enabled at once to impart the knowledge of our language to the heathen youth, and to learn from them the languages of their respective countries. They will also, we cannot doubt, contract strong and abiding friendships,

which may hereafter essentially contribute to the furtherance of the Gospel.

This interesting school we are confident "must increase." The hand of God has been visible in its establishment and progress. The prayers of thousands ascend up to him for its prosperity. Though now in its infancy, it is easy to discern the broad articulations of mature strength and efficiency. We regard it as a fountain, from which streams will soon begin to flow, and to fertilize the parched plains of the wilderness. God, we believe, will send the heathen to this school from the four quarters of the world. The means for their support will not be withheld. The more this institution becomes known, the more will it be cherished by the people of God. Its friends of this generation, may yet in visiting the foreign mission school, experience emotions akin to those which were felt by the multitude on the day of Pentecost. They may hear Chinese, and Hindoos, and Burmans, and Africans, and "dwellers in Judea and Pontus and Egypt," and the western wilds of America, and the scattered islands of every sea, speaking in their respective tongues the wonderful works of God.

"Move swiftly round ye wheels of time,
And bring the joyful day."

But we must bring this article, already too much lengthened, perhaps, to a close; and in thus taking leave of our readers for the present, we cannot refrain from inviting them to unite with us in fervent ascriptions of thanksgiving to the God of all grace for his smiles upon the efforts of Christian benevolence in this and other lands, and in earnest prayers, that he will speedily "give the heathen to his Son for an inheritance, and the uttermost parts of the earth for a possession."

From the Christian Observer.

MISCELLANEOUS.

To the Editor of the Christian Observer.

The following is an extract of a letter from a gentleman who has lately visited the native Christians in the neighborhood of Travancore, and may be interesting to your readers, as furnishing an authentic account of their doctrines and discipline, which have been greatly misrepresented in the Abbe Dubois's letter to the Bombay Auxiliary Bible Society.*

B. T.

"Columbo, October 28, 1816.

"I WILL now leave Goa, to say something of the Syrian Christians whom we visited, and of whom I will hereafter send you a more complete account. You will be surprised to hear that these Syrian Christians are at present neither Nestorians nor Eutychians. They disclaim the errors of both, and profess to believe Christ to be very God and very man.—They, however, acknowledge seven sacraments. In baptism they use water only, and sign with a cross the eyes, nose, mouth, and ears; to signify, as they say, that these senses of the carnal man are to be obedient to the Cross. In the Lord's supper they use leavened bread, and stamp the wafer with a cross dipped in oil;

* Vide Christian Observer for 1816, p. 822.

but in neither of these sacraments do they use salt. They have two bishops, both residing at the same place; but only one of them appears to have any charge of the clergy. Their priests are ordained by the imposition of hands; and though they have but three orders, bishops, priests, and deacons, yet they have many different degrees in each order. I understand there are three among the priests, and four among the deacons. They formerly had archdeacons, but have none at present. They have many customs among them which mark them as an Oriental Church; but both their ceremonies and their doctrines have been much corrupted by the Church of Rome. They administer both bread and wine to the laity; but the elements are then mixed together. They do not believe in transubstantiation; though they say the body and blood of Christ are verily and indeed taken by the faithful communicant. They do not believe in purgatory, but they believe that there is a common receptacle, a *gehenna*, for the souls of men after death, into which Christ descended, in the interval between his crucifixion and resurrection, and to which they think he alluded when speaking to the thief on the cross; and that Christ, at his descension, relieved the souls of all then there; and that the souls who have died since, will remain there till the general resurrection, when they will be judged according to their deeds. In the mean time, the good are supposed to feel a pleasing hope of happiness, and the wicked a fearful looking for of judgment. They believe that certain saints and martyrs are in a heaven above this receptacle, and yet not admitted into the presence of God. They pray through the intercession of saints; but strenuously deny that they worship saints, and will not allow any images of them in their churches, professing that salvation is through Christ alone. Their liturgy and whole service is performed in the Syriac language, which is understood only by the priests; they have however, of late years, used in many of their churches the Malayalim translation of the Gospels, which was made chiefly by their present bishop, Mar Dionysius, (then Ramban Joseph,) under the superintendance of Mar Dionysius, who was the bishop in Dr. Buchanan's time. I was present at their performance of divine service on a Sunday, and which, I am sorry to say, partakes in some measure of the superstitious mummeries of the Papists. They use frankincense, chaunt the whole service, cross themselves often, elevate the Host. On the Sunday, they have a very useful custom of reading a portion of the Gospels, in Malayalim, from the altar, and then briefly expounding to the congregation. They do not preach as Europeans do, nor use pulpits; they have no schools, and little means of teaching the poor; but this arises rather from their extreme poverty, than from any unwillingness to teach and be taught. Indeed, considering the persecutions they have suffered from the Papists, and the proselyting ravages of Tippoo Saib, I am thankful and surprised that they still retain so much of genuine Christianity amongst them.

"The dress of the priests consists of loose white trowsers, with a white surplice and a red silk cap. The proper dress is of a dark colour; but they told us, that they were too poor to purchase it: each priest has a pastoral staff, generally tipped with gold. At ordination, the priests profess to sign the Canons of the Council of Nice, which

are read to them by the bishop; but they could not shew us any copy of them. They, at the same time, swear to shave the crown of the head, and not to shave their beards; to fast on the fourth and the sixth days of the week; but they do not engage to lead a life of celibacy: this custom has crept in among them from the Romans. The bishop, Mar Dionysius, has lately sent a circular letter to his clergy, expressly stating that they are at liberty to marry: some have actually availed themselves of this permission, and forty more have declared their readiness to do so when their circumstances will admit. Their incomes are wretchedly small, merely fees and gratuities. They all, both bishop and clergy, earnestly besought us to give them copies of the Scriptures, both in Syriac and Malayalim. I had with me a few copies of the Syriac Gospels, the type of which they consider as exceedingly beautiful. I hope the Bible Society will go on to complete that work; it is a highly useful well executed edition.

“The form and architecture of their churches is simple, and may be Syrian; the windows long and narrow, not pointed, as Dr. Buchanan implies. They possess very few books; I understood no printed ones but the Gospels in Malayalim; and besides the Scriptures in manuscript, they have some sacred hymns and their liturgy, which are often obliged to be carried from one church to another for service. The copies of the Old Testament which we saw wanted Nehemiah; and the New Testament had the Nestorian readings. Some books are also in their Canon which we do not call canonical.

“They were very much pleased with the Bishop of Calcutta’s visit, and expressed a very earnest desire to put themselves under the protection of the English. Colonel Munro, the British Resident at Travancore, is doing a great deal for them: he has established a college for the better education of their priests, and employs many of them in his public office.—I must not omit to mention one interesting and truly pious custom of these Christians. The father of a family collects his children around him in the evening, and sitting on a sod on the outside of his cottage, he reads or repeats portions of Scripture to them. These, of course, consist chiefly of such passages as are most easily understood and retained in the memory—the parables, the passion and death of Christ, &c.—which he explains, and dilates on the doctrines and duties of Christianity as he is able.—Here, then, is a promising harvest: if the Lord but send forth reapers, every thing may be hoped for where we find so much zeal and piety, and so much inclination to be instructed.”

GEOGRAPHICAL SKETCH OF THE CHEROKEE COUNTRY.

The following Geographical notice was communicated by Mr. Cornelius with his letter, published in the Panoplist for Dec. p. 563.

Boundaries and Extent. These may be ascertained perhaps more easily from the map of the country which you will receive with this, than from any description in my power to give. Its greatest length is about 250 miles, and width from 100 to 150; extending into North Carolina on the east, Mississippi territory on the west, and lying partly within the state of Tennessee, but principally within the geographical boundaries of Georgia. This was its extent previous to the late treaty. That treaty cuts off a part of the country lying north of

Tennessee river, and east of Chatahouchy river. It has been estimated, that the whole country, previous to the late cession, contained 15,054,720 acres, or 23,520 square miles. How many acres were included in the late cession I know not, but comparatively a small number. As the treaty of July last contains the boundaries of the land ceded, and is interesting on many other accounts to your designs, I have had it copied from the original furnished me by the Governor of Tennessee, and shall send it to you with this.

Divisions. The nation is divided into about 65 towns and villages, containing from 50 to 500 souls each. They do not, however, dwell compactly as formerly they did. Since agriculture has been introduced among them, they have broken up and settled upon the most fertile, and most easily cultivated grounds, still preserving in their dispersed state, the names of their ancient towns. A town, therefore, in some instances, extends 15, 20, or even 30 miles in length. Over each town a chief is appointed by the inhabitants, to manage their concerns.

Number of Inhabitants. A census is now taking by order of the nation. The towns have not all been heard from, but the number already returned exceeds nine thousand. Judging from the number of towns heard from, and the number from which no account has yet been received, it is supposed there are between 12,000 and 13,000 souls in the nation. Of these, it is probable that two or three thousand will emigrate immediately to the west of the Mississippi. According to the above estimate, the Cherokees have held more than nine square miles to every family, estimating five souls to a family, which is supposed to be the true average. This would leave about one soul to four square miles. You will not be surprised then, when I tell you that they appear to a stranger passing through their country, very scarce and few. This is the fact. It is usual to ride in the wilderness from 5 to 15 miles without meeting with a human habitation.

Rivers and Creeks. First the Tennessee River. Those running into the Tennessee from the North are Sequotchee Creek, Battle Creek, Crow Creek, and others. Those running into the Tennessee from the south, and beginning with the most easterly, are Tellico; Highwassee, a large stream whose source is opposite to the head waters of the Savannah river; Amorah Creek, emptying into the Highwassee; Chickamaugah Creek, Look-Out Creek, Racoen Creek, Wills Creek. These are the principal streams which run north, and whose waters descend the Tennessee, and fall into the Mississippi. We next come to those waters which run south and fall ultimately into the Atlantic Ocean, or the Gulf of Mexico; viz. Little river, which falls into the Koosee below Fort Armstrong; Oostanaulee and Etowee, which at their junction form the Koosee. Tallipoosee empties into the Koosee, and forms with it the Alabama river, which finally takes the name of Mobile, and enters the Gulf of Mexico. Chatahouchy rises in the Cherokee country, and falls into the Gulf of Mexico, not far from St. Mary's. There are other small streams which rise in the Cherokee country, and soon lose themselves in other streams. The Apalachy river towards its source forms a part of the Cherokee boundary.

Mountains. These are on the north of Tennessee river, Cumberland Mountains and Walden's ridge. South of the Tennessee, Unicorn Mountain, Look-Out Mountain, near 3000 feet high, terminating at the river in a great and very bold bluff. Racoon Mountain, besides number of others toward the Carolinas, which are parts of the Alleghany ranges. From the course of the rivers it may be inferred that the back-bone of the United States, as it has been called, runs through the Cherokee country.

Climate. Most salubrious, temperate and healthy, In the low marshy ground fever and ague prevails, but not in the higher grounds.

Face of the Country. In some parts mountainous, in others hilly, and in others very level. It is indeed a most delightful country. The soil on the low grounds, and some of the upland, is very fertile, and will produce, in addition to northern vegetables, cotton, rice, and sweet potatoes, &c. &c. Fruits of almost every kind grow luxuriantly.

Mineralogy. The same with that common to all the country I have seen west of the Alleghany mountains; viz. Lime stone lying in strata a little below the surface, but sometimes appearing on the top. Silicious Gravel, as I call it, covers vast tracts of country, so as often to prevent vegetation. The stones are small, and look as if broken in pieces by a hammer. They include a great variety of silicious fossils, such as flint, quartz, jasper, chalcedony, &c. Caves are frequent in this country in the lime-stone rocks. Frequently the earth in these caves is used for the manufacture of salt-petre. Salt licks, as they are called, are very common, and no doubt great quantities of salt might easily be manufactured.

For the Panoplist.

UNEQUAL REWARD FOR LABOR.

In the Review of Worcester's Gazetteer, contained in the Panoplist for January, it is said, that "a poetic genius, who can adorn a worthless fiction with all the colors that enchant the fancy and fire the imagination, may, now a days, acquire more celebrity by the labors of a week, or a day, than a modest, unambitious man, who labors for years on a work of extensive public utility." This sentiment, however discreditable to the taste of the age, might easily be supported by examples of living authors, and thousands of facts occurring every day in the literary world. Let a person walk into a bookstore in any of our large towns, and listen a few minutes to the inquiries made by purchasers. If he can spare so much time, let him take a seat within convenient distance of the clerk, and observe the interrogatories with which his ears are assailed from morning to night. Sometimes the pretended inquirer attempts to teach him the excellencies of the modern muse. He is told of the beauties of Moore, Walter Scott, and Southey, on whom is bestowed the incense of praise in inverse proportion to their merits. Next he may hear the applauses of Lord Byron, of Crabbe, of Leigh Hunt, and a long catalogue of their imitators; while the comparative merits of each are asserted with as much promptitude, as if the speaker decided with papal infallibility.

Now I would not be understood to insinuate, that these writers have no good sentiments in their works, nor that the reading of them is always mischievous. I make the remark for the sake of noticing the literary taste of the present time. But it may perhaps be correctly said, that the authors just named are less popular, among a large portion of readers, than those of a class wretchedly inferior. Any one who has a tolerable faculty at making rhymes, and who can give a pretty turn to an ordinary thought, or is able, on an emergency, to string together a few miserable ditties calculated to inflame the passions, or to kindle the fires of an insatiable ambition, may be sure of an extensive reputation. Newspapers will spread the effusions of his pen, copying successively from each other, till every village in the nation reads, admires, and re-echoes the praise of the wonder-working poet.

Nor are works of imagination the only ones in which the disproportion between labor and compensation is found. Several literary journals of no ordinary merit in our country have failed from no other cause but want of support. Of the few which still survive, it is well understood that those which require the largest share of editorial labor, and contain the greatest portion of original matter, bring the smallest reward to their authors. Were it necessary, we could name several publications in the United States which scarcely contain an original article once a month, from which the publisher derives an abundant support, in some he acquires even a fortune; while other works of superior merit will hardly preserve the writers of them from beggary.

Now, it may be asked, what inference is to be drawn from such facts? Can you, can any man, or any class of men, change the appetite of the public, which calls for such nutriment? This is not pretended. That relish for garbage, which has long been indulged, will not easily be pleased by the administration of more solid aliment. Newspapers, and other works of cheap construction, are multiplying, and will probably continue to multiply. Should not some unforeseen occurrence give a check to their fecundity, we may yet be presented with the gratifying spectacle of a printing press in every village containing 1000 inhabitants; while the patrons of the work it produces may have the satisfaction of measuring their editor's abilities by the narrow territory which bounds the circulation of his effusions. Z. Y.

OBITUARY.

Mrs. HARRIET HYDE, the late wife of Major Zina Hyde, of Bath, was the daughter of Daniel and Mary Buck, of Bucksport, Maine. She was born September 4, 1789, married June 10, 1816, and died January 2, 1817.

Mrs. Hyde early discovered a delicate and correct taste, an ardent thirst for useful knowledge, and much industry and success in acquiring it. She was endowed with a strong and discriminating mind, a retentive memory, and with great sweetness and gentleness of temper. She possessed, to an uncommon degree, an inclination and a capacity to render others happy. Her particular acquaintance and friends were always gratified and delighted with her company. She may, indeed, be said to have been the idol of her intimate associates, as she certainly was an ornament of no common worth to her family, and to the circle in which she moved. Having, however, a fondness for retirement, her intimacies were not extensive. In retirement she did not waste, but so studiously improved her time, that her acquirements were very considerable in the belles lettres studies, in history, embroidery, painting, and in general knowledge. But a few days passed after the age of childhood, without her making some valuable addition to her stock of knowledge, unless prevented by severe indisposition.

Harriet Hyde was certainly possessed of great benevolence of mind. Having a strong desire to do good, she found frequent opportunities to gratify this amiable propensity. The instruction of children was to her no less a pleasure than a duty, in which she engaged considerably in a private way. And she evidently possessed a happy talent in winning their affections, forming their tempers, regulating their manners, and in communicating useful instruction to them. In a word, she possessed a very inquisitive mind, and a high esteem for solid literature, which was strongly evinced both by her own remarks, and the eager attention she gave, whenever conversation turned upon the subject.

But, though these very pleasing traits in the life of the deceased may be mentioned with praise, as they will be remembered with gratitude and pleasure by her friends, that which adorned her most, and gave the most interesting finish to her character, was her religion. A number of her last years were gilded with a humble, ardent piety. Some time previous to June, 1812, her mind had been seriously impressed with a conviction of her sinful state, and the necessity of a change of heart. But at the time above mentioned it pleased God, as it is hoped, to render her convictions deep and effectual. She found herself to be an undone sinner, in the hands of a holy and sovereign God, against whom she had cherished an heart of enmity. She did not remain long in this valley of death; but, a prisoner in the hands of justice, she was prostrated at the feet of a God of grace, and, as she humbly trusted, enabled unreservedly to submit herself to his righteous will. Peace, joy and hope succeeded. This is substantially a summary of the account Harriet gave to her pastor, and to the church in Bucksport, where she some time afterward made a public declaration of her faith, and was received to the fellowship of the church.

It was not the privilege of this young disciple to enjoy a cloudless sky. At times she walked with much trembling and many doubts. But the trial of her faith wrought patience, and patience experience, and experience hope. Under these trials, she gave to her Christian friends satisfactory evidence of the genuineness of her conversion. They saw illustrated in her the declaration, that whom the Lord loveth he chasteneth. In her life and conversation it was discoverable that she was growing in grace, increasing in devotion to her Savior, and becoming an ornament to her profession. In her endeavors to be useful, she was seen to be actively and zealously engaged in imitating him who went about doing good. Often has the writer of this sketch heard her speak of the prosperity of Zion with that ardor and delight, which strongly indicate the indwelling Savior, and the love of souls.—Delicate, obliging, modest, and conscientious, diffident of herself, though ready on proper occasions to bear testimony to the truth, neither ostentation, nor bold presumption, could ever justly be alleged against her. She was an amiable female, and an amiable Christian, possessing a mind well furnished with biblical and religious knowledge; an affectionate and endeared friend, child, sister and wife, she lived much beloved and died much lamented.

For some years before her marriage with Major Hyde, it was feared, by her physician and friends, that her health was on the decline. Of this there was alarming evidence soon after her removal to Bath. But as the writer of this paper seldom saw her after her removal, he has obtained the following very satisfactory letter from the Rev. Mr. Ellingwood, relative to the state of her mind during her last sickness, and in the near prospect of death, which by his leave is subjoined.

M. B.

Bath, April 4, 1817.

DEAR BROTHER,

In the death of the late Mrs. Hyde, we have experienced the loss of an intelligent and truly interesting sister in Christ. Her worth, however, was comparatively little known in this town; for her health becoming more feeble soon after her marriage, she was able to have but little intercourse with society.

Through the whole of her last sickness, which was just three months, she exhibited the marks of enlightened and pious resignation to the will of God. For several weeks after she was confined to her house she entertained some hope that she might recover, although she did not appear greatly anxious in regard to what might be the event. She often observed that she felt so little anxiety in respect to the issue of her sickness, that she was afraid it arose from stupidity; nor did this composure of mind forsake her, when her disease had made such progress that she could no longer entertain hope of recovery. She appeared willing to leave herself for time and eternity in the divine hands. And although her mind did not at any time appear to be wrought up to transports of joy, yet she possessed what is perhaps not less valuable, an uniform peace of mind, arising, as we have reason to hope, from confidence in God. Occasionally, however, she expressed a high degree of satisfaction in view of her departure. During the latter part of her sickness, and particularly through the last four or five weeks, she evidently had a great desire that her thoughts should not be diverted from the consideration of divine and eternal subjects. She appeared to derive considerable satisfaction and comfort from Scott's Family Bible, Baxter's Saints Rest, Thomas's Kempis, Jenks' Devotions, Watts's Hymns, and other books of this description, which were occasionally read to her by her friends.

About a month before her departure, her husband remarked to her that the dispensations of Providence toward them appeared dark; to which she immediately replied, O yes; but it is all right, perfectly right. I trust we shall one day be permitted to recount all these things with mutual admiration, love and gratitude. While to others she appeared to anticipate the joys of eternity with a strong and lively faith, she often expressed her fear that she was insensible to her real situation. She repeatedly remarked, during the last month of her sickness, that she

had recently enjoyed some of the happiest seasons of her whole life, although, most of the time the severity of her disorder occasioned much distress.

To her husband she one day observed, "The world in general will doubtless think that we are severely frowned upon and rebuked by Providence; but how little do they know of our present happiness and the value of our hopes. We are indeed in all probability about to be deprived of our worldly enjoyment, and to experience a temporary separation, which will be extremely trying; but I pray and trust that God will support you in the trying hour. After I am gone, you will have more leisure and opportunity to be useful to others, in which, I think, you will be happy. I have always thought that should you be taken away first, my greatest desire would be to remove to the place where I could be most useful in instructing youth, during the remainder of my life. It will be but a little time before we shall be again united, never more to part; if we are both so happy as to reach heaven."

In parting with several of her near relatives, who visited her from a distance, and whom she expected to see no more in this world, she appeared so perfectly calm as to excite the admiration of all about her. And she afterwards remarked, that she desired to be thankful that she felt so composed on those occasions, and that she could not account for it except through the special mercy of God.

On taking leave of her brother R. nearly a month before she died, she urged on him the importance of crossing, and pursuing with diligence, that employment in which he might hope to do most for the glory of God. "I trust," said she, "we shall soon meet again in heaven. You will have opportunity to obtain a brighter crown than I can expect, and I feel as if I shall be contented with the lowest seat, if I can but have a place among the followers of the Lamb."

Eight days before her departure, on being asked if she did not enjoy a comfortable hope in the mercy of God, through Christ: She answered, that for the greater part of the time she did, but that she did not experience those extacies of hope and assurance which she desired. She hoped, she said, and trusted, that God would not take her away without first giving her some realizing sense of the nearness of death. "I do not know," she added, "how any person could have a desire to return into the world after they had once been carried through so much, and brought so near their release as I seem to be. I think I have no desire to return, unless it be that I might do something for God."

Just a week before her death, she had a short interview with her brother D. Although very weak, she brought to his view, in a forcible yet affectionate manner, the importance of immediate preparation for death; and exhorted him to improve all his talents in promoting the divine glory, and the good of his fellow men. After nearly exhausting her strength in conversing with him, she calmly bid him farewell.

While applying a wash to her mouth one of her attendants said to her, I shall make your tongue very sore. To which she replied, "I have no fears;" and added, "I hope I shall never want a tongue to praise God." A few days before her death she inquired whether the sun shone. On being told that it did, "O," said she, "how sweet is the Sun of Righteousness. When will the sweet hour come?" meaning, as was supposed, the hour of her death.

On the day before her departure her brother-in-law came into her room and she remarked, that she should like to take his hand, but thought she should not be able to speak to him. On receiving his hand however, she said, "I have wished to converse with you but feared that I should not have opportunity. I am going, and I hope I shall meet you in a better world. Life is short and uncertain; but death is certain. I hope you will remember that this is not your rest, and that you will not delay to prepare for death while life lasts. I shall soon go, but I hope God will support me. I trust he will render it a sweet release."

On the evening before her death I called to see her, as I had frequently done before, and found her very low. Upon my inquiring how she was, she replied, "I feel very happy, for my friends tell me that I am going soon." Her faith seemed to be strong, and her hope bright. I expressed my regret at finding her so low, and inquired whether she now found Christ to be precious. She replied, "O, there is nothing else that is precious. In him is *all my hope*. You ought to rejoice with me. I feel as if I should soon have a sweet removal to the more immediate enjoyment of God. I trust it will be a sweet release. I hope I shall not be impatient, but I fear I shall, and that my desire to be gone is occasioned by my bodily distress."

A few hours after this, when she was supposed to be dying, she observed: "I am perfectly easy. I should not think from my feelings that I was dying, but you can tell best." She was then told by her friends, that they were apprehensive she was. She replied, "*sweet release*." About fifteen minutes before her spirit departed, and in answer to something addressed to her by her sister in law, she said, "*All's right. God's time is best.*"

Thus died this amiable, and I trust truly pious woman, who in order to be loved needed only to be known. May the afflicted partner of her life receive the consolations of God. Those consolations be greatly needs, for

"When such friends part, 'tis the survivor dies."

May the bereaved parents also, and brothers and sisters be divinely supported under their great loss, and be led to put their hope in God, that their end may be blessed.

Affectionately Yours,

J. W. ELLINGWOOD.

EXTRACTS FROM THE DIARY OF MISS HILLS.

[For some account of the life of this lady see our last number.]

"Dec. 31, 1838. I find on a review of the past year that I have been an unprofitable servant; but I likewise find that by the mercy of God, my mind is more at rest than formerly. Many

things which once appeared mysterious, I now see, though it is through a glass darkly. I perceive that I deserve nothing at the hands of God but wrath, having always been stubborn and rebellious. I perceive that it is mere mercy that saves any. I dare not say that I have a proper sense of these things, but I have a more comfortable belief of them than I once had. Oh for gratitude for the least ray of spiritual light."

"*March 31, 1809.* A slight reproof by Mr. —, for a trivial fault, but one which deserves some punishment, has rendered this evening a sad one. How keenly do we feel an impropriety which is exposed to the view of our fellow creatures; yet we can daily and hourly offend the Majesty of heaven without remorse. O may I examine my heart, and root out the innumerable sins which it would commit against a holy God. To him I am accountable for every wicked thought."

"*July 1.* Oh how lovely do the ways of God appear to me. He disposes of all things, and he ought to do;—he made all things for himself. I desire to lie low at his feet for my many transgressions. I also have a desire to come forward and confess the name of Jesus."

"*Lord's Day, Oct. 7, 1810.* Have been trying to examine the evidence which I have of my possessing a new heart. Some things which I once hated now meet with my approbation. I desire to take no shelter in any refuge of lies. I desire, or think that I desire, to know myself, to be humbled for my sins, to repent with godly sorrow, to become holy in thought, word, and deed, and to live a life acceptable to God and edifying to those around me. I would be prepared for afflictions. When God shall chastise me, let me not murmur as though I did not deserve it, but let me come out of all my afflictions like gold seven times purified."

"*April 29, 1811.* How pleasant would it be, could I have a constant sense of the divine presence and blessing. All my mercies come from an unseen hand. O may I learn to view an all-wise Providence in every circumstance of my life.

"I would also have benevolent feelings towards my fellow creatures. Could I imbibe the spirit of the blessed Jesus, how sweetly would my life glide away. I should be constantly laboring to be useful, to promote the happiness of all around me, and to honor that Savior who died that I might live. For his sake, O my Father in heaven, wilt thou appear for me and prepare me for thyself."

"*July 11.* In prospect of making a public profession of her religion, she writes, "It is my earnest desire to be prepared for the morrow. To give up myself, soul and body, to Christ, is no small matter. May I be prepared to do it sincerely, as in the presence of the great God, who will be looking into my inmost soul. Wilt thou, O my Father, help me to confess Jesus before men in an acceptable manner.

After the solemn transaction, she writes, "What has this day been done on earth, is, ere this, registered in heaven. God knows whether I have sincerely given myself up to him. Let me never dishonor the holy religion of Jesus, never grieve the Holy Spirit; but may I live like a true disciple of the blessed Redeemer.

"Jesus my God, I know his name,
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost.
Firm as his throne his promise stands,
And he can well secure
What I've committed to his hands,
Till the decisive hour."

"Comforting words! O may I have a deep sense of the importance of the work in which I have engaged. May I never be left to my own heart's desires, but may I be kept through faith, unto salvation. Let me never dishonor the cause in which the Savior bled and died. Let me from time to time commemorate his dying love. Let me always, by an eye of faith, behold him suffering and expiring for my sins, and love him more than every other object."

"*June 13, 1812.* I have reason to bless God for the comfort which he has afforded me the last ten weeks. I prayed to be delivered from what appeared so unpleasant to me, or to be supported under it. My petition has been granted, but not as I had expected, or rather wished. But I have been comforted under the trial. And I do now desire to resolve, renewedly to resolve, that wherever I may be placed, and whatever may be my allotment the few remaining days of my life, I will put my trust in the Lord. By his grace enabling me, I will be submissive. My low state of health reminds me that I have not a long time to continue in this world. Let me spend the little which remains to me for God. Wilt thou, O Father in heaven, be my gracious Director and Friend. May Jesus be my Savior. Of myself, I can do nothing, but through his grace strengthening me, I can do all things."

"*Nov. 6.* It is a glorious privilege that we may go to God with all our wants and all our desires. I have this evening put up a petition to him, which I would not dare to offer except with submission to his will. I know not what would be best for me, of course would leave all to be directed by his wisdom. My life, my health, my happiness, are all at his disposal. This is my joy and rejoicing."

"*July 10, 1815.* Have come to Mr. — to board. I left a little chamber that was dear to me, but I have one here equally convenient. Yes, I now have two closets. As if one were not sufficient to allure me to acts of devotion, another is added. I would then dedicate one to God.

Here may I be enabled to shut out the world, and to commune daily with my own soul and my Redeemer. May I write on the walls of this little retreat, "sacred to meditation and to God."

"August 1. I am now in the pleasant abode of my beloved Cousin, and can look on the likeness of our departed Harriet Newell. She too, perhaps, can look on me. If our pious departed friends are witnesses to our indifference to the things of heaven, and our engagedness for those of the world, how do they, if tears can find a place in heaven, weep over our wretched condition. Awake my soul to action. There is, indeed, one that once lived and died below, but who now reigns above, that witnesses every thought. Arise then, shake thyself from the dust, and live for heaven."

"Nov. 12, 1815. Two sick days. Yet the Lord is good and afflicts in mercy. Some little trials beside sickness he sees necessary for me, and therefore permits them.

"This is the day for our communion. It is right that I should be deprived of the ordinance, —yet I do long for the courts of my God. O Lord, let thy goings at this hour, (the hour of prayer,) be seen in the sanatory. Let thy word be clothed with power; and do thou strengthen thy servant who dispenses it. For myself I ask the divine presence this day. May I love to think on God, on Christ, on heaven. If this sickness is destined to bring me low, even to the grave, let me never murmur or repine, but commit my all to Christ."

From the Missionary Register.

A BRIEF HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL IN DIFFERENT NATIONS, SINCE ITS FIRST PROMULGATION. BY THE REV. HUGH PEARSON, M. A. OF ST. JOHN'S COLLEGE, OXFORD. BEING PART OF A WORK TO WHICH WAS ADJUDGED, BY THAT UNIVERSITY, DR. BUCHANAN'S PRIZE OF 500*l*.

Abusque F. o cardine ad ultimam
Metam occidentis sidera permeans
Obliqua, vitali calore
Cuncta creatque, fovetque, alitque.

G. BUCHANAN.

CENTURY I. The state of the world at the introduction of Christianity was such as at once evinced its necessity, and presented the most favorable opportunity for its extensive propagation.

The various nations, of which the Roman Empire was composed, were sunk in the grossest superstition, and debased by the prevalence of the most pernicious vices. The utmost of what mere human wisdom could do towards the moral improvement of the world had been fairly tried during the long course of four thousand years; and the result of that protracted trial had served to prove, that the world by its own wisdom knew not God, and was unable to discover and enforce the principles of true religion and virtue. The Jews, the only people to whom a divine communication had been made, were in a state of degeneracy and corruption: it was time therefore that the Supreme Governor of the universe, who for wise though mysterious reasons had so long permitted this ignorance, should at length introduce some clearer and more effectual manifestation of his will, to correct the errors of mankind, and to rescue them from the corruption and misery in which they were involved.

For the successful promulgation of such a divine revelation, the political situation of the greater part of the world afforded peculiar advantages. Nations differing widely from each other, both as to their language and their manners, were comprehended within the vast limits of the Roman Empire, and united together in social intercourse. An easy communication was thus opened to the remotest countries; and the most ignorant and barbarous people had gradually felt the civilizing influence of the laws, the commerce, and the literature of the Romans. At the birth of Christ, the empire was, moreover, in a state of greater freedom from wars and dissensions than it had been during many preceding years; as if the tranquillity which it then enjoyed had been designed not only to facilitate the progress of his religion, but to be descriptive of the benign and peaceful effects which it was intended to produce among mankind.

For such beneficent purposes, and at such an auspicious period, the Son of God descended upon earth, and assumed our nature. It would be foreign to the purpose of this brief view of the progress of Christianity, to dwell on the succeeding history of Christ himself. Suffice it to say, that, during the course of his ministry upon earth, our Lord demonstrated the truth of his divine mission by a

series of unquestionable miracles; delivered to his disciples the leading doctrines and precepts of his religion; and, shortly after his ascension, qualified them, by the effusion of the Holy Ghost, for the great and important work of propagating his religion throughout the world.

It was the express command of Christ, that "repentance and remission of sins" should be preached in his name among all nations, beginning at Jerusalem.—This is a passage of Scripture, which, as it has been justly observed, (Milner's Church Hist. ch. i.), at once points out what the Christian religion is, and where we may look for its commencement. The first Christian church was accordingly established at Jerusalem; but within a short time after the memorable day of Pentecost, many thousands of the Jews, partly natives of Judæa and partly inhabitants of other Roman Provinces, were converted to the faith of Christ. The persecution which soon after succeeded the death of the proto-martyr, St. Stephen, was the occasion of propagating the Gospel throughout Palestine. The apostles alone ventured to remain at Jerusalem. The rest of the disciples dispersed themselves into the several parts of Judæa, Galilee, and Samaria; and wherever they went, they successfully preached the doctrine of Christ.

While the apostles and others were thus diligently employed in propagating the Gospel, Saul of Tarsus was persecuting the infant church. But in the midst of his career, he was suddenly converted to the faith of Christ, and commissioned as his apostle to the Gentiles. Independently of the miraculous gifts with which this extraordinary man was endowed, his natural talents were of the highest order, and he had made considerable attainments both in Hebrew and Grecian learning. He possessed also a spirit of indefatigable labor, and of invincible fortitude and patience, which admirably qualified him for the arduous office to which he was called. To the eminent abilities and exertions of this great apostle must accordingly be attributed much of the unparalleled success of the Gospel at its first publication.

About this time, the churches throughout Judæa, Galilee, and Samaria enjoyed an interval of repose from the persecution of the Jews, and were in consequence considerably strengthened and enlarged. At this favorable conjuncture, St. Peter, leaving Jerusalem, where, with the rest of the apostles, he had hitherto remained, travelled through all quarters of Palestine, confirming the disciples, and particularly visited Lydda, Saron, and Joppa, the inhabitants of which places almost universally received the Gospel. (Acts ix. 35.)

Hitherto Christianity had been preached to the Jews alone; but the time was now arrived for the full discovery of the divine purpose to extend the knowledge of it to the Gentiles. This important event took place at Cæsarea, the residence of the Roman Governor, about seven years after the ascension of our Lord. During the transactions which have been just related, some further circumstances took place respecting the extension of Christianity. When the disciples, who were driven from Jerusalem on the death of St. Stephen, had passed through Judæa and Samaria, they travelled as far as Phœnicia, Cyprus, and Antioch, as yet confining their labors to the Jews. At length, however, some of them, on their arrival at Antioch, addressed themselves to the Greek* inhabitants of that city, and a great number of them were in consequence converted to the faith. Intelligence of this event being communicated to the church at Jerusalem, the apostles immediately sent Barnabas to confirm the work of their conversion; who, finding so promising a field for apostolical labors, went to Tarsus, and brought back with him the converted Saul. At Antioch they continued a year, forming and establishing the first Christian church among the heathen; and in this city the disciples were first denominated *Christians*.

The subsequent history in the Acts of the apostles is almost exclusively confined to the travels of St. Paul and his fellow-laborers, which are so universally known, that it would be superfluous to enter into any minute detail of them. It may be sufficient to observe in the words of the apostle himself, that "from Jerusalem, and round about unto Illyricum, he fully preached the Gospel of Christ." This comprehensive circuit, included Syria, Phœnicia, the rich and populous provinces of Asia Minor, and of Macedonia and Greece; in which extensive districts, the cities of Antioch, Lystra, and Derbe, of Thessalonica and Philippi, of Athens, Corinth, and Ephesus, particularly witnessed his zeal and

* i. e. Heathens. See the various reading.

of martyrdom in the same year with his illustrious fellow apostle St. Paul. It is said to have continued in Palestine till near the commencement of the Jewish War, (A. D. 66.); at which eventful period he quitted that devoted city and travelled into Asia. He fixed his residence at Ephesus; which city and the neighboring territory were the great scene of his ministry the remainder of his long extended life.

At Athens, according to Socrates, (Hist. Eccl. lib. i. c. 19), preached in the Ethiopia. Egypt, according to Eusebius and St. Jerome, was visited by Mark, who founded a church at Alexandria. The extensive field which is assigned to St. Thomas by Origen and Sophronius is Parthia, Media, Carmania, Armenia, and the neighboring nations. Socrates records St. Andrew to have preached in Scythia, and St. Bartholomew in India.

These are the districts which are thus assigned by ecclesiastical tradition to these apostles; there are others, in which Christian churches were unquestionably founded, and which are incidentally mentioned in Scripture; as Cyrene and its neighborhood, and the whole northern coast of Africa; Cyprus, Crete, and the islands of the Ægean Sea. It is, however, impossible to trace with accuracy the progress of the apostles and their various fellow-laborers in the great work of propagating Christianity throughout the world.

It is evident from the narrative of St. Luke, from the Epistles of St. Paul and St. Peter, from the testimony of ecclesiastical writers, and occasionally even from the pen of the apostles themselves, that the Gospel was preached in almost every part of the Roman Empire, and even far beyond its boundaries, within the first thirty years after our Lord's ascension; and that in most of those parts multitudes were "daily added to the church."

Should we pursue the history of its progress during the subsequent ages, it would, however, be irrelevant to the design of this brief sketch of the subject, to enquire into the *causes* of the rapid extension of the Gospel which has been just mentioned, and to the *effects* which it produced in the world. Various have been the attempts of antichristian writers to account for the extraordinary propagation of Christianity at this period, from the operation of causes merely human.

The ingenious and labored effort of this kind was particularly made by a late celebrated historian, whose unhappy prejudices against the religion of Christ he endeavored to attribute its rapid success to certain causes, which he represented as wholly unconnected with any divine interposition.

It cannot be denied that the wisdom of Providence had ordained the introduction

ples, customs, and inclinations of the Gentiles. Its mysterious and humiliating doctrines were calculated to offend the pride of the philosopher; the simplicity of its worship but ill accorded with the multiplied superstitions of the vulgar; and the purity and strictness of its moral precepts were alike irreconcilable to the vicious dispositions and practices of all. In addition to these difficulties, Christianity had to encounter, both among Jews and Gentiles, the machinations of interested priests, and the jealous and oppressive policy of princes and magistrates; and actually sustained a series of persecutions, from its first introduction to its establishment as the religion of the Roman Empire, which were alone sufficient to have overwhelmed and extinguished a system not founded in truth, and supported only by human wisdom and power.

That Christianity, as is universally acknowledged, should triumph over these accumulated difficulties, and, within the first century after its introduction, become widely diffused, not only in rude and barbarous countries, but among the most civilized and polished nations of the world, that is, under circumstances which must have proved fatal to the most artful imposture, is a fact unparalleled in the history of mankind, and can only be satisfactorily accounted for on the ground of its divine origin, and of some supernatural interposition in its favor. And such interposition, according to the express promise of their Divine Master, actually accompanied the ministry of the apostles; "They went forth and preached every where, the Lord working with them, and confirming the word with signs following." (Mark xvi. 20.) The various miraculous gifts which they publicly exercised, and communicated to others, irresistibly engaged the attention of mankind, and indisputably confirmed the divine origin and truth of their doctrine. But, besides these more extraordinary and sensible attestations to their ministry, there were both in their instructions themselves, and in the manner in which they were conveyed, and in their general dispositions and conduct, as real, though not as striking, marks of divine agency and guidance. They displayed in the most simple, yet forcible manner, the intrinsic excellence of Christianity, the perfection of its morality, the purity and strength of its motives, the awful nature of its punishments, and the sublimity of its rewards. They were, above all, *examples* in their own persons of the truths which they labored to inculcate upon others, exhibiting in their uniform practice the sublimest virtues of our holy religion.

Nor was the result of their endeavors to instruct and reform mankind less eminently successful than might justly be expected from the operation of such powerful causes. The change which was gradually effected in the moral condition of the world by the labors of the first preachers of Christianity, is universally allowed to have been, in the highest degree, beneficial and important. The state of superstition and vice, in which both Jews and Gentiles were involved, previous to the introduction of Christianity, has been already mentioned; but a striking difference immediately appears wherever either were converted to that heavenly religion. The accounts which may be derived from the Acts of the apostles and from the epistles of St. Paul, confirmed as they are incidentally by the testimony of an impartial witness*, exhibit the most pleasing and satisfactory view of the pure and elevated principles, dispositions, and manners of the primitive Christians. The influence of Christianity was, it is true, at first confined to individuals, and chiefly to the middle and lower classes of society. But as the numbers of the disciples are uniformly represented to have borne at an early period, no inconsiderable proportion to the rest of the people, and were every where daily increasing, the beneficial consequences of their principles and conduct were felt in *public* as well as in private life. Many immoral and cruel practices were discontinued, and at length abolished; the condition of the lower orders of the people was gradually ameliorated, and the general state of the Roman Empire became in the course of a few centuries visibly and essentially improved†.

* See the letter of Pliny already referred to, in which the blamelessness and purity of character which distinguished the first disciples of Christ are distinctly acknowledged. The ancient Apologists, also, of the church constantly appeal to their virtuous conduct, and to the beneficial effects of Christianity, as an evidence in their favor, with a confidence which nothing but a consciousness of its truth could have inspired.

† See on the subject of the beneficial influence of Christianity, Paley's Evidences, vol. ii. chap. 7. and the Bishop of London's late Essay. See also Mr. Nares's Sermon on the Translation of the Scriptures into the Oriental Languages, note 17.

CENTURY II. But to resume our account of the progress of Christianity—During the *second century* the boundaries of the Christian church were considerably enlarged. It is, indeed, by no means easy to determine, with any degree of certainty, the different countries into which the Gospel was first introduced in this age. Justin the Martyr, who wrote about the year 106 after the ascension of our Lord, speaks of its extensive propagation in these remarkable words: "There is not a nation, either of Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe by the name of the crucified Jesus." (Dial. cum Tryph.) These expressions of the eloquent Father may be admitted to be somewhat general and declamatory; yet it is obvious, that his description must, in a considerable degree, have corresponded with the truth. Undoubted testimonies remain of the existence of Christianity in this century in Germany, Spain, Gaul, and Britain. It is possible, as we have already seen, that the light of the Gospel might have dawned on the Transalpine Gaul before the conclusion of the apostolic age; but the establishment of Christian churches in that part of Europe cannot be satisfactorily ascertained before the second century*. At that period, Pothinus, in concert with Irenæus and others from Asia, labored so successfully in Gaul, that churches were founded at Lyons and Vienne. From Gaul Christianity appears to have passed into that part of Germany which was subject to the Romans, and from thence into our own country. By Tertullian also it is related, that the Moors and Gætulians of Africa, several nations inhabiting the borders of Spain, various provinces of France, and parts of Brit in inaccessible to the Romans, and also the Sarmatians, Daci, Germans, and Scythians, received the Gospel in this age. (Ad Jud. c. 7.) Towards the end of the century, Pantænus, a philosopher of Alexandria, is said by Eusebius (Hist. Eccl. lib. v. cap. 10.) to have preached in India, and to have found Christians in that country. But although there is reason to believe that India had already partially received the light of Christianity, it is more probably supposed, that the labors of Pantænus were directed to certain Jews of Arabia Felix, who had been previously instructed by St. Bartholomew the apostle†.

The same causes, which produced the extraordinary and rapid success of Christianity in the first century, contributed to its progress in the second. The gift of tongues was, indeed, beginning to be withdrawn from the preachers of the Gospel; but other miraculous powers were undoubtedly continued during this century; though, as the number of Christian churches increased, they were gradually diminished. In addition to these divine and supernatural causes of the propagation of Christianity, one of a more ordinary nature may be mentioned, as having contributed materially to this important effect. This was *the translation of the New Testament* into different languages, more especially into the Latin, which was now more universally known than any other. Of the Latin Versions, that which has been distinguished by the name of the *Italic*‡ was the most celebrated, and was followed by the Syriac, the Egyptian, and the Ethiopic; the dates of which cannot, however, be accurately ascertained.

CENTURY III. *In the third century*, the progress of Christianity in the world was very considerable; though, with respect to the particular countries into which it was introduced, the same degree of uncertainty prevails as was noticed in the second. The celebrated Origen, having been invited from Alexandria by an Arabian Prince, succeeded in converting a tribe of wandering Arabs to the Christian Faith. (Euseb. Hist. Eccl. lib. iv. cap. 19. p. 221.) The fierce and warlike nation of the Goths, who, inhabiting the countries of Mœsia and Thrace, made perpetual incursions into the neighboring provinces, and some,

* Mosheim supposes, that some preachers in the first ages might have labored in Gaul, but with little success. And with this opinion Tillmont nearly agrees. See Mosheim. Comment. de Rebus Christianis ante Constantinum, sect. 3. The late reception of Christianity in Gaul is argued from Sulp. Sev. lib. ii. cap. 32. "Ac tum primum inter Gallias martyria visa; serius trans Alpes religio Dei suscepta." These were the martyrs of Lyons.

† See Mosheim, cent ii. part 1. Other ecclesiastical writers, however, interpret this account of Eusebius as literally referring to India, particularly Jortin and Milner.

‡ The origin of this denomination is uncertain. See, however, some observations upon it in the Christian Observer for May 1807, p. 282.

likewise, of the adjoining tribes of Sarmatia received the knowledge of the Gospel by means of several bishops, who were either sent thither from Asia, or had become their captives. These venerable teachers, by the miraculous powers which they exercised, and by the sanctity of their lives, became the instruments of converting great numbers, and, in process of time, of softening and civilizing this rude and barbarous people.

In France, during the reign of the Emperor Decius (A. D. 250,) and in the midst of his persecution, the Christian churches, which had hitherto been confined to the neighborhood of Lyons and Vienne, were considerably increased. By the labors of many pious and zealous men, amongst whom Saturninus, the first bishop of Toulouse, was particularly distinguished, churches were founded at Paris, Tours, Arles, Narbonne, and in several other places. From these sources the knowledge of the Gospel spread, in a short time, through the whole country. In the course of this century, Christianity flourished in Germany, particularly in those parts of it which border upon France. Maternus, Clemens, and others, founded, in particular, the churches of Cologne, Treves, and Metz. No positive account has been transmitted respecting the progress of Christianity in the British Isles during the third century. The historians of Scotland contend, indeed, that the Gospel then first visited that country; and there is reason to believe that their account may be true. (See Usher and Stillingfleet, *Antiq. et Orig. Eccl. Brit.*)

In this century, the clemency and mildness of several of the Roman Emperors, and the encouragement which some of them gave to Christianity, tended materially to augment its influence; and, though the number of miracles was considerably diminished, some extraordinary powers were still continued to the church. The piety and charity of the Christian disciples continued also to excite the notice and admiration of the heathen; and the zealous labors of Origen and others, in the translation and dispersion of the New Testament, and in the composition of different works in the defence and illustration of Christianity, contributed to increase the number of Christians, and to extend the boundaries of the church.

(To be continued.)

RELIGIOUS INTELLIGENCE.

JOURNAL OF THE MISSION AT BOMBAY.

(Continued from p. 84.)

FEB. 21, 1817. As we attempt to proceed in the business of printing, little difficulties and hindrances multiply. The man who was employed to make the types which were wanting, has been taken sick, and it is now uncertain how soon they can be prepared.

As soon as we began to compose a sentence with our new types, an unexpected difficulty arose. When two certain vocal marks, which frequently occur in Mah-ratta, fall on the same consonant, our types are not formed to express them both. To remedy this defect we had to submit to the tedious process of filing away in different shapes an adequate number of the types.

"Calcutta, 24th Jan. Died Mrs. Elisabeth Yeoman, aged 110 years."

25. Received a very kind letter from Mr. Burder, giving a very animating account of the success of their missions in Africa, and the Otaheitean islands.

March 20. At 10 o'clock P. M. finished the printing of a Scripture tract in Mah-ratta of 8 octavo pages. The number of copies printed is 1500. We began on the 17th to strike off the sheets, and almost the whole of the work from beginning to end has been done with our own hands. Difficulties of various kinds and such as could not well be described, have occurred, but we have been able so far to overcome them all, that this first production of our press has greatly encouraged us. We now commend this little portion of God's word to his gracious disposal, beseeching him to make it the means of salvation to many of the heathen, and imploring his kind direction and assistance in all our future attempts to serve him in the work of this mission.

29. As brother Hall called at one of the schools to day, the master came with an anxious countenance, and asked if he had heard the news? What news? it was

asked. Upon this he called several of the largest boys in the school, and bid them relate to him what they had heard. It was this: "A ship at no great distance, they could not tell where, or of what description, had foundered, and the mariners, to appease the wrath of an imaginary goddess of the ocean, had sacrificed a man.

The Hindoos are a most credulous people, and ready to believe any thing that is marvellous except the truth of God. The story they relate is probably a fabrication, though by no means incredible. *There is good evidence that human sacrifices, within a few years past, and within a few miles of Bombay, have been repeatedly made on various occasions to local deities.*

29. The following paragraph in this day's paper is worthy of notice, as it records an extraordinary fact concerning that most dreadful disease, the small pox.

"On the 10th of March died Samuel Ayres, in his 37th year, who had twice been attacked with the small pox, once in the 7th year of his age, and the last, which produced his death, on the fourteenth day after he was attacked by this dreadful disorder, which he bore with the utmost fortitude and Christian resignation, leaving behind him a disconsolate widow and infant daughter to bemoan his loss."

30. This morning (Lord's day,) a Jew lately from Choub, a place not far distant upon the coast, and under the Mahratta government, came to us. He appears to have read many of the Hindoo books, and to be well acquainted with the Mahratta language. He has been to us several times, and wishes us to employ him as a school-master for both Jewish and Hindoo children. We have desired him to ascertain how many Jewish boys he could collect for a school, and to let us know on what terms he would teach it. Could we find a Jew of such qualifications, and at the same time of an unexceptionable moral character, it might be of great importance to our general object to employ him as a school teacher, and reader of the Scriptures. But we have some reason to fear that this man is not of such a character.

The Jews here are in general of a very degraded character. The police magistrate has repeatedly remarked to us, that the Jews are the most quarrelsome people in the place;—that they are a very drunken people, peculiarly violent in their passions, and most injurious, implacable, and revengeful towards one another.

On this Sabbath a Hindoo woman was to have been brought to us whom we never saw, but who, as one of our hearers has told us, is desirous that we should baptise her. She is a woman unmarried, but living, as many others are, with an English officer, by whom she has had four children, only one of whom is now alive.

The officer, with whom she is thus sinfully living, came to us a few Sabbaths ago, and desired us to baptise his child. Our views on the subject of baptism were made known to him, and he was exhorted to reflect on the great sin in which he was living, and to repent and return to the right ways of the Lord, and then his child would become a proper subject for baptism. We have heard no more from him on this subject.

When the woman who is living with him proposed to come to us for baptism, he told her, as we are informed, that she had put on petticoats and a gown like a Catholic, and that was Christianity enough for her. And true it is, that the Roman Catholics have so degraded Christianity in this country, that the notion is very prevalent among the natives, that for a man to put on a hat, jacket and breeches, is enough to constitute him a Christian.

After our public worship to day, the officer before mentioned called again, and was much more solemnly and plainly reproved and admonished than before. He went away promising to reflect seriously on what had been said to him, and to reform.

In the evening we all attended the great Portuguese church. The crowd of people was great. A sermon was first delivered in the Portuguese language. Afterward as it began to grow dark, a long procession was formed, each man bearing in his hand a large wax candle, torch, or some other means of making a display. At the end of the procession came four men bearing on their shoulders a platform, on which was an image representing the Savior bearing his cross. When the image came in sight the crowd fell on their knees, and began to make

ing English about five years, and already reads and speaks the language with more propriety than any other native we have seen on the island. He began Murray's English Grammar with us while at Columbo, and is now rapidly acquiring a critical knowledge of it. He was at first very unwilling to have any thing said to him personally on serious subjects; but we have now gained his confidence so far, that he is very ready to listen to us, and we often converse with him. He has a tender conscience, and we cannot but hope and pray that the Lord may renew his heart, and make him an instrument of great good to his perishing countrymen.

Saturday, 21. Mr. Meigs and Gabriel went to Manepy, five miles distant, to converse with the people about schools. Assembled most of the principal men of the district, and held an interesting conversation with them nearly two hours, on several subjects. They expressed great pleasure at the idea of having schools established among them, and said that not only their children, but many grown people, would be glad to attend. They are extremely desirous to learn English as well as Tamul. There are now no regular schools in the district. The church they say is the best place in which to keep the school, being central. They were then asked if they had any objection to having their children read the New Testament, and be taught Christianity? They answered, "No." They were then asked if they ever read the Bible? They said, "No." "Do you wish to read it?" One of them said, "Yes, if it contains good things, and the right way to heaven." Upon which Mr. Meigs undertook to give them some account of the Bible; of the manner in which it was written and given to men, of the excellence of its doctrines and precepts, and of our great need of a Revelation from heaven; that no other book revealed the way in which sin could be pardoned, and men restored to the favor of God. He recited to them the commandments, briefly explaining each of them as he proceeded, and frequently asked their opinion of them. They said "good, very good; that is right." Indeed the reasonableness of the requirements and prohibitions of God's word is such, as to approve itself to the conscience of every rational being. They seemed, however, much better pleased with the second table of the law than with the first. "Thou shalt have no other gods before me," and "thou shalt not make unto thee any graven image," &c. did not suit them so well, though they did not refuse to acknowledge it right.

When he was about to come away, the Maniagar was requested to cut out a banian tree that is growing in the wall of the church, and a reward was promised him for his trouble in doing it. He told Gabriel that he would do it on the Sabbath. "What!" said Gabriel, "do it on the Sabbath! Don't you remember the fourth commandment, which has just now been repeated and explained to you." The Maniagar pretended to be ignorant of the fact, that it is sinful to labor on the Sabbath, and said he would do it on Monday. "Very well," said Gabriel, "you may do it on Monday, but don't do it on the Sabbath, for it is the Lord's day." After they had left the people, Gabriel expressed his surprise that the people should be unwilling to hear truth so interesting, and of so great importance to their eternal welfare. "For," said he, "though these people pretended to be pleased with what you said to them on the subject of religion, I know they were not. They do not love to have any one talk to them so seriously." He then wished to know from what this unwillingness to hear the truth could arise. He was told that the sacred Scriptures assign the true reason, "men loved darkness rather than light, because their deeds were evil." "Very true," said he, "and if the Collector of Jaffna should come to them, and appoint over them a Maniagar, they would be much better pleased than with hearing such excellent truth."

Monday, 23. To-day Gabriel came to us with a question proposed to him by one of his countrymen, which shows that the man with whom it originated was not destitute of an inquisitive mind. We do not read in Genesis that the sun and moon were created till the fourth day. Now how could it be known how many days had passed before the sun and moon were created? for by them we measure our days and nights.

(To be continued.)

JOURNAL OF THE MISSION AT TILLIPALLY, CEYLON.*(Continued from p. 38.)*

Sunday, Nov. 22, 1816. We have frequent conversations with the people generally acknowledge that the Christian religion is good, often confess that cannot defend their heathenish practices; they urge the customs of their fathers as reasons for their conduct; many say they would become Christians, it not for offending their relations. But we cannot learn their sentiments from their conversation. They are quite as ready to utter a falsehood as truth. When they lie and deceive, they appear to have no shame or remorse. St. Paul says in Rom. i, of the ancient idolaters, may be applied generally to people.

Monday, 23. As many of the natives attend our family prayers in the morning we have adopted the practice of praying by an interpreter. From the time of our coming here the Tamul Bible has been read in the family morning and evening.

Tuesday, 24. At 10 o'clock, A. M. preached in our house. At 1 P. M. at Mullagum; our congregations at these places vary from thirty to eighty persons. Natives have yet attended.

Wednesday, 27. Many beggars around. Many persons apply for medical assistance. We have reason to believe that the practice of medicine here will be the most effectual means of gaining access to the hearts of the people, and promoting the object of our mission.

Thursday, 28. This day we have observed as a season of thanksgiving to God, remembering that we should unite with our dear friends in America.

Friday, Dec. 1. Three Brahmins attended our meeting at Mullagum. After services we made proposals to the people for establishing a school among them. They acceded to our proposals, and promised to assist us as much as they were able.

Saturday, 2. Employed a man who is acquainted with the English language to teach a school at Mullagum.

Sunday, 4. Resolved that our salaries and all the proceeds of our mission form a common stock, from which shall be defrayed all our personal, family and missionary expenses; also, that an account of these expenses shall be kept open for the inspection of the Prudential Committee. Engaged a schoolmaster to collect boys and instruct them in Tamul at this place.

Monday, 7. This morning an old Brahmin called on us from Mullagum. For several months past he has been attending to the subject of Christianity. He appears to be rationally convinced of its truth, and of its superiority to the Hindoo religion. But one great difficulty with him is, "How can I give up my support?" Only God can make him willing in the day of his power.

Tuesday, 11. Visited the head Brahmin of Tillipally; found him near his village; he appeared to be somewhat agitated on seeing us. We made several inquiries about the nature of his religion, and stated to him the principles of ours. He answered our questions, but was not inclined to say much. As he excused himself from coming to see us in consequence of having much to do, we appointed him to visit us again to hear some of his sacred books, and to read some portions of the Bible.

Wednesday, 15. At Mullagum we were driven into a rest-house by the rain. We found a Brahmin with whom we had a long conversation. He told us that the first book of wisdom, which was written by men who live in the wilderness, is copied from one country to another, they have an account of one Christ, the Son of God, who has done many good things for men. We asked many questions of him, which the Brahmin said he could not answer. We told him we had heard the history of Christ, the principal parts of which we related to him. He said he would like to read the New Testament, and would come and see us.

Thursday, 18. Went to Panditrepo, two miles west of Tillipally, to make inquiries on the subject of establishing a school there. A large portion of the people are Roman Catholics. At the head man's house we had much conversation with the people, and think we shall succeed in our object. Learned from the

newspaper the animating intelligence of the formation of a national Bible Society in the United States of America. Ere long we hope it will gladden the hearts of many in this pagan land.

Sabbath, 22. The headman of Panditrepo and four others (Catholics,) visited us. We conversed much with them on those parts of Christianity in which we agreed. We lent them a Bible and New Testament, which they had never seen; also a tract, a dialogue between a Christian and a heathen, for which they inquired. They appeared to be much pleased that we lent them these books. Having united in prayer, we separated. These are more intelligent men than any we have found among the heathen. There are Roman Catholics in all the parishes around us, but no priests residing among them. There are two priests at Jaffnapatam; it is the duty of one of them to visit the surrounding parishes at stated times.

Thursday, 26. In visiting the people, a Brahmin happened to fall in our way. In answering our questions he was obliged to expose, in the presence of the people, some of the bad practices of the Brahmins.

Friday, 27. Met with another Brahmin with whom we had much conversation, while a number of persons were standing around. The people listen to these conversations with deep interest, but with very different feelings. Some are willing to see the Brahmins exposed, others fear it.

Saturday, 28. This day a young man from Jaffnapatam applied to us to teach him a knowledge of Christianity. In consequence of reading a few chapters in the Bible, he has strong desires to become acquainted with its contents. He appears to be a sincere inquirer after truth. He is deeply convinced of the wickedness of idolatry.

Tuesday, 31. Went to Millette, two miles east of Tillipally, to make inquiries on the subject of establishing a school there. The people informed us that they wished to have their children instructed, but could do nothing towards supporting a school. We think they spoke the truth; the natives in general are poor. Until more missionaries are sent out, we shall confine our missionary labors to the four parishes mentioned in this journal, viz. Tillipally, Panditrepo, Mallagam, and Millette. In each of these parishes we hope to establish Tamul and English schools, and to preach the Gospel. We are in great and immediate want of school books and Bibles.

Friday, Jan. 3. Agreed to give another poor boy the value of two measures of rice per week, to enable him to attend school. Though this is not enough for his support, yet it is of essential service to him. Many here might attend school if they could receive such assistance.

Thursday, 9. Within a few days we have received several packages of letters from America; one from Mr. Evarts, dated April 18, 1816. These letters are like cold water to a thirsty soul.

Friday, 10. Applications for medical assistance greatly increase. In compliance with advice of our friends, and for very important reasons which induce them to give such advice, we are about to open a subscription at Jaffnapatam, to procure money for the support of an alms-house.

Tuesday, 21. For several days we have been engaged in preparing letters for America. A letter has been prepared by us, and by our two brethren Richard and Meigs, now residing at Jaffnapatam, for the Secretary to the A. B. C. F. M. It contains the substance of a letter and journal, sent to him in October last shortly after our arrival at Jaffna. It contains also our view of the importance of sending out to this Island more missionaries, a printing apparatus and some person to superintend it, and a quantity of Bibles and school books. With these extracts from our journal, we send a small plan of our premises. We have prospect of soon having the perusal of Balden's history of Jaffna, which will enable us to give an authentic account of the building of the churches, &c. We send for "the Society of Inquiry" a Tamul book, consisting of select portions of Scripture, the Lord's prayer, and a part of Watts's catechism for children, written upon ollas. (To be continued.)

THE QUESTION, AS STATED BY THE REV. JAMES VAUGHAN.

THE QUESTION now before us, is, not whether there shall be missions, but whether we shall have the honor of co-operating with those who are engaged

them; whether we are willing to promote their honorable efforts; whether we shall share with them *the blessing of those who are ready to perish.*

It is a serious consideration, Sir, that the time is fast approaching when we shall meet the Heathen at the bar of God. On that awful day, the Heathen will know the full value of that blessed Gospel which has been graciously committed to us. With what unutterable shame shall we hear their reproaches, if we have neglected to use any means within our power to impart that Gospel to them! With what inexpressible joy shall we receive their gratitude, if we have been in the smallest degree instrumental in their salvation!

THE FEELINGS OF A CHRISTIAN.

Speech of the Rev. T. T. Biddulph, at the formation of the Bristol Church Missionary Association.

Sir, we are met to-day to promote an object which is dearer than all others to the bosom of the ALL-GRACIOUS; the object which occupied the counsels of JEHOVAH from the eternity which is past,—and that which will be the object of divine complacency through the eternity that is future:—the object which produced that ineffable display of grace which the Bible reveals; that for which the world was originally built, and to which the universe, with all its splendid furniture of rolling orbs, is but a paltry scaffolding; which scaffolding, when the main fabric is completed, will be given up to a general conflagration, as no longer of any use. We are met, Sir, to promote an object, in the progression of which toward its destined perfection, every new step occasions new songs among the innumerable company of angels who surround the throne of God. Concerning this building we are assured, that, ere long, *the top-stone shall be laid on with shoutings, Grace, grace unto it.*

Such, Sir, is the object of our present meeting. The means which we propose to employ for promoting it, are the legitimate means—the means which are divinely appointed for accomplishing the end in view. We propose to send to the benighted nations of the earth *the Gospel of Salvation*. The command which we have received is to *go into all the world, and preach the Gospel to every creature.* We will labor to obey it. The means, Sir, are adapted to the end; not indeed independently of accompanying divine influence, but as accompanied by the promised energy of the Holy Spirit. The Gospel is the rod of God's power, to be sent out of Zion, whereby his enemies are to be made his footstool; and multitudes of converts, innumerable as the drops of morning dew, raised up to the praise of the glory of his grace.

We may adopt, Sir, the language used by the sons of Jacob. We may say, with respect to the Heathen World, *We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear.* We have seen, Sir, the anguish of the unhappy widow, laid and confined by the influence of a bloody superstition, and often by bamboos stretched by the hands of unrelenting Brahmins, on the consuming pile with the corpse of her husband.—Sir, through the horrid din of the surrounding multitude her piteous cries have mocked our ears, and we have refused to hear. The moans of murdered infants from the distant banks of the Ganges have also reached us, but have not interested us. We have neglected to send thither the Gospel of the grace of God, the only antidote to ignorance, error, superstition, and vice.

Our indolence and inactivity have proved the coldness of our devotion, if not its hypocrisy. We are anxious now to become consistent Christians; to have our prayers and our conduct in unison with each other. We are desirous of calling into exercise the evangelical duties which we inculcate,—repentance toward God, and faith in our Lord Jesus Christ: repentance, for our past indifference to the glory of God and the interests of our Redeemer's kingdom: repentance, for our disobedience to his great command, *Go ye into all the world, and preach the Gospel to every creature:* repentance, for our disbelief of his gracious promise, *Lo, I am with you always, even to the end of the world:* repentance, for the guilt of blood, the blood of those who have perished through lack of knowledge, which we have used no adequate efforts to communicate to them. And

while, in the retrospect of guilty neglect, we cry, *God, be merciful to us sinners*, we are desirous of exercising the other evangelical duty—faith in our Lord Jesus Christ, by encouraging one another to zeal and activity; by looking to his mercy for the pardon of the past, for strength to follow up our confessions with reformation, and for his blessing on the efforts we propose to make.

THE FEELINGS OF A HINDOO.

Extract of a Letter from Kishna, a Heathen, to the Rev. Dr. John.

REVEREND AND KIND FATHER—

You will indulge me (though I am still under heathen profession) with that filial liberty with which you favor your spiritual children in the Christian Religion.

In requesting you, Reverend Sir, to grant me a Tamul Old and New Testament, and if possible also an English Bible, I do it from a sincere heart which chiefly values this Sacred Treasure.

Being acquainted a good deal with the glorious transactions of the Honorable Bible Society, and other benevolent London Missionary and other Religious Tract Societies, whose publications I frequently read when communicated by my Christian friend; and being impressed with the preference of the Christian Love and communion, and, above all, with the saving knowledge which the Holy Bible contains, and enjoying myself comfort and satisfaction by the practice of these doctrines, and feeling the providence of my Creator in disposing my fate: I am conscientiously bound to confess, Reverend Father, that these are such weighty points as do not at all come from men, but from a far superior Hand, which rouses me from my natural lethargy, and directs me to seek grace and mercy from the Lord our Savior Jesus Christ. What makes me still delaying to make an open declaration of my weak faith, is—1st, my timidity; 2d, my being still under filial obedience to my dear parents, whose tender and simple hearts will be dangerously affected, if they come to know my resolution: and my relations, some of whom possess a desperate spirit, will certainly make such a noise, that notwithstanding my sufferings and trouble, I fear my parents will fall a victim to their ignorance and affection. The example of Nicodemus, in the Gospel, comforts me much in my present situation, and makes me to wait for the Lord's time. I pray earnestly for his grace and goodness to fulfil my hearty wishes. I humbly trust that the Lord will hear the other good benefactors' prayers for me.

The establishment of some charity English and Tamul Schools now in these countries, and the benevolent plan which you have proposed to increase them throughout the country, I humbly consider are the chief means by which many will read the Holy Bible, and be convinced of the difference between truth and falsehood. Since the Christian schoolmasters are far superior in fluent reading, correct writing, regular composing letters and petitions, in which, alas! our schoolmasters are very poor; many intelligent natives of my persuasion acknowledge and confess the happy effects which your charity school will have, and which we see already to our great pleasure. Though many fear, by this, you wish to persuade my nation to accept the Christian religion, yet they are confident, from the well known and much distinguished benevolent principles of the Reverend Missionaries, that they will not force them to do what their heart is not inclined to.

I will confess from the bottom of my heart what I feel, and what I observe and hear from other natives, that your charity schools will have the most blessed and abundant fruits; when you will also find that many heathens read the Holy Scriptures, although they are hitherto ignorant of printed books, nor are they acquainted with the best mode of reading. This charity has already roused the attention of the public, and impresses them with a just idea of the benevolence of their Christian English superiors. I am also one of those who offer my poor prayers to God Almighty for the increase of your charity schools, and that he may open the hearts of many English gentlemen and rich natives too, to aid this most beneficial institution.

I beg also another Tamul Old and New Testament, for my religious friend Kanagasabey, who though convinced, and acknowledging the purity of the Christian religion, is much given up to the principles of Vedandem. In his conduct he is upright, and a sincere friend to myself and to my Christian friend.

For the precious book which you will be pleased to give me now, I wish to be thankful to God and to the other benefactors. May the Lord reward them abundantly in this and in the next life! May they also see the rich fruits of their pious labors even in this world!

You and other most worthy benefactors who have the welfare of my nation so much at heart, and do the utmost in your power to promote it, in spite of all the unhappy objections arising from the enemy of the good of mankind, will be highly rewarded by God Almighty; and you will see numbers of heathens, with their families and children, who will come and thank you in heaven, and prostrate themselves before the Lord and glorify his sacred name, not only for his saving mercy, but also for having chosen you, as sacred instruments, for our salvation.

I humbly rely on your paternal indulgence to pardon my liberty in this letter. The contents are. I may freely say, coming from a heart which the grace of God has brought to the knowledge of the Christian religion; and in the English, I am assisted by my Christian friend, with whom I am intimately connected about ten years, and hope the precious principles of the Christian religion will bind us in the same union till the last days of our life.

I remain, with profound respect, Reverend and worthy Father,

Your most obedient and most humble unworthy Servant,

(Signed)

KISHTNA.

Tranquebar, March 20, 1811.

LETTERS FROM THE MISSIONARIES.

Extracts of a Letter from the Rev. Edward Warren, written a short time after he and the Rev. Mr. Poor established themselves at Tillyhally, to Capt. George Titcomb, supercargo of the vessel which conveyed them with their brethren Richards and Meigs to Ceylon.

DEAR SIR,

You will be pleased to know that the Lord continues his unremitting favors to us. The Hon. and Rev. T. J. Twisleton has continued to be our most active and most valuable friend. In the Rev. J. Chater we find a brother, Christian, and missionary, and I trust we love him as such. In Sir Alexander Johnstone we have found a friend to the cause in general in which we are engaged, and he has showed us no little attention and kindness. We are much indebted to him for the valuable information he has given us relative to this Island, and particularly of this district and of the state of the people here. The Rev. G. Bisset has been very kind to us, and Gov. Brownrigg and lady paid us, while at Columbo, all the attention we could wish. The Governor expressed his earnest desire that we would remain on the island, and recommended several places for us to occupy as missionaries, particularly Jaffna, and assured us of his patronage and protection.

For these things I know you will unite with us in ascriptions of praise to our common Master; for he did not surely show us these many and great favors on our account, but that he might promote his own glory, and the advancement of his kingdom in the world; and to him belongeth praise and thanksgiving forever and ever.

I now feel as though I was on missionary ground. The wretched state of the heathen around us is enough to excite pity and compassion in the breast of the most obdurate, if they have ever enjoyed the blessings of a civilized life, and can feel for human wretchedness. I am with brother and sister Poor occupying the house a few years since the residence of the Rev. Mr. Palm, who left this to take the charge of a Dutch congregation in Columbo. The house, though very old, we have made comfortable to live in. Within a few feet of the house are the walls of a large stone church, which has not had a roof upon it, I presume, for more than fifty years; yet the walls are so good that we are about to repair them, and put a roof upon them, for the purpose of preaching in. We now preach once every Sabbath by an interpreter, to those people who will come and hear us; and once at a village two miles distant, where we have one valuable *Christian* friend.

He is of Dutch extraction, but native mother; a magistrate of much respectability, and good information; an active zealous Christian, and a real friend of missions. He strengthens our hands much. Besides preaching on the Sabbath, we go from house to house. None of the people refuse to hear when we go to them; on the contrary many people assemble wherever we go, and hear with silent attention.

But our school is the most pleasing and most promising part of our labors. We have about thirty very bright interesting boys. They will please you much, if you will call and see them. They are learning English, and committing portions of Scripture and Watts's catechism in Malabar. Lessons are written on the *olla leaf*, by the Malabar master, and they commit them. I am often astonished to see, with what facility they commit their lessons, and no less so to see how they retain what they commit for months. They are much pleased with the idea of learning English, and I should not be surprised if they should speak it before we shall be able to speak to the people with tolerable ease in their language. All the time we can get we devote to the study of the language. We find it a difficult language to speak. In its purity, it is considered a very copious and elegant one; though the natives speak it, as might be supposed they would, very incorrectly, for none of them attend at all to the grammar of their language.

We have companies of sick, lame, and blind, flocking to our door for medical aid. We think that attention to their complaints, will be a powerful means of gaining their attention to the religion we wish to preach to them. Indeed we have evidence that it will. *We feel the want of an Institution like an Alms-house*, that we may receive the sick into a comfortable habitation, and afford them proper covering, for without it the medicine often is lost, and worse than lost upon them, as many of them are so poor they are literally naked, and without a hut to shelter them from the unhealthy night winds. Consumptions are frequent; intermittent fevers, dropsies, &c. are common complaints. Most of the people are without proper food in sickness, and not a few of them have nothing but what they beg.

Now a small annual fund would enable us to relieve many hundreds of these miserable wretches; \$300 or \$400 for our station, would meet the present call.

Our brethren, Richards and Meigs, who are yet residing at Jaffna town, are fitting up a house about eight miles from us,* and will take possession of it in a few days. They will be about seven miles, and we are about eight miles, from the Fort at Jaffna. Point Pedro, where ships sometimes anchor, is about fourteen miles from us. We purpose to send a chart of this district, on which all the parishes are marked out, to the Prudential Committee. We shall also send one of the *olla* books, containing the texts of Scripture, Lord's prayer, commandments, and portions of the catechism, which the boys have been learning.

We have a most valuable friend in J. N. Mooyart, Esq. sitting magistrate and fiscal of Jaffna. Brother Newell resided with him when in this district. He was then an Universalist, but now a humble, warm-hearted Christian. He married the daughter of the late missionary Dr. John, of Tranquebar, an agreeable woman.

The Rev. J. Glenie, colonial chaplain of Jaffna, is an active friend to missionaries. From him we receive no little favor, and regret that he is called to leave this to go to Trincomale. We hope, however, he will e'er long return.

Extracts of a letter from the missionaries in Ceylon, to the Corresponding Secretary.

Jaffna, January 20, 1817.

REV. AND DEAR SIR,

IN October, 1816, we forwarded to you, by way of Calcutta, some extracts from our journal kept during our residence at Columbo, accompanied with a letter containing some account of our plans and prospects at this place. As we did not send a duplicate of those communications, we shall now copy the substance of them, and give you some further information of our affairs.

* At Batticotta. They now reside there. Ep.

If the journal and letter referred to have been received, you have learned the goodness of God to us, in permitting us to enjoy an almost uninterrupted course of prosperity till we entered upon missionary ground. From this letter you will perceive that the favors of God have been multiplied, by which our hearts are encouraged and our hands strengthened for the good work in which we are engaged.

The brethren here recapitulate some of the leading particulars recorded in the journal to which they refer, and which were published in the numbers of the *Panoptist* for Aug. Sept. and Oct. last.

On the 20th of September brother and sister Poor, and on the 25th brethren Richards and Meigs with their wives, left Colombo by water, and arrived at Jaffna about a week afterward. We were received with Christian affection and hospitably entertained by J. N. Moyart, Esq. in whose family brother Warren resided. With a zeal that is according to knowledge, and with the genuine liberality of sentiment which characterizes many Christians at the present day, this gentleman is ever ready to co-operate with all those whose plans are formed with reference to the promotion of Christ's kingdom.

Brother Warren has done much in making arrangements for repairing the dwelling houses at Batticotta and Tillipally. So much was necessary to be done at Batticotta that there was no hope of its being put into a habitable state before the rainy season commenced. Consequently, brethren Richards and Meigs, who had been previously appointed to that station, hired a house in Jaffnapatam, in which they now reside. They have been employed in study, preaching occasionally, and in forwarding the repairs of the house at Batticotta when the weather has permitted. Though the house at Tillipally was in a very unfinished state, brethren Warren and Poor removed into it on the 15th of October, believing that they should render it comfortable during the rains, and be in favorable circumstances for attending to the concerns of the mission. They have not been disappointed. They have been properly situated for superintending the repairs of the house, and for building a *bungalow*, (a small temporary building,) for schools and other purposes. On the Sabbath they have constantly preached by an interpreter in their dwelling house to an audience of from forty to fifty people. They have a school at Tillipally consisting of thirty boys who are learning English and Tamul. They preach also on the Sabbath at Mallagum, two miles distant from Tillipally, to an audience whose number vary from fifty to seventy. At this place they have recently established a school. D. Bast, Esq. at this place has much influence with the natives, and is of essential service to the brethren at Tillipally.

In our last letter we said considerable on the subject of schools; that it is practicable and very desirable, that schools be established on an extensive plan, to be taught by native school masters under our superintendence. From the additional information we have obtained, we think that an attention to this subject may be urged with still greater force. There appears to be a peculiar preparation among this people for such exertions. They have a prevailing disposition to educate their sons; their prejudices against Christianity are fewer, and the influence of the Brahmins less, than in other parts of India. The many advantages resulting from missionaries having influence with the rising generation are too obvious to the Prudential Committee to require a particular enumeration. We have only to remark here, that it will be our object to attend to the subject of schools to as great an extent as our means will permit, consistently with a due attention to other branches of our missionary work.

Wherever we establish schools there we can preach to advantage, and most effectually open the way for the distribution of the Scriptures.

A printing press we consider absolutely necessary to the prosperity of our mission. A large portion of this people are able to read. Many of them would willingly read the Bible if they could obtain it. We have frequent calls for it which we cannot satisfy. There is no printing press in the District of Jaffna. But few books in the Tamul language have been printed in the island, and there are none now for sale. Tamul books imported from the continent are excessively dear, even at the first cost, and the duties here are twenty-five per cent. The natives have few printed books, and most of these were distributed by missionaries.

There is a small difference between the written and the printed characters; but those who have opportunity soon become acquainted with the latter. It is very desirable that books may be circulated in such numbers, that the printed characters may be generally known. We think it an important object to introduce printed books into our schools. We are now in want of Tamul Testaments for those under our care who can read, and are now committing portions of Scripture written upon ollas.

We have applied to the Columbo Auxiliary Bible Society for some English and Tamul Bibles, and have a prospect of obtaining a few. The Tamul Old Testament, we understand, is out of print, but this we much need, as many people think we are introducing a new religion. In view of the facts here mentioned, we feel justified in applying to the Committee for a printing press, and for some person qualified to superintend it; for a fount of English types; a quantity of printing paper, ink and money, that will enable us to print such books in the Tamul language, as will be most needed at the time we may be prepared to print. We can procure here at a moderate price China paper, which serves well for common writing paper and the printing of tracts. But the paper used in this country for Bibles and other books of importance, is usually imported from Europe. We shall immediately take some steps for procuring Tamul types, and for ascertaining what books it may be expedient to print. The Rev. Mr. Glenie, the colonial chaplain at Jaffnapatam, who is a decided friend to missions and has shown us many favors, has assured us that he will use his influence for us in supporting a press. On the whole, we think that the sooner we have a printing establishment here, the brighter will be our prospects of usefulness among the people.*

The principal reason that influences heathen parents to send their children to our school is that they may acquire a knowledge of the English language. We are therefore in immediate want of the books mentioned in a former letter.

In our last letter we suggested to the Committee the most prominent reasons which occur to our minds for their sending out more missionaries as soon as is practicable. Those reasons were drawn from the contemplation of the extensive missionary field into which we have entered, the spiritual distresses and wants of this pagan people, the facilities here for using with them the means of salvation, and the importance of properly supporting the establishment which we may be permitted to commence. We should greatly dread the consequences of the removal of one or more of our number, after we shall have formed our plans, and closely engaged in the active duties of the mission, unless we shall have a fair prospect of soon receiving assistance from home.

We mention as an occasion of thanksgiving to God, that, as a body, we have been favored with much better health than is usually enjoyed by strangers in this climate. Brother and sister Richards were unwell for a season, but are now better. Instead of diminishing our number, God has increased it by granting a daughter to brother Meigs, and also to brother Poor.

On reviewing the providences of God towards us hitherto, we discover much that is calculated to increase our confidence in him, and to encourage us to go forward in our work. In prospect of the future we have reason to proceed with trembling steps. It becomes us to cultivate a spirit of dependance on God, and resignation to his will; as he can easily blast our pleasing prospects, and he only can crown our efforts with success. We therefore request, dear Sir, that you, and that the churches in our beloved country, would "pray for us, that utterance may be given unto us, and that we may open our mouths boldly to make known the mystery of the Gospel."

With expressions of respect and affection, we acknowledge ourselves to be your unworthy fellow laborers in the Gospel vineyard.

EDWARD WARREN, BENJAMIN C. MEIGS,
JAMES RICHARDS, DANIEL POOR.

* A printing press with types and paper have been sent out to them. Ed.

CTIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Where no state is mentioned the is from Massachusetts proper.

118. From a contribution in (N.H.) by Mr. Moses Fitts, \$12 50 for the translations, 5 00
 in Ashley, of West-Spring- 50 00
 W. of Newburyport, by Mr. 2 00
 a Lankester, 2 00
 of missions in Vermont, by lay Fisk, 1 00
 athly concert at Plainow,) a contribution, 5 30
 athly concert at Dracut, west by Mr. Levi Spaulding, 2 02
 Female Foreign Mission Soci- New Haven and the Vicinity, by Mrs. Clarina B. Merwin, 82 00
 Foreign Mission Society of Bos- ton the Vicinity, by Jeremiah Treasurer, 289 14
 Rev. Ard Hoyt, from the fol- societies and individuals, viz. Male Heathen Mission and Society of Kingston, (Penn.) 20 23
 then and Mission School So- cety of Newport, (Penn.) 8 05
 individuals, 50 50
 Mission in the Methodist at Savannah, (Georgia,) af- firmation by the Rev. Mr. Hoyt, 73 59
 arkity box kept by the Rev. ft Fowler, Windsor, (Ver.) 1 23
 lease King of Palmer, by the imeon Colton, 1 00
 wing sums were remitted by r. Dr. Worcester, viz. ion at the monthly concert ce, (N. H.) by the Rev. Da- phant, 14 36
 in Salem, 5 00
 friend in do 10 00
 Milton Female Cent, for the mission to the nes of our own coun- Miss Huldah Dodge, 90 00
 in Miss Hannah Wor- school in Hollis,) 1 16
 in Hanover, Dauphin , (Penn.) by the Rev. 85 50—136 02
 Foreign Mission Association Rev. John Walker's Society, field, (N. H.) by the Rev. M. Whiton, 12 50
 lady, the avails of her y in keeping school, same, 6 25—18 75
 liam Jackson, the annual ption of his children, 9 00
 gregation of the Rev. Martin

Brought forward, \$767 53
 Moore, Natick, a new-year's gift, by Major Samuel Fiske, 7 03
 Lieut. Benj. Bailey, Sterling, 1 00
 The Congregational Society in Ran- dolph, appropriated from a collec- tion, by the Rev. Thaddeus Pom- roy, 27 22
 An individual of the same town, for the American Abovignes 10 00—37 22
 Avails of a contribution at the monthly concert in Andover, by the Rev. Justin Edwards, 23 00
 16. Mr. Thwing, a small balance, 57
 17. By the Rev. Lathrop Thomson, from the following sources, viz. A Female Society in aid of For- eign Missions in Southold par- ish, (L. I.) 4 00
 The Mattituck Female Society, 6 41
 A circular monthly prayer meeting, convened at Matti- tuck on new year's day, 9 90
 The congregation in Cutchogue parish, for the Domestic In- dian mission, 6 60
 A friend to missions, 6 49—33 40
 The East-Hampton Female Society in aid of Foreign missions, by the Rev. Ebenezer Rhillips, 20 00
 Mr. S. T. Armstrong, as clear profits on the 6th edition of Memoirs of Mrs. Newell, 125 00
 John T. Keep Blandford, saved by abstaining from the use of sugar, by Rev. J. Keep, 1 00
 Several children in the school of Miss Lois Knox, Blandford, 1 50—2 50
 19. The Foreign Mission Society of Bath and the Vicinity, by Mr. Jona- than Hyde, Treasurer, 127 00
 The Cent Society in New-Marlbor- ough, by Mrs. Sally Worden, Treasurer, remitted by B. Wheel- er, Esq. 20 00
 20. A friend to charitable institutions in Berkley, by Maj. Adoniram Crane, 1 50
 The Female Foreign Mission Society in Boylston, by Mrs. Polly Hast- ings, Treasurer, remitted by Jo- tham Bush, Esq. 28 00
 The third Religious Society in Abing- ton, by the Rev. S. W. Colburn, 12 83
 21. Females in Romney, (N. H.) by the Rev. Drury Fairbank, 1 62
 22. The Female Missionary Cent So- ciety in Gloucester, by the Rev. Levi Hartshorn, viz. for Foreign Missions, 15 00
 for Domestic do. 8 00—21 00
 Several ladies in Arkport, (N. Y.) by G. Hurlbut, Esq. 6 00
 26. The New London Foreign Mis- sion Society, by Mr. Isaac Thomp- son, Treasurer, 140 00

Carried forward, \$767 33

Carried forward, \$1,871 86

Brought forward, \$1,374 86
 A collection at a monthly prayer meeting, St. Johnsbury (Ver.) remitted by Dr. Luther Jewett, 7 87
 28 Benjamin Hobart, Esq. of Abington, 5 00
 29 A contribution at a monthly prayer meeting at Norwich plain, (Ver.) remitted by R. W. Bailey, 10 83
 The Cent Society in Lanesborough, by Miss Ruth Collins, Treasurer, remitted by Asa Burbank, Esq. 15 75
 30. The Rev. Artemas Dean, remitted to Messrs. Dodge & Sayre, 5 00

Brought forward, \$30
 The Female Mite Society of Augusta, (Me.) for schools among the natives of this country, by the Rev. Benjamin Tappan, 10 00
 The Juvenile Mite Society of the same place, for the same object, 10 00—2
 Mr. Jesse Haskell, Rochester, The Juvenile Society of Newburyport, by Samuel N. Tenney, Treasurer, 6 00

\$1,419 31

SCHOOL FUND.

Jan. 5, 1818. From a young lady in Essex county, for a child named A—H—, the second semi-annual payment, 15 00
 9. The Charitable Society in Phillips's Academy, for a child named SAMUEL PHILLIPS, 2d. annual payment, 30 00
 Misses in Miss Paine's school in Foxborough, 35
 12. The Windsor, (Ver.) Juvenile Charity Society, by the Rev. Bancroft Fowler, 22 13
 A collection in a small circle of Christians, Newark, (N.J.) who meet for conversing on the Scriptures, 9 38
 14. The following sums were remitted by Rev. Dr. Worcester, viz.
 A collection in the monthly concert at Keene, (N. H.) for educating heathen children, 3 13
 For the Foreign Mission School, 3 64
 A lady in Keene, for educating heathen children, 15 00
 Miss Emery, Hamilton, collected from a few small children for educating heathen children in our own country, 1 92—23 69
 Friends to the promotion of Christian Knowledge in Hampstead, (N. H.) by Dea. John True, 17 15
 The West Branch of the Female Cent Society in Alstead, (N. H.) by Mrs. Ann Arnold, Treasurer, 21 40
 Contribution in the second parish of Alstead, by the Rev. Levi Lankton, remitted by the Rev. S. S. Arnold, 26 00
 The Education and Foreign Mission Society, in the west parish of Alstead, by Major Charles Webster, Treasurer, 34 29—81 40
 17. The Ladies Association of New-Hartford, (Con.) for educating heathen youth, by Asenath Yale, 27 50
 The Gentlemen's Association of the same place for the same object, by William Cooke, 24 50—62 00
 The Congregation in Cutchogue parish, (L. I.) 6 60
 The Female Catechetical and Benevolent Society in Lee, for the Foreign Mission School at Cornwall, by Miss Harriet Hyde, Treasurer, 6 00

A collection from several persons for the Foreign Mission School at Cornwall, by Mr. Samuel Tenney, 1 25—
 21. The Ladies' Society in the third parish of Newbury, for educating heathen children, by the Rev. John Kirby, remitted by Mr. John Osgood, 23 07
 Contribution in the third parish of Newbury, by the same, 20 00—41
 The First Juvenile Society in Newburyport, by Rev. Dr. Dana, 15 00
 The Juvenile Society in the First Presbyterian Congregation in Newburyport, by the same, 15 00—56
 These two united are appropriated to the education of a heathen child in Hindoostan, to be named, WILLIAM COOPER.
 22. The Heathen School Society of Chelmsford, by Miss Lucy Byam, Treasurer, 11
 23. A contribution at a monthly concert at Westminster, for a child, to be educated in the family of the Rev. Daniel Poor, to be named CRANFORD MAXWELL, out of respect to their pastor, a semi-annual payment, 1
 The Female Missionary Cent Society of Gloucester, by the Rev. Levi Hartshorn, 1
 A collection from children in the school of Miss Post, in Peru, by the Rev. Roswell Hawks, 1
 Avails of a charity box, kept by the reading circle in Richmond, for the Cherokee children, remitted by J. B. Perry, Esq. 1
 29. A female friend in Framingham, by Miss Susan Eaton, the following sums, viz
 For educating heathen children in Ceylon, 10 00
 For educating children of the Cherokees, 10 00—2
 30. Contribution in a Sunday school at Westborough, by Miss M. Brigham, The Society in Morris, (N.J.) for the instruction of heathen youth in India, by Mr. Lewis Mills, Secretary, remitted to Messrs. Dodge & Sayre, 5
 The Heathen School Society, Bethlehem, (N. Y.) by the same, 3
 31. Mr. Travis Tucker of Norfolk, (Vir.) by William Maxwell, Esq. 1

\$51

Carried forward, \$263 74

Total of donations received in Jan \$1,937 83.

LETTER AND JOURNAL FROM THE REV. ARD HOYT TO THE CORRESPONDING SECRETARY.

Chickamaugah Mission-house, Jan. 6, 1818.

REV. AND DEAR SIR,

My last was written at Savannah, and contained a brief account of what we had done as the servants of the Board, and of the Lord's very gracious dealings with us up to the 2d of December. With satisfaction inexpressible, with joy unspeakable, we are now permitted to erect our Ebenezer in this place, and date Chickamaugah.

Before I take up my journal to give you particulars, permit me to observe, that the Lord has been trying us with mercies ever since we left Savannah. We have met with no disaster; we have not been hindered in our journey a single hour by the sickness of any one of our numerous family; we have never felt the heart of a stranger; nor do I know that any one of the family has had a gloomy hour. You certainly will join with us in praising our covenant God for his kind protecting providence and for his abundant grace. But I must hasten to my journal.

Wednesday, Dec. 3. We left Savannah, taking with us as many of our goods as we could conveniently carry in our waggon, having put the remainder on board a boat for Augusta. Possibly we have encumbered ourselves with more baggage than was expedient; but we did what we thought was best, and we still think that what we have brought will be worth more to the mission than the expense of bringing them.

To save repetitions, and at the same time to give as particular an account of ourselves as is practical, I will here state our mode of travelling. Provision for our food being laid in beforehand where it could be purchased best, our females made preparation for supper and breakfast where we lodged. Morning devotions and breakfast were attended to by candle light, that we might be prepared to pursue our journey by the first morning light; and thus we had no occasion to stop, except a few minutes to feed our horses at noon, until night returned. But notwithstanding the whole day was thus spent in travelling, such was the state of the roads, and the weight of our load, that the horses could travel only about twenty miles a day, and sometimes not even that distance, though most of the family generally walked to lighten our load. This will account for our being so long on our journey.

Sabbath 7. We rested in Jacksonville, brother Butrick and myself both preached.

Wednesday, 10. Arrived in Augusta just one month after we left Wilksbarre.

Thursday, 11. Spent in Augusta; concluded that brother Butrick should stay and take a collection here on the Sabbath, and then come on to Athens by stage.

Friday, 12. Left Augusta, and arrived at Athens on the 18th. Mr. Butrick arrived the evening before. Being now near the Indian country, and finding our spiritual life drooping, we thought it best to spend a day in fasting and prayer. Accordingly, Friday 19th was set apart for this purpose, and we found it very refreshing to our souls. Nor did it hinder our progress; for meantime our sisters at Athens prepared food for the remainder of our journey. The widow of the late Dr. Findley, like a true mother in Israel, was very active in making this preparation for us.

Saturday, 20. We left Athens and proceeded on our journey. Night overtook us in a very obscure place, but through the good providence of our covenant God, we found a house where we could spend Sabbath with one of Zion's pilgrims.

Sabbath, 21. About twenty or thirty persons were collected from the woods, who were very attentive, and some of whom appeared considerably affected, while we spake to them of the great salvation.

Monday, 22. Performed our usual task of travelling, and came to the ancient Indian line.

Tuesday, 23. With great joy and elevation of spirits we entered the territory of the natives. Night coming on, we encamped by the road side in the true style of the country. Our waggon, with blankets hung on poles formed a semi-circle, in the front of which, by the side of a fallen tree, we made a fire. Here we pre-

pared and took our tea, read a chapter, sung the psalm entitled, "the Traveller's Psalm,"* and with great joy and satisfaction bowed the knee around the family altar. Under the suspended blankets the young people slept, myself and wife in the waggon. I believe we all felt perfectly at home, and, so far as I could discover, every one rejoiced that we were now to rest on Indian ground. A rain in the latter part of the night rendered our situation rather uncomfortable; but the thought of having entered the field of our future labors rendered every thing pleasant.

Wednesday, 24. Rose early, had a sweet time in family worship, and after breakfast pursued our journey. The rain continued the whole day; the road so bad that we were obliged to walk. All of us, wet and cold, travelled through mud and water the whole day before we could find a resting place, still every thing appeared pleasant, and the health of every one was preserved. This night we lodged near the High Tower, where Mr. Cornelius met the Council.†

Thursday, 25. Our landlord, learning our business, entreated us to stay with him until the next day; as there would be a large number of the natives collected at a short distance, many of the Chiefs would be present, and he wished us to hear what they would say respecting a missionary establishment; stating that some were rather complaining that all the schools should be at the north, and none in this part of the nation. We thought best to wait, but not to attend the meeting ourselves, or to send any word, as we had no instructions of this nature.

Before night our landlord returned; said there were at least a hundred Indians at the meeting; that as soon as he mentioned us and our business to the Chiefs, they called the whole to attend a talk; that they were all very anxious for an establishment here, like the one at Chickamaugh, and if we would commence immediately, they would put up buildings for us at any place we should choose, at their own expense, and send at least a hundred children. He brought us a little scrap of paper, on which was written as follows:

"Sir, "December the 25th, 1817.
We have agreed for you to teach school for us Natives here in this settlement we want you to commence as quick as possible we want our children to learn we want you to pick out the place to set your school house

GEORGE PARRIS JOHN DERHITY THOMAS SANDERS
JOHN DOWNING MOSES PARRIS."

As there appeared to be already some jealousies on account of all the missionaries being sent to Chickamaugh, we concluded it would not do to let this pass unnoticed; therefore directing our letter to the persons who had signed this paper, we wrote as follows:

Brothers, Dec. 25, 1817.
We thank the Good Spirit that he has brought us to your nation. We thank him, and we thank you that we have been so kindly received, and that you have invited us to establish a school immediately in this settlement. But are very sorry that we cannot immediately comply with your request.

Brothers, The President of the United States and our Fathers who have sent us to teach your children, and to preach the Gospel to you, greatly desire that your whole nation may receive the benefit of our instruction, having no partiality to any particular part. They wish also to send teachers to the Chickasaws, Choctaws, Creeks, and all our red brethren. We cannot tell where we shall be placed till we go to Chickamaugh, talk with our brethren there, and send to our fathers. But we will certainly tell them what you say, and if they please to direct us to settle in this part of your nation, we shall be highly pleased with it. Possibly we may come from Chickamaugh, and hold a talk with you on this subject, and then look out a place for our school where you shall direct.

ARD HOYT, }
D. S. BUTRICK, } Missionaries.

To our dear Brothers, George Parris, &c. (inserting all their names.)

* 94 in Dr. Worcester's Selection. Ed.

† See Pan. for Dec. last, p. 565. Ed

The man to whom we gave our letter appeared highly pleased, and promised to deliver it as soon as possible.

Friday, 26, and Saturday, 27. We travelled without any occurrence worthy of notice, except that wherever the natives understood our business, they appeared highly pleased.

Sabbath, 28. We spent in the midst of natives, numbers within our view, children at their play, adults pursuing their common vocations, all ignorant of Sabbath, and of him who made it for man. Judge what must have been our feelings to see and hear these things, and yet be unable to communicate to this perishing people one idea respecting their Deliverer. They could not understand our speech; we were therefore obliged to worship by ourselves.

O that our brethren of New England could see the darkness with which these people are covered and hear their cries for help, even while they are ignorant of their real wants! Could they look from the doors and windows of their sanctuaries, where they are weekly fed with the bread of life, and see these their poor brethren for whom Christ died, perishing, eternally perishing, for lack of this food, surely they would grudge no expense of labor or money to cause some of this heavenly manna to fall on this barren spot.

Monday, 29. Having travelled as usual till near dark, we were very glad to find a place where we could warm and dry ourselves, and be sheltered from the storm; but our satisfaction was greatly increased to find one of the natives cheerfully entertaining us free of expense, because we were missionaries.

Tuesday, 30. We hoped this day to reach the Moravian Mission House, but night coming on before we got through, we were again obliged to take up our lodging in the forest, as there is no travelling in these roads in the night. The weather was cold; but having plenty of wood, we made ourselves tolerably comfortable, and had a pleasant night from the consideration of the work in which we were engaged, and from the presence of our gracious Redeemer.

Wednesday, 31. Our friends at the Moravian Mission House hearing that we were near, one was sent very early in the morning to meet us and conduct us in. We were received with the greatest affection by our fellow-laborers, Mr. John Gambould and his wife. They had appointed to celebrate the Lord's supper this evening with their little flock, and at their request we gladly united with them. Our brother, Mr. Charles R. Hicks, of whom you have doubtless heard, made one of the company. He appears a very intelligent and eminently pious man, and, from his rank in the nation, being nominally the second Chief, but in influence the first, will doubtless be of great service to the mission. This king, (for so he is styled by the natives,) will probably be a nursing father to the church in this dark land. Our friends here having appointed to celebrate the new year by public worship, and numbers of the Indians being expected to attend, we were constrained to engage to stay and preach to them.

Thursday, Jan. 1, 1818. Spent very agreeably, and we hope profitably in this place, according to the appointment of yesterday.

Friday, 2, and Sat. 3. Went on our way to Chickamaugh, did not quite reach the Mission House, but brother Kingsbury met us, spent the night with us, and conducted us in on Sabbath morning. I must leave you to judge of our feelings on meeting our dear brethren here, to find them all well, and join with them and their Cherokee congregation in the public worship of God. Our hearts are united, our spirits refreshed, and we trust in God, that in all our labors he will cause us to be of one heart and one mind.

Brother Butri sends his Christian salutations.

Accept, dear Sir, my sincere respects and most affectionate regards.

ARD HOYT.

THE MOTHER OF THE LITTLE OSAGE CAPTIVE.

Extract of a Letter from Rev. E. Cornelius, dated Natchez, Dec. 24, 1817.

RELATIVE to the Osage girl taken prisoner by the Cherokees in the Arkansas country, I now have it in my power to state, and to my great joy, that the poor outcast orphan has found a mother in this region. Soon after my arrival here, I

related the history of the poor girl in the company of a lady of some fortune, who has a plantation near Natchez. She was much affected, but said nothing at the time. Ten days after she requested brother Smith to inform me, that if \$100 would redeem the poor orphan, Mr. Kingsbury might draw upon brother Smith, and she would pay the sum. I have not yet heard whether the poor orphan has been taken to Chickamaugah, but cannot doubt he has received the child before this time.

UNION AND ORDINATIONS.

On the 26th of November the two Congregational churches and societies in Pittsfield, Mass. were united under the pastoral care of the Rev. HEMAN HUMPHREY, late of Fairfield, Con. The introductory prayer was offered by the Rev. Mr. Churchill, of Canaan, N. Y. Sermon by the Rev. Mr. Shepherd, of Lenox, from Gal. i. 3; the charge by the Rev. Dr. Hyde, of Lee; consecrating prayer by the Rev. Mr. Dorrance; the right hand of fellowship by the Rev. Mr. Jennings, of Dalton; concluding prayer by the Rev. Mr. Bradford, of Sheffield.

On the 17th of Dec. the Rev. DANIEL KIMBALL, Preceptor of Derby Academy, was ordained at Hingham, as an Evangelist in the Congregational churches. The sermon was from 2 Tim. iv. 5; by the Rev. Mr. Coleman, of Hingham.

On the 11th Dec. the Rev. THOMAS B. BALCH was ordained as an Evangelist at Georgetown, District of Columbia, by the Baltimore Presbytery. On this occasion the Rev. Andrew Hunter presided; the Rev. James Muir, D. D. delivered the sermon; and the Rev. James Inglis, D. D. gave the charge.

By the same Presbytery, on Sabbath evening, the 14th December, the Rev. ELIAS HARRISON was ordained as an Evangelist, at Alexandria. On this occasion the Rev. Stephen B. Balch presided; the Rev. James Inglis, D. D. delivered an eloquent and impressive sermon, and the Rev. Thomas C. Searl gave the charge.

Extract of a Letter to the Editor, dated Utica, Dec. 31, 1817.

"I REJOICE to inform you that a Society has this day been organized in this place, for educating pious and indigent youth for the ministry. The clergy and distinguished laymen of the country were present. Dr. Davis delivered an eloquent and appropriate sermon to a crowded and brilliant audience. After service the gentlemen interested remained in the church, and formed themselves into a society. Six hundred and thirty-one dollars were subscribed on the spot, of which several subscriptions were \$50. It is expected the sum will be increased to \$1,000 in this village before the week closes; an auspicious beginning indeed. Agents were this evening appointed for each town in the county. A general agent has been chosen to visit every town in the county, and then to extend his labors through the western district of this state, to organize branches.

"The Rev. Henry Smith was designated for this service, and will begin his journey in a few weeks."

CHARITABLE EDUCATION SCHOOL.

An institution with the above designation has recently gone into operation under the tuition of the Rev. WILLIAM R. WEEKS, at Litchfield, South-Farm (Conn.) It is designed to concentrate the exertions of the friends of religion in Litchfield county, to the object of fitting pious and promising youths in indigent circumstances, for the Gospel ministry. The plan is to select such youths wherever they can be found, to place them where they will be trained up in a course of rigid discipline, laborious study, strict economy, and cultivated piety. The resources of the school are to be derived partly from the industry of the students, and partly from the donations of the charitable in that county. These donations are to consist not only of money, but of all articles necessary for food and clothing. The trustees have issued a very interesting pamphlet, containing the constitution, bye-laws and rules of the school, instructions to the students, and an address to churches and congregations. Some extracts from these papers may hereafter appear in our pages.

ERRATA.

In our last number the following errors are noticed. In p. 28, l. 12 from top, for *can* read *care*. Same page l. 6 from bottom, for *collection* read *collector*. P. 30, l. 3 from top for *zealous* read *jealous*. P. 47, l. 23 from bottom, for *become* read *became*.

THE
PANOPLIST,
AND
MISSIONARY HERALD.

No. 3.

MARCH, 1818.

VOL. XIV.

REVIEW.

CIX. *The Bible a code of Laws; a Sermon delivered in Park-Street church, Boston, Sept. 3, 1817, at the ordination of Mr. Sreno Edwards Dwight, as pastor of that church, and of Messrs. Elisha P. Swift, Allen Graves, John Nichols, Levi Parsons, and Daniel S. Butrick, as Missionaries to the heathen.* By LYMAN BEECHER, A. M. Pastor of a church of Christ in Litchfield, Conn. Andover: Flagg & Gould. 1818.

THIS is not one of those *middling* discourses, which nobody either admires, or condemns, and which pass without much handling, from the press to the most quiet shelf of the subscriber's book-case. Thousands will read it, but with very different emotions. It will be eulogized by some, and censured by others. While by the orthodox it will be regarded as an efficient auxiliary to the cause of truth and righteousness, it can scarcely fail, we think, of being most "liberally" stigmatized, in certain quarters, with the polite appellations of *bigotry*, *rant*, and *sophistry*. It is calculated, in our judgment, to produce some disquiet, even in "high places;" and though it may possibly be deemed impolitic, to betray any symptoms of alarm in the citadel, by opening a regular fire upon this new assailant, we shall expect to hear a shower of small shot, rattling like hailstones upon his armor; and to see a cloud of missiles, falling short of their aim.

Mr. Beecher appears before the public, in the present discourse, under some disadvantages. His well known sermon upon *duelling*, that on the government of God, and some others, had earned for him a reputation, which it required a considerable effort to sustain. The public are apt to rise faster, in their demands upon an author, than the best directed application of an active and powerful mind can urge the possessor forward in the road of improvement. The man who only reaches a height, to which he had before attained, is almost sure of being placed, in the general estimation, considerably below it. Moreover, to satisfy those who have never been over the ground, nor even taken a distant view of its rugged aspect, he must progress as fast, up the most laborious and slippery steeps of the hill, as he did on the plain below.

It is no slight commendation, we think, that Mr. Beecher has, in the sermon before us, triumphed over these disadvantages. It will, we are confident, be placed by a majority of voices, considerably above the author's other printed discourses. There is more originality in the groundwork, a wider range of thought and of diction throughout, more of "bone and muscle," and compactness in almost every joint and member. It is characterized by more brilliant flashes of genius—

contains bolder and higher strains of real eloquence, and surpasses all its predecessors, from the same pen, in closeness of reasoning and form of demonstration. It is not akin to those *light, thin, porous*, "board-measure" productions, which have length and breadth, more than enough; but no weight, or thickness. If it is long, it is also thick and solid. Very rarely, indeed, have we found so much *matter* in a single discourse. It is evident that the author must have employed much time and labor, in *condensing* his paragraphs. He is not a mere gilder, but a substantial dealer, in the precious metals. Instead of aiming to make the most of his materials, by spreading a few grains of gold over a wide surface, his object must have been, to present his customers with as many well-wrought, well-refined and solid masses, as he could find room for, in a given space.

Whether this species of profusion, we had almost said of *prodigality*, in an author, is discreet, or not, may admit of a question. Certain it is, that very few men can afford it; and nobody has a right to demand, or expect it. The man who invites his friends to an entertainment, ought to be *generous*. But there is such a thing as going too far. He may expend more upon a single meal, than his finances will allow. By providing too great a variety of dishes, he may tempt his guests to take more than they can digest;—thus injuring them, while he impoverishes himself.

In this view, we apprehend, some will be apt to bring an objection against the sermon before us. It contains *matter* enough, for three, or four. We do not say, that under all the circumstances, Mr. Beecher ought to have confined himself to fewer topics; because there are exceptions to *all* general rules. That which would be wholly inadmissible in ordinary cases, may be rendered, by time and place, perfectly proper. But this discourse can never be recommended, as a model for young preachers. It is much too long. It is also deficient in unity. It seems ambitious of accomplishing too much in a day. The building has too many stories;—or if not, they are out of proportion. We behold a goodly tree; but some of the branches are larger than the trunk. Or to speak without a figure, one of the inferences is considerably longer than the body of the sermon; and in several others, points are discussed, with admirable ability, indeed, which are much more difficult to settle, than the foundation itself. Now all this may have been proper, in the case before us, and we are aware, that the preacher might, if he chose, plead high authority, for constructing ordinary sermons on the same plan. But we feel a confidence, that he will make no such appeal; and we must be permitted to express a hope, that no authority will ever prevail against that "*unity*, which is the bond of perfectness." We can, at present, however, only just touch upon this interesting topic. Perhaps we may find occasion to express our sentiments more fully hereafter.

Mr. Beecher's thinking and writing are both *English*. A hearty despiser of French tinsel, he enriches his pages, with the good, old, genuine Saxon currency. His eloquence is the eloquence of thought and feeling. Wide awake himself, he is not apt to let others sleep in his company. He lays hold of his subject, like a man, who feels that he has an important work before him, and who is determined, by

help, to accomplish it. His sentences are sometimes rugged, never feeble.

His style is more remarkable for strength, than elegance. He is distinguished by the boldness of his conceptions and the untiring energy of his language, than by the delicacy of his taste. He can, in style and polish with considerable skill, if he chooses; but he chiefly prefers the sledge and anvil.

For these general remarks, which have occupied more room than was first intended, we shall not detain our readers long, with verbal, or minute criticisms. The word "annihilate," in its different occurrences, if we have counted right, no less than *ten* times. This want of partiality and favoritism in the author, will, we suspect excite some little jealousy in the copious vocabulary of our language.

"More infallible," p. 31, seems to be *more* than a legitimate adjective. It is like saying, more *true*, more *supreme*, or more *in-*

"Sorrow of holy love, for sin," p. 45, is a phrase, which we hope to see "shorn" of ambiguity in the next edition. Near the end of p. 6, "natural government," as distinguished from moral government, need to be, "*direct, irresistible impulse.*" Now the proper place for definitions, we take to be, not the *end* but the *beginning* of an article, or illustration. A definition in this case was necessary; but it should have been given on the preceding page.

In making of the alleged obscurity of the Bible, which is supposed to be necessary to excuse those who mistake its meaning, Mr. B. forcibly speaks; "This indeed is a kind hearted system in its aspect on man; and with tremendous its reaction upon the character of God." If the abuse of this sentence is intended to be ironical, we do not exactly know how it coincides with the last. If it is to be taken in its literal and common sense, we cannot subscribe to its correctness. That, surely, would not be a kind hearted system even in its aspect on man, which sets at naught the honest and most laborious efforts, to find out the true meaning of the Scriptures.

Those who have always understood a mere speculative opinion, to be one, which has no influence either direct, or indirect upon a man's practice. Thus the opinion of one man may be, that the centre of our earth is a solid rock, and another may believe, that it is composed of atoms.

Neither of these opinions, whether true, or false, can have any practical influence, and hence we denominate them purely speculative.

Attempts have been made, to give currency to a more liberal definition. Opinions have been styled merely *speculative*, and are innocent, or wholly indifferent, which obviously tend to the subversion of the Gospel. No man can protest more earnestly against this dangerous abuse of language, than Mr. Beecher has done; yet he *seems*, p. 12, to afford it his sanction, by styling the man of the highway robber, that the purse which he demands of his victim belongs to him, a "*speculative opinion.*" The foot-pad has, we think, just as good a right to denominate his opinion speculative, and innocent, as he, who "says in his heart, *no God,*" or, who believes that Jesus Christ was a mere man. But the truth is, that no right exists in either case; for all such opinions are highly practical, and in this view of the subject, we are confident, Mr. B. fully justified.

We have rarely, if ever, met with a more eloquent, impassioned and triumphant appeal in behalf of the heathen, and in answer to certain popular objections against missionary labor, than the following.

"If the Gospel would be no blessing to them, it is none to us. If their superstitions are as salutary to them in their moral influence, as the Gospel would be they would be as great a blessing to us, as the Gospel is.

"Make the exchange then, ye who profess such charity and philanthropy towards the heathen. Give them your Bibles, and pastors, and sabbaths, and receive their idol gods, and brahmins, and religious rites. Demolish the temple of Jehovah; and rear up to roll through your streets the car of Juggernaut, 'besmeared with blood of human sacrifice,' and covered with emblems of pollution. Put out the Sun of Righteousness, and bring back the darkness visible. Kindle up the fires, that shall consume annually, in a circumference of thirty miles, two hundred and seventy-five widows on the dead bodies of their husbands, and leave behind thousands of children, doubly orphans. Welcome to your shores the religion, which shall teach your children, when you are sick, to lay you down by the cold river side to die; and when their mothers shall shrink from the glowing flame, with their own hands to thrust them in. Welcome to your hearts a religion, which shall teach you to entice your smiling children to the waves, and plunge them in, to attract by their cries the sympathy of strangers, or to perish and become the food of alligators. Welcome to your hearts a religion, which, if sin shall annoy, and the fear of punishment invade, will send you to drink of the waters that lave your shores, and wash in their flood, as your most effectual remedy. Fill your houses with Indian gods, of brass, and wood, and stone; and blow the trumpet of jubilee at your emancipation from the Gospel; and shout before your idols, 'These be thy gods, O Israel!'" pp. 48, 49.

This is bringing the question, whether the blessings of the Gospel are worth possessing or not, home to every man's family and bosom. It is a kind of demonstration, which every serious and considerate person must feel. And yet, we own, we were somewhat surprised to meet with such an apostrophe, in the preacher's address to the missionaries. And though we can scarcely consent to part with it on any consideration, we are constrained to regard its introduction, in this place, as a species of poetic license, which has rarely if ever been sanctioned, by standard rhetorical authorities.

We had intended to present our readers with a condensed analysis of this excellent discourse, but our limits forbid. Nor do we much regret it. So much pains has the author taken to condense his arguments and illustrations, that we could scarcely do him justice, without copying a great part of what he has written. This would be superfluous labor. We choose rather to send our readers to the book sellers, and we can assure them, that *twenty-five cents* will very rarely purchase so much good sense, original thought, real eloquence and sound divinity as are contained in the sermon before us.

We cannot however withhold the two following extracts. The first contains a masterly refutation of all that the Unitarians have alleged against believing in *mysteries*; and the other exhibits an animated contrast between the effects of the doctrines of grace and that kind of preaching which denies the entire depravity of man, and excludes the special agency of the Holy Spirit, from its cold and cheerless system.

"If the Scriptures contain a system of Divine Laws then, in expounding their meaning, their supposed reasonableness or unreasonableness is not the rule of interpretation.

"It is the opinion of some, that the Scriptures were not infallibly revealed in the beginning; and that they have since been modified by art and man's device, until what is divine can be decided, only by an appeal to reason. What is reasonable on each page is to be received, and what is unreasonable is to be rejected. The obvious meaning of the text, according to the established rules of expounding other books, is not to be regarded; but what is reasonable, what the text *ought* to say, is the rule of interpretation. Every passage must be tortured into a supposed conformity with reason; or, if too incorrigible to be thus accommodated, must be expunged as an interpolation.

"It is admitted that without the aid of reason the Bible could not be known to be the will of God, and could not be understood. Reason is the faculty by which we perceive and weigh the evidence of its inspiration, and by which we perceive and expound its meaning. Reason is the judge of evidence, whether the Bible be the word of God; but that point decided, it is the judge of its meaning only according to the common rules of exposition.

"Deciding whether a law be reasonable or not, and deciding what the law is, are things entirely distinct; and the process of mind in each case is equally distinct;—the one is the business of the legislator, the other is the business of the judge.

"In *making* laws, their adaptation to public utility, their expediency, and equity, are the subjects of inquiry; and here the reasonableness or unreasonableness of a rule must decide whether it shall become a law or not. But when the Judge on the bench is to *expound* this law, he has nothing to do with its policy, or utility, or justice. He may not look abroad to ascertain its adaptation to the public good, or admit evidence as to its effects. He is bound down rigidly to the duty of exposition. His eye is confined to the letter, and the obvious meaning of the terms, according to the usages of language.

"But what is meant by the terms *reasonable*, and *unreasonable*, as the criterion of truth and falsehood? It cannot be what we should *naturally expect* God would do; for who, beforehand, would have expected, under the reign of infinite power, wisdom, and goodness, a world like this; a world full of sin and misery. It cannot be what is agreeable to our feelings or coincident with our wishes; for we are depraved; and the feelings of traitors may as well be the criterion of rectitude concerning human governments, as the feelings of the human heart respecting the divine.

"The appropriate meaning of the term *reasonable*, in its application to the the Laws of God, is the accordance of his laws and administration with what is proper for God to do, in order to display his glory to created minds, and secure for everlasting to everlasting the greatest amount of created good.

"But who is competent, with finite mind and depraved heart, to test the revealed Laws and Administration of Jehovah by this rule? To decide upon this vast scale whether the doctrines and duties of the Bible, and the facts it discloses of *divine* administration are reasonable or not, the premises must be comprehended. God must be comprehended; the treasures of his power, the depths of his wisdom, the infinity of his benevolence, his dominions must be comprehended; the greatest good must be known, and the most appropriate means for its attainment. All his plans must be open and naked to the inspection of reason, the whole chain of causes and effects throughout the universe and through eternity, with the effect of each alone, and of all combined. Reason must ascend the throne of God; and, from that high eminence, dart its vision through eternity, and pervade with steadfast view immensity, to decide whether the precepts, and doctrines, revealed in the Bible come in their proper place, and are *wise* and *good* in their connexion with the whole; whether they will best illustrate the glory of God and secure the greatest amount of created good in a Government which is to endure for ever. But is man competent to analyze such premises, to make such comparisons, to draw such conclusions?

"If God has not revealed intelligibly and infallibly the laws of his government below; man cannot supply the defect. If holy men of old spake not as the Holy Ghost gave them utterance, but as their own fallible understandings dictated; and if, since that time, the sacred page has been so corrupted, that exposition according to the ordinary import of language fails to give the sense, then it cannot be disclosed; and the infidel is correct in his opinion that the light of nature

is man's only guide. The laws of God are lost, the Bible is gone irrecoverably until God himself shall give us a new edition, purified by his own scrutiny, and stamped by his own infallibility.

"Apply these maxims concerning the fallibility of revelation, and the rule of interpretation to the laws of this commonwealth. The wisdom of your ablest men has been concentrated in a code of laws: but these laws, though perfect in the conception of those who made them, were committed to writing by scribes incompetent to the duty of making an exact record, and the publication was entrusted without superintendence to incompetent workmen, who by their blunders, *honest indeed*, but many and great, defaced and marred the volume; to which add, that at each new edition every criminal in the state had access to the press and modified the types unwatched, to suit his sinister designs. What now is your civil code?—You have none.—The law is so blended with defect and corruption, that no principles of legal exposition will extricate the truth. What then shall be done? Your wise men consult, and come to the profound conclusion, that such parts only of the statute book as are reasonable, shall be received as law, that what is reasonable, each subject of the commonwealth, *being a reasonable creature*, must decide for himself; that the judges, in the dispensation of justice, shall first decide what the law ought to be, and thence what it is; and that such parts of the statute book, as by critical torture, cannot be conformed to these decisions, shall be expunged as the errata of the press, or the interpolation of fraud. And thus the book is purified, and every subject, and every judge is invested with complete legislative power. Every man makes the law for himself, and regulates the statute book by his own enactments.

"But is this the state of God's government below? Is the statute book of Jehovah annihilated, and every man constituted his own lawgiver? The man who is competent to decide, in this extended view, what is reasonable, and how, in relation to the interests of the universe, the Bible ought to be understood, is competent without help from God to make a Bible. His intelligence is commensurate with that of Jehovah; and, but for deficiency of power, he might sit on the throne of the universe, and legislate and administer as well as He.

"The mariner who can rectify his disordered compass by his intuitive knowledge of the polar direction, need not first rectify his compass, and then obey its direction; he may throw it overboard, and without a luminary of heaven, amid storms, and waves, and darkness, may plough the ocean, guided only by the light within." pp. 16—20.

"But it is alleged by some, that they have experienced all that appertains to this change of heart, and know it to be vain. That they may have experienced fear and trembling, such as the faith of devils inspires; and that these fears may have been succeeded by composure and joy, such as the hope of the hypocrite affords; may be admitted. But "what is the chaff to the wheat, saith the Lord?" What is the blade without root that withereth, to that which beareth fruit; the plant, which our heavenly Father has planted, to that which he taketh away because it is unfruitful; the lamp without oil that goeth out, to that, which is replenished and shines with growing light to the perfect day? Is it incredible, that a heart, "deceitful above all things," should be deceived; or that a heart, "desperately wicked," should find no abiding pleasure in a religion, which it *professed*, but did not *feel*? "They went out from us, but they were not of us; for, if they had been of us, doubtless they would have continued with us." It is not a new thing to resist the Holy Ghost; nor an impossible, nor (we fear) a rare event, by stigmatizing the work of the Spirit, to commit a sin, which shall never be forgiven. May God grant that the lightness, with which some men treat their past convictions of sin, and fears of punishment, do not prove at last the too sure indications of that hardness of heart and blindness of mind, to which, in his most tremendous displeasure, the blasphemed Spirit gives up the incorrigible sinner.

"This moral change then, *an indubitable fact, and indispensable to salvation*, is, according to the Scriptures, "accomplished by the power of God giving efficacy to truth." Men are begotten again by the *Gospel*, born of incorruptible seed, which is the *word of God*, and sanctified by the truth. These blessed operations of the Spirit are experienced sometimes in solitary instances, like single

drops of rain in a land of drought; and sometimes multitudes, almost coterminously, become the subject, first, of solicitude and conscious guilt, and afterwards of love, joy, and peace.

"But it is also a matter of fact, and a tremendous fact it is, that, so far as these glorious displays of the renovating grace of God are accomplished by the instrumentality of preaching, they are exclusively confined to the exhibitions of these doctrines, which we have enumerated as fundamental. Where these are faithfully preached, the arm of the Lord is not *always* revealed in revivals of religion; though few ministers, in that case, spend their days without cheering interpositions of divine grace giving seals to their ministry. But where the doctrines of the Trinity, the entire unholiness of man, the necessity of regeneration by special grace, of the atonement, justification by faith, and future eternal punishment are not preached, or are denounced and ridiculed, there the phenomena of revivals of religion never exist, and solitary instances of regeneration are comparatively unknown; and where they do exist, they are regarded as the effect of delusion, or as proofs of a disordered intellect, rather than as indications of a merciful, divine interposition. The fact is unquestionable; and the statement of it is not invidious, because it is a subject of exultation on the part of those unhappy ministers, who discard the above doctrines, and whose people are the subjects of this melancholy exemption from the convincing and renewing operations of the Holy Spirit. In such places, the light does not even shine into darkness; but all is as the valley of the shadow of death. No jubilee trumpet is heard announcing a release from the bondage of corruption, and calling the slaves of sin into the glorious liberty of the sons of God. Such places are not the hill of Zion, upon which descend the rain and the dew of heaven; but they are the mountains of Gilboa, upon which there is no rain, neither any dew. They are the valley of vision, in which the bones are very many and very dry, and no voice is heard proclaiming, "O ye dry bones, hear the word of the Lord;" and no prayer is made, "Come, O breath, and breathe upon these slain, that they may live." No voice announces a spiritual resurrection; and no influence from above begins it. All is silent as the grave, and motionless as death." pp. 33—35.

MISCELLANEOUS.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

Copied for the Panoplist, and continued from vol. xiii, p. 259.

2. *Good Devised.* I DIRECT my daughters to read considerably Mr. Vincent's sermons to young women, and give me some account what they have met withal. I will also have my children provided with blank-books, whereinto they shall transcribe such passages as have in reading most affected them, and they shall show me their books every Lord's-day evening.

3. *G. D.* I would shortly give a visit unto each of my kindred in *Charlestown*, and therein discourse unto them such things as may be for their advantage.

4. *G. D.* I know not why I may not enter among my projections of services, the journey which I have this day before me. Whenever I travel abroad it leaves precious impressions on the places where I come, and the Lord strangely smiles upon my going out and my coming in. It may considerably serve the kingdom of God, for me now and then to go abroad.

June 27. I rose in the middle of the night, and made a short supplication for a blessing on the services of the day ensuing, and also relating to the last article of the vigils lately mentioned: which is, I believe, obtained. In the morning I went unto *Dedham*, and enjoyed a mighty assistance from Heaven in the lecture which I preached

there: I returned home in the evening, and finished a journey full of comfortable circumstances. I chose to take in the chariot with me, a knight of my acquaintance, and employ all the most exquisite artifice of insinuating address, that I may gain him over to serious piety. I think my discourses made, through the blessing of God, a great impression on him.

5. *G. D.* Some further provision for the restraint of children that play on the Lord's day, and particularly in the time of public service, must be promoted.

6. *G. D.* There are young men come from other countries now residing among us. Their friends beyond sea will be greatly comforted if they learn well of them; greatly obliged if any good be done for them. I would single out some such persons for my special counsels and kindnesses.

7. *G. D.* When I am called out of my study to speak with any one in my parlor, I would have such wishes as these going up to heaven, as I am going down to them. Lord, prepare me for, and assist in whatever service may be now before me. And if I am going to encounter any sorrow, let me be prepared for that also.

1. *G. D.* Having finished my course of sermons, on the parable of the tares, I would employ a few sermons that may durably subserve to all the intentions of the word of God upon the minds of the flock. If the Lord will assist me to handle wisely the 7th, 8th, and 9th verses of the sixth Psalm, I may come at the whole flock in all the points wherein their edification is to be endeavored. My God, I ask thy assistance.

2. *G. D.* I will have my son Increase study the Greek *regulæ vitæ*, in* — and also to turn them into Latin verse. And I will endeavor to inculcate those maxims of piety upon him, and oblige him what I can to practise them.

3. *G. D.* It must now be more than ever (if that be possible,) my study to render the life of my aged father easy. I will every day visit him, with particular contrivances for his ease, his peace, his joy, and his comfortable fruitfulness.

4. *G. D.* I propose this week, if the glorious Lord will grant it, a journey to *Salem*; and as I would there do good in as many ways as I can devise, I would particularly prepare, if I have time, a sermon for the people there, on Psalm lxxvi, 2. "His tabernacle is in Salem," and show Salem the methods of obtaining the happiness; that the glorious Lord may have his tabernacle there.

5. *G. D.* I may do well to write unto Mr. Jameson, the Professor of History in the University of Glasgow, to undertake the history of the judgment of the Ante-Nicene fathers concerning the eternal deity of the Savior. Though he was blind from his infancy, yet he has a most prodigious insight into antiquity; and for a blind man to confute the presumptuous Arians of this age, will be a most illustrious triumph of truth over its adversaries.

6. *G. D.* I am going this day to *Salem*; thither would I carry Bibles and other books of piety to be dispersed among the poor, and if I

* The word used here is illegible.

and any very singular objects of compassion, (which I will inquire after,) I will do what I can for them.

July 5. I went unto *Salem* and enjoyed a manifold smile of heaven upon me in my journey, accompanied with two kind gentlemen of my neighborhood, as well as with two of my children.

7. *G. D.* I find that the tolls of the bells for funerals do use to raise in me thoughts and prayers relating to my own mortality; yet they have not been so lively as they ought to have been. I would therefore improve and grow more vigorous in this exercise of piety.

1. *G. D.* It may be of use to me in the service of God and of souls, very much to endear myself unto the children of my flock; their affection to me may prepare them for receiving benefit by me. I would therefore invent the most winning ways of engaging them unto me.

July 7. Lord's day. I enjoyed a mighty presence of the glorious Lord with me at *Salem*, where I preached both parts of the day such things as, I hope, have left a deep and lasting impression on the auditory. I there also enjoyed the communion at the table of the Lord.

2. *G. D.* The children which I have with me in my calash to and from *Salem* will, in the journey, have opportunities for several instructions from me.

3. *G. D.* But then the children of the family where I lodge must be, for the time, looked on as my own children, or as if related unto me. I do therefore bestow Bibles and other books of piety among them, and engage them with presents to the love of piety.

July 9. I returned, and neither I nor the gentlemen with me were able to mention so much as one disagreeable or inconvenient circumstance that had befallen us in all our journey. It was filled with the mercies of the Lord.

4. *G. D.* I observe several places where things are out of order; and my assistance, particularly to bring forward the good settlement of a minister, will be of use unto them. I would endeavor to afford it in the best manner I can, particularly to *Salem* and *Charlestown*.

5. *G. D.* I would quicken some gentlemen who have acquainted themselves with the American plants, to communicate what they know thereof, that there may be accessions made unto the general stock of knowledge and botanology, particularly cultivated in the world, and more done to relieve the miseries of mankind.

6. *G. D.* Some in this place are at this time lying sick in very woful circumstances of poverty. I must myself relieve them, and procure also relief from others for them.

7. *G. D.* By the disengenuous carriage of my unworthy and ungrateful people towards me, I would be so far from overcome into a defective carriage towards them, that I would maintain the perfect reverse of it. I would speak favorably and respectfully of them; I would give the most friendly visits unto them; I would relieve all their poor; I would most heartily rejoice in all points of prosperity wherewith God smiles upon any of them. I would not fail in any part of my pastoral duty, but abound in the work of Lord.

I set apart the day for supplications on the usual occasions, and especially, that I may be prepared for (if it may be, comfortable) tidings

from England. But my performances this way are so poor and mean that they deserve indeed forever to be forgotten.

1. *G. D.* What I resolved yesterday suits well enough with the subject assigned for this day. But I will add, I must fetch another public stroke at that grand band of iniquity, *evil company*, wherein so many of our children are entangled, and do it with all the solemnity of an entire discourse upon it.

(*To be continued.*)

For the Panoplist.

FAIR NAMES A SPECIOUS COVER FOR EVIL DESIGNS.

WERE the beginnings of evil propensities in the soul always discernible, and, could their effects be displayed at the commencement of their operation, probably many who become tenants of the dungeon, and candidates for the vengeance of the laws of their country, would have been restrained from leaping down the precipice which has fixed the seal to their ruin. The spectacle of guilt, when stripped of the gaudy drapery in which the sophistry of a deceitful heart has invested it, is so appalling, that could a perfectly unprejudiced mind be found, and vice without coloring be placed before it, one might also find an illustration of the sentiment, "that to be hated," the monster "needs but to be seen."

But in what obscure corner guarded from the approach of sin can be discovered such a mind? Certainly no very circuitous course need be pursued to arrive at the conclusion that the human soul is not like "pure blank paper," equally susceptible of good and bad impressions. To the egregious falsehood of such a notion, the experience of every instructor, parent and guardian, is an unimpeachable witness. Nay, every man, who possesses but the smallest particle of self-knowledge, can flatly contradict the assertion of the goodness of a heart whose imaginations are only evil continually.

Among the numberless displays of perverseness which meet us at every corner, I shall here mention only one of those exhibitions of the fondness for wrong, which thrust themselves on our notice in so tangible a shape as need not be mistaken. It is the application of pleasing names to detestable deeds.

When men are engaged in that species of public murder, which under the cover of national law authorizes an unlimited extension of human misery, and poets and orators are called from their retirements to blazon the fame of those employed in this sort of butchery, no enormity is too great to be dressed in the habiliments of virtue, provided it be committed against the common enemy. That execrable doctrine, "that the end sanctifies the means," seems in such instances to be fully adopted. Who does not know, that the proud names of hero, patriot, and benefactor of mankind, have, times without number, been lavished upon those, who, if stripped of the disguises they wear, would appear little better than demons incarnate? The practical inference drawn from such misapplication of epithets is very ready. The thoughtless and the ambitious, seeing with what facility applause may thus be earned, immediately begin the work whence they may expect to gather such ample measures of fame.

As in seasons of civil warfare one who attempts to reconnoitre the enemy's camp, especially if he penetrate their lines, assumes the uniform of his intended victims, so in the conflict between holiness and sin, the votaries of the latter practise the same kind of deceit. Scarce any thing is of more frequent occurrence than mischievous designs cloaked under alluring professions. It is this wild discordance between names and things, which renders a long experience in the commerce of the world necessary to any one who would not be the dupe of artifice. But a wide difference exists between the degree of caution acquired in moral habits, and that learned in the ordinary transactions of business. In the latter, a few sufferings produce the salutary effect of increasing vigilance, as its exercise is demanded by the emergencies of life. In the former, one instance of deception serves so much to prepare the way for another, that the only fair conclusion to be drawn from the example of a man, who has been caught in every snare which cunning has hitherto placed for him, is, that he will continue to seize the baits, thrown out by the emissaries of darkness; that the more frequently he has been vanquished by the temptation, the smaller is the probability of his successful resistance. Z. Y.

For the Panoplist.

LETTER TO A BROTHER.

My dear Brother,

PERMIT me again to solicit your attention to the subject which occupied my last letter, and to urge upon you the necessity of comparing your faith and practice, not by the maxims of human wisdom, but by the infallible standard of Scripture testimony. In bringing all our thoughts, words, and actions to the inspection of that light which emanates from God himself, we hazard no mistake in the decision which may then be made concerning our own true characters; but this process must be commenced and continued in humble dependence on the enlightening influences of the Holy Spirit, which "searcheth all things, even the deep things of God." You having before many witnesses professed an unshaken faith in the Holy Scriptures, having in the view of God, of angels and of men, acknowledged them as worthy of all acceptation, and received them as the rejoicing of your heart, I have an undoubted right to anticipate a disposition in you to look to them, and whom only, for the support of principles to regulate your life. To the law then let us pass, and to the testimony, with a determination to renounce whatever in faith or practice may be found inconsistent with the divine word. And may the spirit of truth animate our endeavors while searching the inexhaustible treasury of the sacred volume; then indeed shall we not labor in vain, nor spend our strength for nought.

The Psalmist has pronounced that man blest "who walketh not in the counsel of the ungodly, and standeth not in the way of sinners, nor sitteth in the seat of the scornful;" and the wise man says, "enter not into the path of the wicked, and go not in the way of evil men." A wiser than Solomon, even he in whom are hidden all the treasures of wisdom and knowledge, warns his disciples against a love of the world

or the things of the world, declaring explicitly, that whosoever would be his accepted disciple must deny himself, take up his cross and follow him. The whole tenor of divine revelation is directed to a description of the wretched state of the wicked, both in this world and in the future, and in warning them to flee from the utter ruin which must inevitably overtake the impenitent sinner. Let me now, my friend, be indulged that liberty which the Gospel enjoins upon the followers of the Lamb; and ask whether your days have been passed with a view to adore in all things the doctrine of God our Savior? or have you chosen for your associates the company of the "ungodly?" Can you appeal to the heart-searching Judge, and say, "Lord, thou knowest all things, thou knowest that I love thee?" Have you this evidence within your own breast, that Christ hath been formed within you, the hope of glory? or hath the lust of the flesh, the lust of the eye, and the pride of life, excluded from your heart an affectionate attachment to Him, whom you yet publicly acknowledge as your "Lord and your God?"

Remember, I pray you, that your example will produce in the moral and religious world incalculable evils, which you will eternally bewail as the cause of the wretchedness in that dreadful region to which the enemies of God will be banished, if you continue to walk "according to the course of this world." Many among us have, as well as yourself, a desire that those should be recognized as Christians, in whose life not a trait of the Christian character can be discovered; but on the contrary, an insatiable thirst for worldly gratifications demonstrates their entire ignorance of the nature of that religion to which they would be thought so much attached. This is an humiliating picture of the present state of the church, but none will dispute its correctness, who have "loved the gates of Zion," and whose hearts have been devoted to her interests. How often have they been filled with the keenest anguish, when perceiving so many around them having indeed a name, but entirely destitute of the power of Gospel grace. My dear friend, do, I beseech you, remember, that at the final day of righteous retribution your profession of love to the Savior will but serve to aggravate your condemnation, if in works you continue to deny him. Be entreated to forsake every evil and false way, to honor the name of the King of Zion by cleaving to him "with full purpose of heart," and may your "record be on high, and your witness in heaven," that an advancement of his kingdom far and wide in the earth would indeed fill your soul with inexpressible joy.

I remain your affectionate brother,

J. T. C.

From the Christian Observer.

ON THE SPIRITUAL OBSERVANCE OF THE SABBATH.

NEXT to the invaluable possession of the holy Scriptures, the institution of the Sabbath is unquestionably one of the greatest blessing which we enjoy, and one for which we can never be sufficiently grateful to God; and yet this high privilege, so suited to our numerous wants and infirmities, is often, I fear, not only slighted and overlooked but even grossly perverted by persons who cannot, in other respects

be classed with either the vicious or profane. Even among those who evidently wish to abstain from shewing any outward marks of contempt for a day thus set apart for the service of God, such strange inconsistencies of conduct are frequently visible, that the Creator is dishonored instead of being glorified, by a performance devoid of that fervent love, gratitude, and devotion, which alone render it, in any degree, either a reasonable or an acceptable service. By many persons a regular attendance on public worship is considered the only thing needful, and as of sufficient intrinsic merit to atone for indulgence in listless inactivity, or perhaps positive dissipation, during the remaining hours of the day; as if the interests of this world and those of the next might thus be pleasantly, at least, if not profitably reconciled.

Your learned correspondent T. S. having ably proved the obligation which lies on us to keep one day in seven holy, I shall not attempt to show the impiety of violating this important duty; but shall only advert to the effect which a conscientious regard to the Sabbath ought to have, in enabling us to bear the disappointments that may sometimes occur to diminish the pleasure we had anticipated in its observances.

Impressed with the importance of religion, many individuals conscientiously employ the whole of this sacred day either in public or private acts of devotion, repairing from the church to their closets with undeviating punctuality. Now this habit is doubtless highly laudable, and likely to produce very beneficial effects in weaning our affections from earthly things, and fixing them where alone true joys are to be found. But to estimate the advantages that are derived from this or any other established system of spending the Sabbath, it is necessary to examine the temper and disposition manifested when unexpected circumstances arise to thwart our usual wishes and intentions. The real benefit which our devotions produce on the heart is most apparent, when those every day little inconveniences assail us, from which no person however retired, or season however important, can wholly claim exemption. A slight indisposition, the loss of something we prized above its real value, an unexpected interruption to our sacred retirement, the sickness or misfortune of a friend requiring the exercise of some of those valuable hours which every rightly disposed mind would wish to call exclusively its own, in order to dedicate them to those higher pursuits for which they were obviously designed; these and various other minor trials, which our respective situations in life abundantly supply, afford the best possible opportunities of evidencing the effect which our observance of the Sabbath produces on our hearts and conduct.

It not unfrequently happens that a day begun with spiritual joy and gratitude may close with anguish and disappointment; and we ought at all times, but especially on the Sabbath, to be prepared as much to bear with resignation the latter, as to indulge with holy delight the former. What are the feelings which involuntarily affect our hearts when we first behold the light of morning? If we have enjoyed any degree of repose, been preserved from the perils of darkness, and the attacks of disease, our waking moments will, perhaps, be accompanied with irresistible emotions of heartfelt thankfulness; and the first words that escape our lips (unless we are completely choked with the cares and business of this world,) will be those of the warmest gratitude to the

Giver of all good. "My voice shalt thou hear betimes, O Lord, early in the morning will I direct my prayer unto Thee, and will look up."

If such be our sensations at the beginning of ordinary days, the morning of the Sabbath will surely excite emotions of a yet sublimer nature, and all our faculties will be quickened and invigorated by the contemplation of the spiritual blessings vouchsafed to us; our language will be, "Praise the Lord, O my soul, and all that is within me praise his holy name." "This is the day which the Lord hath made; we will rejoice and be glad in it." How encouraging is the assurance of meeting our God in his house of prayer." "Where two or three are gathered together in my name, there am I in the midst of them." How animating the hope that he will listen to our praises and thanksgivings for past mercies, and our supplications for a continuance of his inestimable blessings!

But after having enjoyed these high privileges in anticipation, ought we not constantly to bear in mind, that we have duties assigned to us by our heavenly Father on this, as well as on every other day, of a very different nature from what our habits and inclinations would lead us to perform? Unwelcome opportunities may be afforded us for displaying the fruits of our faith, in cheerful submission to the will of God; and we may be called to adorn the doctrine of God our Savior in a way we little anticipated or desired. A humble-minded Christian, immersed in spiritual contemplation, would perhaps be likely to disregard on this day the divine command of letting his "light shine before men" did not occasional unwished for events call those best affections into exercise, which so strikingly evidence the sanctifying effects of Christianity on the heart and life of its converts.

But setting aside these greater disappointments, any circumstance however trivial, that occurs to intrude upon that time which we had appropriated to higher pursuits, and to thwart our wishes for spiritual enjoyment, ought not to be viewed as a mere casual annoyance to be endured, but as a trial provided for us by unerring Wisdom, for calling into action those Christian graces so peculiarly pleasing in the sight of God. The most careful arrangements for retirement and privacy cannot always secure us from the interruption of those persons who count the Sabbath a weariness. Perhaps also the necessary instruction of servants or children, an attention to the spiritual wants of the poor, an arduous duty in a Sunday school, or other obligations of a similar kind, may be found occasionally to interfere with that abstracted devotion which we were desirous to indulge. Now though it is painful to have our feelings thus checked when we wished them to be most ardent, yet the real Christian will instantly perceive the hand of his Maker pointing out to him new duties, less pleasing, probably, at first view, but not on that account to be performed with reluctance. Instead of showing a cold reserve of manner, and much less of displeasure, we ought to seize with avidity the opportunity thus afforded us of endeavoring to advance the glory of God, and the salvation of our fellow creatures. True humility will not, even on the most arduous occasions, suggest our inability to do so, but will teach us earnestly to pray for and faithfully to rely upon, that strength which is made perfect in our weakness.

It should be the desire of every sincere Christian to evince the effects of real piety on the heart and affections, by bearing slight disappointments with cheerfulness, and submitting to the heavier dispensations of Providence with patient resignation. The checks and interruptions which so often occur to embitter our Sabbaths upon earth, should lead us to long more intensely for that eternal rest which remaineth for the people of God in heaven; and the providences which sometimes detain us from the outward courts of the Most High, should endear to us the thought of that celestial temple whence we shall go out no more.

ASEVIA.

For the Panoplist.

AN EVENING REFLECTION.

A FEW days ago, having travelled in one of the districts of the western country, night overtook me at a considerable distance from the place designed for repose, and as the season was very fine, being equally distant from those extremes of heat and cold so usual in our climate, I availed myself of the weariness of my horse, and my unintentional delay in the neighborhood of a large mountain, to indulge in those feelings which seem to set us at a distance from the gay bustle of the world; and for which no local situation is more favorable than the solitude of a forest, nor any time, than the silent hours of night.

The evening was one of the richest in autumn. At such season, if the harvest fill with gladness the heart of the husbandman, the withering complexion of nature should also remind him that life is on the wane, that like the falling leaves of the grove, the beauties of youth and the strength of manhood will successively depart with the lapse of years; and as the more luxuriant the foliage may have been, the more dreary is the forlorn aspect occasioned by its loss, so the more numerous have been the "blushing honors" heaped on him by a dying world, and the greater the opportunities they have presented of doing good, the more desolate will be the evening of a life spent in earning the rewards of a criminal ambition; an evening which gleams with frightful glare reflected from distant deeds of successful guilt.

To the man in a foreign country, where the language, the manners and customs, powerfully abstracted his thoughts from his native land, and stole his affections from their legitimate objects in the circle of his family, how necessary would be some faithful monitors to recal to his mind the soil of his nativity, to intimate the just expectations that he should use an active diligence in the duties of his mission, stand aloof from all objects foreign to his principal design, and having accomplished it, to hasten his return. More needful are constant mementos to him who is seeking that "better country," the only proper home of the disciple of Jesus. Yonder fleecy clouds, which a few minutes ago threatened to shroud the western horizon, now rapidly, but imperceptibly, dissolving, and about to disappear, remind me of the fugitive glories of a world which incessantly hastens to decay, and ever bears in its bosom the seeds of dissolution.

Does a falling leaf now and then drop near me? Thousands are falling at this instant, which are unnoticed, because unscen. Thus my

fellow men drop unheeded to the grave, their exit producing no alarm, nor even catching the eye of the survivors, except that of a few so near that it could not escape their notice. These gaze a moment, but soon withdraw from the unwelcome spectacle, mingle with the crowd, shut their eyes on the opening grave, and seem determined to think of it no more, till their last trembling step from its margin introduce them to that world, where thoughtless neglect and stupid insensibility can no longer be found.

When I raise my eyes and receive a ray from these numberless worlds which sparkle in the expanse of the firmament, the sublimity of the scene very naturally leads me to meditate on the power and wisdom of the Almighty Architect, who planned and built such a system. Contrasting these magnificent displays of his perfections with the careless indifference with which we behold them, what ample exhibitions of the divine mercy are presented when we recollect, that the Creator

—————"still upholds a world
So cloth'd with beauty for rebellious man."

None who are intimate with the duties of the closet need be told, how much more favorable to devotion are places of retirement than the crowded avenues of public resort, but solitude amid the wild scenery of nature possesses the double advantage of freedom from interruption, and of presenting to the mind strong inducements to praise our Maker for the goodness displayed in his works. If the darkness, which now increasing begins to obscure my path, warns me to expect also the darkness of death, the morning which I anticipate in regular succession is not more certain, than the dawn of that day which will witness the dissolution of nature, and introduce the Christian to a world needing neither sun nor moon to add to its lustre, but whose light flows from the presence of God.

HESPERUS.

EFFECTS OF DISTRIBUTING THE BIBLE.

Extracts from the speech of the Rev. Thomas Gisborne, A. M. at the fourth anniversary of the Westminster Auxiliary Bible Society, March 28, 1817.

"THE real tendencies and effects of Bible Societies, in various modes and directions, might be distinctly and advantageously illustrated. Mr. G. purposed, however, to advert to one view only of the subject; a view connected with the specific state of the times. The country has recently been thrown into alarm, by the manifestation of a dangerously seditious spirit. The legislature, conformably to its duty, as guardian of the public weal, has forthwith turned its attention to the discharge of its trust. Whatever difference of sentiment, as to the necessity of this or that measure of prevention, may have displayed itself among individuals alike desirous to uphold our existing form of government—a difference wholly to be placed aside from contemplation in the present assembly—in one wish all will agree: that whatever is rightly demanded at the hand of law by the imperious urgency of the case, what-

or it may be that law, under that actual urgency, is really necessitated to do for the purpose of combining the preservation of our political constitution with the exercise of rational and constitutional freedom, may be done; and that on any equitable measure, so required, God may bestow his blessing. But it is well to consider, what is the service which law can render for the conservation of the public tranquillity, of subsisting institutions, of forms of government. What is its nature, what is the amount, of that service? Law can terrify turbulence into sullen quietude. Law can produce for a season smooth tenancies, and unoffending hands. Law can overcome disaffection into seeming loyalty. Law can chase sedition into corners, and suspend treason on a gibbet. Law, by wielding physical force, can repel and subjugate physical force. Law can obtain redress for prejudice to subside, for error to be rectified, for popular effervescence to evaporate, for means of defence to be strengthened, salutary fear to influence, for truth and principle to operate. But law, as law, cannot alter prepossessions. Law, as law, cannot transform opinions. Law, as law, cannot captivate the affections. Law cannot reverse the character. Law cannot touch the heart. Law can punish; but it cannot persuade. Law can punish; but it cannot renovate. Where then is the resource? To transform opinions, to win the heart, to reverse the character, to expel wickedness and to implant virtue, to displace sedition by willing obedience, and disaffection by loyalty; you must resort to arguments, and principles, and motives, and sanctions, potent enough to outweigh present prejudices, desires, passions, and attachments; and to press down into relative insignificance all the acquisitions, all the indulgences, all the sacrifices of this world, in comparison with consequences in their approach certain, in their magnitude immeasurable, in their duration eternal. Where are these arguments, these principles, these motives, these sanctions, to be found. They are to be found infallibly, they are to be found only, in that Volume which it is the object, the sole object, of Bible Societies to circulate. They are to be found in that Volume, which reveals a supreme Omniscient and Omniscient Being; a God of holiness, of justice, and of love, seated on the throne of the universe: incessantly inspecting all things and all agents; working in the conscience of every man by his Spirit; noting every action, and word, and thought of every man, and serving it for an appropriate sentence against that day, when, by the appointed Judge, our great Redeemer, actions, and words, and thoughts, shall be judged in righteousness. Here are the effective instruments, here are the pledges, of human tranquillity, of human happiness, private and public. Here is the incontrovertible duty of giving the warmest patronage, the most liberal aid, the most anxious and persevering encouragement, to Bible Societies universally. Bible Societies resemble, in the analogy of their moral influence; that great system of water-pipes, with all its ramifications, by which to every part of this immense metropolis is conveyed a pure and salubrious stream; washing away stains, removing every thing which might contaminate, and ready at every moment, and in every spot, to check and to extinguish the first sparks and rudiments of conflagration.

“It is among the singularities, the happy singularities, of meetings like the present, that they not unfrequently attract within their walls

foreigners of eminence, whom business, or laudable curiosity, or even some higher motive, has led to this country from their native shores. If such should now be the case—if it may allowably be supposed that a traveller of high distinction may be in this assembly—if from the East such a stranger shall now be amongst us—if some island in the Indian ocean shall have sent us one of her natives—if Java* shall have sent across the ocean one of her chieftains, and he should be at this very instant honoring the Society with his presence, I trust, said Mr. G. that the illustrious foreigner will find every favorable impression concerning Great Britain, which he may previously have cherished, strengthened by the spectacle which he has this day witnessed. I trust, that whenever he may return to his native isle, (and when, in consequence of having attained the objects which he seeks among us, he shall be solicitous to return, may Providence bless his voyage!) he will remember with continual joy, while he contemplates the splendor of his Indian sun, that he has beheld a western horizon glowing with orient beams; that to him a new luminary, the Sun of Righteousness, has arisen in the remote regions of the West. May he reflect, that, although our atmosphere be loaded with fogs, and our skies be deformed by tempests, and the products of our fields be dull and unsightly, may he reflect that he has yet found in this land fruits worthy to be gathered: fruits which compensated for a heavy atmosphere, and for stormy skies, and for the loss of the perennial verdure of his primeval woods; fruits, genuine fruits, of that Tree, the very “leaves” of which “are for the healing of the nations.” May he cast with overflowing gratitude, like the eastern sages of old, the spices and the gold and the pearls of his native isle at the feet of a Savior long unknown. May he receive from that Savior the “pearl of great price,” the pearl of everlasting salvation. Going forward, like the Ethiopian convert from the desert of Gaza, “on his way rejoicing;” may he make it the leading object, may he feel it the main delight, of his life, to spread abroad the knowledge of redemption, to diffuse far and wide among his countrymen the light which he has collected here!”

EXTRACT FROM THE FIRST ANNUAL REPORT OF THE GRAHAM SOCIETY, JAN. 27, 1818.

We are requested to publish the following article from the Recorder.

THE first year having closed since the formation of this society, it becomes the pleasing office of the Board of Directors to express to their friends and subscribers the motives which encourage them to proceed in their labor of love, and the manner in which they have disposed of the sacred deposit committed to their charge. The society consists of sixty-eight members, whose annual subscriptions amount to

Received from twenty-nine donors articles to the amount of	\$113 25
Sales of four black silk handkerchiefs	93 50
	2 60

	Total of last year's funds	\$209 35
The beneficiaries of this society, thirty-two in number, have been assisted to the amount of		206 43
Expenses for books, printing and stationary		21 37

Total of last year's expenditures	\$227 80
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* It had been intimated to Mr. G. by a friend, that a Javaneese chieftain was then present.

of these young men are in Phillips' Academy, Andover, under the patronage of the American Education Society, and have been recommended by the

receptor. drawn above the amount of last year's subscriptions, eighteen dollars. confidently hoped that the object of this society need only be known, to in the breast of the *Christian philanthropist* fervent wishes, and corresponding efforts for its success. When we look abroad upon the different parts land, particularly the new settlements, and see the majority of the inhabitants consist of religious teachers—when we reflect that there are a large number of promising young men who have entered on a public education for the year, and who, unless patronized by the public, must relinquish their object—we consider also the unusual disposition manifesting itself in our land to the Gospel—we fondly believe that none who have felt the constraining power of the love of Christ, or known by experience the value of the Gospel, need additional motives to co-operate with us in this our humble attempt to do good and communicate."

The committee would embrace this opportunity to offer to their benefactors their grateful thanks for the promptness and liberality with which they have afforded their abundance as the Lord hath blessed them. And while they gladly entertain the hope, that this society will continue to flourish under the auspices of whom it owes its existence, they would remind its friends of the numerous applications for aid which their limited means will not allow them to furnish, and upon them the necessity of increasing their exertions to obtain subscriptions and augment its funds.

Subscriptions and donations will be received by the Treasurer at No. 17, No. 11.

AN UKASE, ADDRESSED TO THE LEGISLATIVE SYNOD AT MOSCOW, BY ALEXANDER, EMPEROR OF RUSSIA, DATED FROM MOSCOW, OCT. 27, 1817.

It is considered how rarely a man, once "drest in a little brief authority," recognizes his dependence on the Almighty, and how difficult it is for subjects to offer to their rulers the tribute of praise, so fast as they are enabled to receive it, we are agreeably surprised to meet with the following.

"During my late travels through the Provinces, I was obliged, to my no small regret, to listen to speeches pronounced by certain of the Clergy in different parts which contained unbecoming praises of me—praises which can only be ascribed unto God. And as I am convinced in the depth of my heart of the truth, that every blessing floweth unto us through our Lord and Savior Christ alone, and that every man, be he whom he may, without Christ, is guilty of evil, therefore to ascribe unto me the glory of deeds, in which the favor of God hath been so evidently manifested before the whole world, is to do unto me that glory which belongeth unto Almighty God alone. I account it my duty, therefore, to forbid all such unbecoming expressions of praise, and recommend to the holy Synod to give instructions to all the Diocesan Clergy, that they themselves, and the Clergy under them, may, on similar occasions in the future, refrain from all such expressions of praise, so disagreeable to my mind that they render unto the Lord of hosts alone, thanksgivings for the favors bestowed upon us, and pray for the out-pouring of his Grace upon all of us, reforming themselves in this matter to the words of Sacred Writ, which command us to render to the King eternal, immortal, invisible, the only wise God, glory and glory for ever and ever.

ALEXANDER."

AMERICAN COLONIZATION SOCIETY.

pp. 120—123, are some documents respecting the organization of the "American Society for Colonizing the free people of color of the United States." With these are also the Memorials of the President and the Board of Managers to Congress, the Report of the Committee to whom the Memorial was referred, together with the joint resolution of both

houses of Congress, for abolishing the traffic in slaves, and in favor of the establishment of a colony.

The Society held its first anniversary on the first day of January, 1818. Our limits do not permit us to give the excellent address of the President, the report of the Secretary, and several other addresses of distinguished members on the occasion. The officers chosen at that time were, the Hon. BUSHROD WASHINGTON, *President*, thirteen Vice Presidents, various parts of the Union, twelve Managers. ELIAS B. CALDWELL, Esq. *Corresponding Secretary*, JOHN G. M'DONALD, *Recording Secretary*, and DAVID ENGLISH, *Treasurer*. Messrs. Samuel J. Mills and Ebenezer Burgess, have been appointed agents of the Society to explore some part of the west coast of Africa, for the purpose of ascertaining the most eligible situation for fixing a colony. We gladly embrace the present opportunity to lay before our readers the Commission to these gentlemen, on their appointment to this important and arduous mission, and the letter of Judge Washington to the Duke of Gloucester.

Commission. To Samuel J. Mills and Ebenezer Burgess.

GENTLEMEN—The Board of Managers of the American Society for colonizing the free people of color of the United States, have appointed you their agents on a mission to explore a part of the west coast of Africa, for the purpose of ascertaining the best situation which can be procured for colonizing the free people of color of the United States. You will act in conjunction as much as possible; but should you be separated to forward the objects of the mission, or by a dispensation of providence, you will act as if you had a separate commission, taking care, in case of acting separately, not to let your engagements interfere with each other. The situation to which you have been called, is one of great importance and responsibility, and will require from you the greatest diligence, skill, and prudence, as the success of the benevolent designs of the Society, may in a great measure depend upon your mission. General instructions will be given with this commission, but very much must be left to your own discretion and prudence, on which the Board place the greatest reliance. The objects of the Society are of that enlarged benevolence, affecting, as they believe, not only the temporal and spiritual interests of thousands of our fellow creatures in this country, but in Africa likewise; that they calculate upon the cordial aid and co-operation of the philanthropist of every clime and country, whose assistance you may need in the prosecution of your design; and they are the more sanguine in their calculations for this friendly support, from the attention which this class of the human family have received from the most distinguished individuals in Europe, and particularly in Great Britain. But whilst we thus say, "be ye wise as serpents, and harmless as doves," and receive you to the benevolent and feeling stranger, your principal reliance will be upon Him, who has made of one blood all the nations of the earth, and in whose hands are the hearts of all the children of men, to turn them as He pleaseth; may he be your protector, and preserve you from "the arrow that flieth by day," and "the pestilence that walketh in darkness," and "the destruction that wasteth at noon day." May that "Savior who is to receive Egypt as a ransom, and Ethiopia and Seba to himself"—who hath promised to "call his sons from far, and his daughters from the ends of the earth," "make for you a way in the sea," and in "the wilderness," and "a path in the mighty waters," that all may issue to his honor and glory, and the spread of the Redeemer's kingdom.

BUSHROD WASHINGTON,

President of the American Colonization Society.

E. B. CALDWELL, *Secretary.*

To his Royal Highness the Duke of Gloucester, Patron and President of the African Institution.

I HAVE the honor to inform your royal highness that an association of a number of persons, residing in various parts of the United States, has been recently formed at the city of Washington, under the denomination of "The American Society for colonizing the free people of color of the United States."—The object of this institution, indicated by its name, is to promote the colonizing of those persons, with their own consent. In the accomplishment of that object, it is necessary to determine upon a proper country wherein to plant the proposed colony. Africa, and particularly the western coast of it, has with this view hitherto principally engaged the attention of the Society; and, in order to acquire all the information which it may be material to possess, in fixing its judgment on that im-

portant point, it has deputed to Europe and to Africa the bearers hereof, Samuel J. Mills and Ebenezer Burgess.

Aware that the African Institution has been long occupied with schemes of benevolence connected with Africa, and the people and descendants of Africa, the American Society has directed me to address your Royal Highness, as the Patron and President of the African Institution, and respectfully to solicit any aid and assistance which it may be convenient to render to those deputies, in the business with which they are thus charged. These gentlemen will promptly afford any further explanations which your Royal Highness may require, relative to the nature and prospects of the American Society.

I am sure that it would be quite unnecessary to trespass further upon the time of your Royal Highness, in expatiating and insisting upon the benefits which may result from the successful establishment of the contemplated colony, to the colonists themselves, to their descendants, and to Africa. Restored to the land of their fathers, and carrying with them a knowledge of our religion, of letters, and of the arts, may they not powerfully co-operate with the benevolent and enlightened efforts of the African Institution, in the introduction into Africa of Christianity and civilization? If the exertions of the two Institutions are directed in channels somewhat different, they both have the same common character of humanity and benevolence—the same common aim of meliorating the condition of the race of Africa. From this affinity in object, the American Society cherishes the hope of friendly intercourse, and interchange of good offices with the African Institution.

I have the honor to be, with great respect, your royal highness's obedient servant,

BUSHROD WASHINGTON,
President of the American Colonization Society.

PROMOTION OF CHRISTIANITY AMONG THE JEWS.

Of the numerous benevolent institutions which display the brightest feature of the present times, various have been the forms, and the objects to which their charity is applied are so greatly diversified, that none, who are disposed to contribute for such purposes, need urge as an objection that suitable channels are not open for the communication of their bounties. Without making invidious comparisons between the several beneficent societies of Ladies in this town and its neighborhood, we may remark, that it affords us unmingled pleasure to witness the exertions in favor of the long-neglected children of Abraham. The following letter was received by the Treasurer of the Board in Oct. last, and the money was transmitted to Bombay by the missionaries who sailed on the 5th of that month. For a report of this society the reader is referred to the last vol. of the Panoplist, p. 426.

SIR,

Boston, Oct. 2, 1817.

At a meeting of the Board of Managers of the Female Society of Boston and the Vicinity, for promoting Christianity amongst the Jews, held yesterday, the following vote was passed, which, owing to the indisposition of our Corresponding Secretary, I am authorized to communicate to you.

Voted, "That information having been obtained through the Panoplist of the last month, of a school's being about to be established in Bombay for the education of Jewish children in the principles of the Christian religion, the sum of one hundred dollars be sent to Jeremiah Evarts, Esq. Treasurer to the Board of Foreign Missions, with the request that he will forward the same, with the accompanying letter, by the first safe opportunity, to the Rev. Messrs. Hall and Newell, American Missionaries, resident at Bombay."

With respect, AUGUSTA T. WINTHROP, *Rec. Sec.*

For the Panoplist.

ON HAVING A CHARITY BOX AT THE MONTHLY CONCERT FOR PRAYER.

AMONG the many ways of doing good, little periodical collection, for benevolent purposes, must be enumerated.

The importance of the habit, which "teaches us to transfer our attentions from our own gratifications to the wants of others," is such as to demand the attention of every reflecting mind.

Children will soon acquire something of self-denial, and discover pleasure in the action which leads them to its exercise. What child has not felt for "Poor Babes in the Wood," till, like Alfred, it would divide its last loaf? Tell them of poor heathen children; describe their real condition, and their hearts will feel. They will not hear, unmoved, of little children, (who "had no home but where their mother was,")* looking at the dogs and vultures coming to devour their parent.

I will not indulge myself further, Mr. Editor, but would merely observe, that enjoying the privilege of attending the monthly concert for prayer, I have long been hoping to see each one bringing an offering, however small, towards building up Zion.

The occasion is peculiarly interesting, and the minister who introduces a charity box into such meetings, may implant a habit, may cherish a principle, which shall last when his labors on earth have ceased. Z.

PHILOSOPHICAL INTELLIGENCE.

THE phenomena of the tides has lately engaged much attention in France. During the last century, no exact and consecutive observations appear to have been made, excepting those, conducted by order of the Academy of Sciences at Brest; a port favorably situated for the purpose, and in which the tides are considerable. In 1806 a new series of observations was commenced at that place, at the request of M. Laplace, and which are to be continued nineteen years, or an entire revolution of the nodes of the lunar orbit. One half of this period has now elapsed; and the result of the experiment is, that the present heights of the tide surpass those from the old observations by one forty-fifth part; a portion of which difference may arise from the errors of the observations, and the rest from a gradual change in the action of the sun and moon. The action of the moon upon the ocean, compared with that of the sun, is nearly as three to one; but these observations seem to countenance the opinion, that this ratio has increased in the port of Brest, in a quantity equal to 0.1335 of the whole action of the moon. From his rectified calculations, M. Laplace concludes, that the mass of moon is equal to the 687th of that of the earth. He also calculates, by the lunar theory, the sun's parallax at 8 min. 59 sec.; and M. Ferrer, from a new analysis of the observations of the transit of Venus, in 1769, comes to the same conclusion. The former results of the observations on that transit proved that the parallax was neither below 8 min. 50 sec., nor above 8 min. 70 sec.; which left on the distance of the earth from the sun, and consequently on other distances in the solar system, an uncertainty of one eighty-seventh; or 9 min. 10 sec. about 800,000 leagues on the distance between the earth and the sun, which is considered as unity.

Ch. Obser. for Nov. 1817.

IMPROVEMENT IN MACHINERY.

THE greatest muscular effort which a laboring man can employ for a considerable length of time, at the least physical expense, it is well known is in a posture and action similar to that of rowing. In addition to this mode of action allowing the muscles their greatest mechanical advantage, the gravity of the body, which in a rotatory motion, such as turning a winch, is, during one half the revolution, a drawback upon the exertions of the workman, is here of the greatest positive service. To render this power more generally useful for mechanical purposes, an apparatus has been contrived, called a *converter*, for changing the motion of two parallel lines into a rotatory movement.

It is understood that this apparatus is to be employed at the cranes in the dock-yards, and when perfected, may doubtless be applied with advantage to all machines that are worked with a revolving handle, or crank, or capstan bar, &c.; and besides giving great ease and power to the workman, will do much towards preventing those numerous accidents that occur by the *running back* of ordinary machines.

1B.

* Buchanan's Christian Researches.

OBITUARY.

at Brookfield, the Rev. **EPHRAIM WARD**, senior Pastor of the first church in that town, 77th year of his age, and forty-seventh of his ministry. This venerable servant of Christ, various relations of society, and during a ministry unusually protracted, exhibited an able example of Christian piety, and of ministerial fidelity, prudence, and usefulness. In teaching he was evangelical, plain, and practical; in his intercourse with society affable, concise, and sympathizing. While his great object from the sacred desk was to testify lance towards God, and faith towards our Lord Jesus Christ, his deportment and conversation among his people were of a uniform tendency to conciliate their affections, and win them to the truth. Few ministers have lived so long, in such harmony and esteem with the people, or have been more useful and blessed in their labors. His amiable and obliging temper, benevolent and social feelings, his courteous manners, and catholic spirit, united with a noble degree of forbearance, meekness, and candor, rendered him an agreeable companion and friend; and endeared him to a numerous acquaintance. In him his family have lost a most able partner, parent, and guide; his church and people an exemplary, prudent, and faithful minister; religion a bright ornament and support; and his country a devoted and upright citizen. His death was tranquil and happy, full of Christian hope and consolation; a privileged and instructive scene to all beholders.

LUCRETIA FAIRBANK, was born at Holliston, Mass. July 25, 1775. Her parents were persons of religion and exemplary in their lives. They early instructed their children in the principles of religion, which were the means of forming lasting impressions on their minds, and which their lives showed the utility. The subject of this memoir was from childhood afflicted with various complaints, some of which continued during her life.

About ten years of age her religious impressions commenced. She saw herself a sinner and not only to temporal death, but to the wrath of an incensed God. Neither knowing what to do, nor where to go for relief, she was still too diffident and too proud to let herself be comforted. This state of mind with some interruption lasted nearly a year, but as she advanced in age these impressions were effaced. From this period, until she was about nineteen years old, her life occurred very interesting to the Christian reader. Like other young people, she was naturally thoughtless and inattentive to the momentous concerns of the soul. In this interval, however, there were seasons in which she bewailed her mis-spent life, and begged of God to extend his mercy.

At the age above mentioned she began the work of school-keeping, and followed it for several years.

In this employment she had more time for reflection, and a better opportunity to learn the value of man. She now clearly saw that the fallen nature of Adam was somehow mysteriously communicated to his unhappy offspring, and that as soon as children were capable of reflection, they exhibited evidence of their descent from a sinful progenitor. These things, suggested by the Spirit of God, led her again to examine her own condition. The result was a full conviction that she had not only a corrupt nature, but that she was a voluntary sinner, and that she stood justly condemned by the holy law of God, and that no injustice would be done her should he frown her from his presence forever.

As this trembling sinner remained for months without hope, and sometimes in almost total darkness. In this time she was favored with the faithful preaching and pious counsel of the late Timothy Dickenson, then minister of the place, who acted the part of a kind father and teacher to her. At length, the scales of unbelief began to fall from her eyes. She now saw, that although she was a condemned criminal, still a ransom had been provided, and Jesus, for the redemption of the me, appeared the chiefest among ten thousand, and altogether lovely. Her weary soul, which had so long been confined in the prison of sin, was set at liberty, and she found joy and peace in believing. Christ appeared a perfect, an Almighty Savior, and she was willing to rest her eternal all upon his merits.

As this disciple of the Redeemer was not permitted long to enjoy this happy frame. Clouds of darkness again overshadowed her, doubts and fears increased, and she was on the point of giving up all hope. Happily, however, this darkness was at length removed, and peace restored to her troubled mind. For some months succeeding this she was tranquil, took delight in reading God's word, and in waiting upon him in his sanctuary.

At length the following text occurred to her mind, Rom. x, 10. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "This text," she observed, "whether applicable or inapplicable to my case, reminded me of my duty. I found I had dishonored the cause of my Master by neglecting to confess him publicly. I resolved, therefore, unworthy, to make the attempt, thinking that if I staid away till I was worthy, I must stay forever." After a careful examination of the subject in relation to her own case, she concluded to go with the congregational church in Holliston.

At the age of twenty-five she was married to the Rev. Drury Fairbank, pastor of the church in Northampton, N. H. On entering this relation she observed she "was destitute of every qualification requisite to fill the station with propriety," but, continued she, "if my heart is right, I will not fear. God sometimes makes use of the feeblest saint to accomplish his everlasting purposes."

In the year that she removed to Plymouth, God was pleased to pour out his Spirit abundantly upon her people, and a considerable number were called in. With this shower of divine grace she was much refreshed herself, and took a lively part in instructing and counselling those who were brought down with the weight of their sins. Her advice to them was such as this; not to

resist the Holy Spirit, but immediately to make an unconditional surrender of themselves to God. She was careful not to encourage them, so long as they continued to give no evidence of a work of divine grace on their hearts. It was her fixed opinion that persons under conviction grew no better. This she had learned by experience; for she often remarked, that until she was reconciled to God by faith in his Son, she became more and more opposed to him.

For several years after this her feeble health rendered her at times unable to attend to the concerns of her family. Her disease, the nervous head-ache, often produced great confusion of thought, and sometimes almost suspended the exercise of reason. It also inclined her to melancholy. The dark side of objects seemed turned towards her. When this was the case, her hope was gone, and the distresses of her mind exceeded those of her body. In these unhappy hours she would frequently wonder, why such a wretch was continued to cumber the ground. "Why does not God cut me off, and send me to my own place? Surely in so doing no injustice would be done. I deserve to die, for I have long ago forfeited my existence. But stop, I am doing wrong. This is the language of impenitence and unbelief. It is all right. My condition is the best possible, all things considered, and I would not have it altered for the world." Such was the state of her mind, by intervals, for several years. At one season in an almost hopeless condition; then rejoicing in hope, her soul was fixed trusting in the Lord. Her experience and trials may bring to our recollection the consoling thought, that, "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Mrs. Fairbank found that afflictions were salutary; that they served as purifying fire to separate the dross from the pure gold.

For two or three years before her death, with more tranquillity of mind she enjoyed the comforts of religion in a higher degree. During this time she was actively engaged in promoting the cause of the Redeemer, both at home and abroad. Having been a member of the Cent Society from its first establishment, she had taken great pains to call the attention of females to the subject. It was a common remark with her, that a cent a week was but a mite, and if we give it freely it may do incalculable good; but should it do no good, we shall have the satisfaction of discharging our duty. The foreign missionary cause, the establishment of Indian schools, domestic missions, the distribution of the Holy Scriptures gratuitously, and the translation of them into the various languages, together with the education of hopefully pious young men for the ministry, were objects which lay near her heart. She was firmly persuaded, that the more Christians did to advance the cause of Zion in foreign lands, the more they would be disposed to do at home. The year preceding her death she established a monthly meeting of the sisters of the church for prayer and religious inquiry, and in her dying moments expressed her desire that it might be continued, and if it could be, that it might still be held at her house.

Mrs. Fairbank was much engaged in behalf of the Institution at Plainfield. She thought that females might afford considerable aid to indigent students who might repair thither for an education. She did not wish to dictate, but it occurred to her mind that persons of her sex might furnish considerable clothing without at all burdening themselves. She often remarked, that she had once thought that learning for a minister was of but little use; but she had lived long enough to see through the fatal delusion. "What, must the mechanic, the physician, and the attorney, serve for a course of years before they can be permitted to officiate publicly, and ministers of the Gospel be suffered to go out and preach with little or no education at all! This is perverting the order of things, and turning them upside down. No, let those designed for the ministry be scribes well instructed into the kingdom, and let novices stay at home." Such sentiments often fell from her lips. Hence, it is no wonder why she was so anxious that pious students should have assistance, that they might be able hereafter to bring forth from the treasures of God's word things new as well as old.

This was a woman of prayer. She had her moments of retirement from the world, in which she could pour out her soul to God. As a wife she was tender, affectionate and faithful. In domestic economy and the general direction of her household concerns, she was a pattern for her sex. Ever busy in something, her greatest fault was an over-anxiety for her family. This often led her to do more than her constitution could support, but even in this she appeared conscientious. Scarce ever could she be persuaded that she had done too much. As a mother her affection for her children was peculiarly ardent. She was ever trying to do something to promote either their temporal or spiritual welfare. The truth of the text, "train up a child in the way he should go, and when he is old he will not depart from it," appeared to be ever present to her mind.

On the 26th of Jan. 1817, she was violently attacked with the lung fever; and notwithstanding the aid of medicine and the exertions of affectionate friends and neighbors, near the close of the second day after she was taken no hope was left of her recovery. At this time, though her pains were excruciating, and respiration very difficult, her mind resembled an unclouded sky. All appeared to be peace within. She now called her children around her, and gave each in its turn a parting blessing. She told them that they were sinners, and that they must in early life secure the favor of God. She reminded them of her former instructions, and earnestly entreated them not to forget them. To her husband she said, "and you my husband, the partner of my youth, go on in the work of the Lord, fight manfully the good fight of faith, and your reward shall be great in heaven."

After this she requested prayers. On being asked, what are your desires? she replied, "That I may not be deceived; that I may have patience to wait my appointed time; and that I may have an easy passage into eternity." After this, though perfectly rational, she said but little on account of her extreme debility.

The next morning when her departure was perceived to be near, her husband took her by the hand and said, if all is well with you, give me some token. She answered, "It is well,—the conflict is over; death is disarmed of its terrors, and I am ready to go." In a few moments, without a struggle, she expired.

TO CORRESPONDENTS.

Alph was received some time since. The subject is not without interest, but the article would require more labor in abridgment than its value would justify.

M. N. shall have a place in our next.

F. Z. has come to hand, and shall be attended to.

A communication has reached us, containing a number of questions on an interesting subject. The discussion of them was undoubtedly a good exercise on the occasion for which they were prepared.

From the Missionary Register.

HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL.

(Continued from p. 78.)

CENTURY IV.

HITHERTO Christianity had been established and propagated in the world, not only independently of all human contrivance and support, but in opposition to every species of worldly authority. During the long course of three hundred years, the church had been exposed to the malice and power of its numerous and formidable enemies. It had sustained the fiery trial of ten persecutions, and the arduous efforts which had been made to extinguish or depress it. But instead of sinking under the weight of these calamities, the numbers of the disciples were every where multiplied, and the limits of Christianity were progressively enlarged. Early, however, in the fourth century, a different scene began to be presented. About the year 312, Constantine the Great, having defeated the tyrant Maxentius, granted to the Christians full liberty to live according to their own institutions: and soon afterwards himself embraced the Christian religion. Various reasons might concur in producing this important event. The Christians were, at this period, the most powerful, though not the most numerous party. Eusebius, (in *Gentes*, lib. i.) who wrote immediately before Constantine's accession to the imperial throne, speaks of the whole world as filled with the doctrine of Christ, of an innumerable body of Christians in distant provinces, and of their progressive increase in all countries. The evident tendency of Christianity to promote the stability of government, by enforcing the obedience of the people, and the general practice of virtue, doubtless, also, contributed to increase this favorable impression on the mind of Constantine. And what is more to his honor, it is probable that, in process of time, he acquired more extensive views of the excellence and importance of the Christian religion, and gradually arrived at an entire conviction of its divine origin. About the year 324, when in consequence of the defeat and death of Licinius, he remained sole lord of the Roman Empire, Constantine openly avowed his opposition to paganism. From that period, he earnestly exhorted all his subjects to embrace the Gospel; and, at length, towards the close of his reign, zealously employed the resources of his genius, the authority of his laws, and the influence of his liberality to complete the destruction of the pagan superstitions, and to establish Christianity in every part of the empire.

The sons of Constantine imitated the zeal of their father, as did all his successors in this century, with the exception of the apostate Julian, whose insidious attempts to restore the rites of paganism occasioned a short interruption to the triumphant progress of Christianity. These were, however, speedily counterbalanced by the renewed efforts of Jovian, and the succeeding emperors, to the time of Theodosius the Great (A. D. 379.) The activity and determination of this illustrious prince were exerted in the most effectual manner, in the extirpation of pagan idolatry and superstition, and in the establishment and advancement of Christianity; so that, towards the close of this century, the religion of the Gentiles seemed to be fast tending towards neglect and extinction.* The severe

* The language of St. Jerome strongly conveys this idea. "Solitudinem patitur et in urbe castitas. Dii quondam nationum, cum bubonibus et noctuis, in solis culminibus reimmerunt." *x. ad. Lect. Ep. 57.*

edicts, and the violent means which were otherwise employed to effect this important purpose, must unquestionably be condemned. But it must be remembered, that Christianity cannot be justly chargeable, with the errors of its friends, and that the wise and tolerant maxims which are now so generally acknowledged, were not then sufficiently known, or were erroneously deemed inapplicable to the gross superstition of the Gentiles. But if such were the zeal of Constantine and his successors in the cause of Christianity, we cannot be surprised at its successful extension amongst many barbarous and uncivilized nations.

During this century, the province of Armenia, which had probably been, in some measure, visited with the light of Christianity at its first rise, became completely illuminated. This change was chiefly produced by the labors of Gregory, commonly called the *Enlightener*. In Persia also, which is supposed to have contained many Christians even in the first and second centuries, the Gospel was, during the present, more extensively propagated.

Towards the middle of this century (A. D. 333.) Frumentius, an inhabitant of Egypt, carried the knowledge of Christianity to a people of Ethiopia, or Abyssinia, whose capital was Auxumis. He baptised their king, together with several persons of the highest rank in his court; and returning into Egypt, was consecrated by St. Athanasius, the first bishop of that country where he afterwards preached with great success. The church thus founded in Abyssinia continues to this day, and still considers herself as a daughter of Alexandria.

Christianity was introduced into the province of Iberia, between the Buxine and the Caspian Seas, now called Georgia, by means of a female captive, during the reign of Constantine, whose pious and, as it is asserted,* miraculous endowments so deeply impressed the king and queen, that they abandoned idolatry, and sent to Constantinople for proper persons to instruct them and their subjects in the knowledge of the Christian religion.

Soon after the death of Constantine, his son Constantius sent an embassy to a people called Homeritz, supposed to have been the ancient Sabzans, and the posterity of Abraham by Keturah, dwelling in Arabia Felix. One of the principal ambassadors was Theophilus, an Indian, who in his youth had been sent as a hostage to Constantine from the inhabitants of the Island Diu; and, settling at Rome, led a monastic life, and obtained great reputation for sanctity. By this missionary the Gospel was preached to the Homeritz; the king and many of the people were converted, and Christianity was established in their country. After this, Theophilus went to Diu, and in his way passed through many regions of India, where the Gospel was already received, and where he rectified some irregularities in practice. Both Theophilus, however, and these Indian Christians, were Arians. (Jortin, vol. ii.)

During the reign of the Emperor Valens, a large body of the Goths, who had remained attached to their ancient superstitions, notwithstanding the previous conversion of some of their countrymen, were permitted by that prince to pass the Danube, and to inhabit Dacia, Mœsia, and Thrace, on condition of living subject to the Roman laws, and of embracing Christianity. This condition was accordingly accepted by their king Fritigem. The celebrated Ulphilas, bishop of those Goths who dwelt in Mœsia, contributed greatly to their improvement, by *translating the four Gospels* into the Gothic language.

Notwithstanding the utmost efforts of the Christian bishops in the European provinces of the empire, great numbers of pagans still remained. In Gaul, however, the labors of the venerable Martin of Tours were so successful in the destruction of idolatry and superstition and the propagation of Christianity, that he justly acquired the honorable title of *the Apostle of the Gauls*.

The authority and the examples of Constantine and his imperial successors probably tended greatly to the progress of the Christian religion during this century. But it is, at the same time, undeniable, that the *indfatigable zeal of the bishops* and other pious men, the *sanctity of their lives*, the *intrinsic excellence of Christianity*, the *various translations* of the Sacred Writings, and the supernatural powers which, though greatly diminished, probably still existed, in some

* By Rufinus, and after him by Socrates, Sozomen, and Theodoret. See Jortin, Eccl. Remarks, vol. ii.

measure, in the church, must be allowed to have most materially contributed to this extraordinary success.*

CENTURY V.

At the beginning of the *fifth century* the Roman Empire was divided into two distinct sovereignties, under the dominion of Arcadius in the East, and of Honorius in the West. The confusions and calamities which, about this period, attended the incursions of the Goths, the temporary possession of Italy by Odoacer, and the subsequent establishment of the kingdom of the Ostrogoths, were undoubtedly prejudicial to the progress of Christianity.

The zeal of the Christian Emperors, more especially of those who reigned in the East, was, notwithstanding, successfully exerted in extirpating the remains of the Gentile superstitions; and the church continued daily to gain ground on the idolatrous nations in the empire. In the East, the inhabitants of Mount Libanus and Antilibanus were induced, by the persuasions of Simeon the Stylite, to embrace the Christian religion. By his influence, also, it was introduced into a certain district of the Arabians.

About the middle of this century, the Indians on the coast of Malabar were converted to Christianity by the Syrian Mar Thomas, a Nestorian, who has been confounded by the Portuguese with the Apostle St. Thomas.† Some ecclesiastical writers, indeed, place the arrival of this missionary in India during the *seventh century*. But it is, perhaps, more correct to refer this latter event to the confirmation of the church already in a flourishing state, by the labors of two other Syrians, Mar-Sapor and Mar-Perosis, during that century.‡ To these instances of the progress of Christianity in the East, may be added the conversion of a considerable number of Jews in the island of Crete, who had been previously deceived by the pretensions of the impostor Moses Credentius.—In the West, the German nations, who had destroyed that division of the empire, gradually embraced the religion of the conquered people. Some of them had been converted to the Christian faith before their incursions upon the empire; and such, amongst others, was the case of the Goths. It is, however, uncertain at what time, and by whose labors, the Vandals, Sueves, and Alans were evangelized. The Burgundians, who inhabited the banks of the Rhine, and who passed from thence into Gaul, received the Gospel, hoping to be preserved by its Divine Author from the ravages of the Huns. And, in general, these fierce and barbarous nations were induced to embrace the Christian religion by the desire of living in greater security amidst a people who, for the most part, professed it; and from a persuasion, that the doctrine of the majority must be the best.

It was on similar principles that Clovis, king of the Sillii, a nation of the Franks, whose kingdom he founded in Gaul, became a convert to Christianity, after a battle with the Alemanni in the year 496, in which he had implored the assistance of Christ. This prince, proving victorious, was baptised at Rheims by Remigius, bishop of that city; and the example of the king was immediately followed by the baptism of three thousand of his subjects. It is scarcely necessary to observe, that there was probably but little of conviction or sincerity in either.—In Britain, Christianity was almost extinguished by the predatory incursions of

* The author has expressed himself doubtfully on the subject of the continuance of miraculous powers in the fourth century. For, although he can by no means assent to the opinions of those who maintain, that, at this period, miracles had entirely ceased—he has no hesitation in saying, that, after the second century, but especially after the æra of Constantine, the accounts of miracles, which are transmitted to us by ecclesiastical historians and others, must be received with caution; and the evidence, which they adduce to their support, be examined with care. Some of these accounts may be safely admitted to be true, while many others must be entirely rejected. In general, it may be observed, that the circumstances attending these relations, and the nature of the objects in support of which miracles are stated to have been wrought, are sufficient to direct a discerning and impartial reader in his judgment respecting them. This is the medium which is pursued by Mosheim, and by the learned author of the “Remarks on Ecclesiastical History;” neither of whom will be suspected of any tendency, to enthusiasm.

† See Asiatic Researches, vol. vii. Account of the St. Thome-Christians on the Coast of Malabar, by F. Wiede, Esq.

‡ It is probable, however, either that the Christians on the coast of Malabar, or some others in the peninsula, were converted at an earlier period than is here assigned: as ecclesiastical history reports, that St. Bartholomew and Pantænus preached there; and, that, at the council of Nice, in the year 325, a bishop from India was amongst the number which composed that memorable synod.

the Scots and Picts, and, afterwards, by the persecutions of the Saxons. The Christian faith was, however, planted in Ireland by Palladius, and after him by Succathus, an inhabitant of Scotland, whose name was changed to Patrick by Celestine the Roman Pontiff, from whom both these missions had proceeded. The latter of these pious and zealous preachers, who has been styled *the Apostle the Irish*, arrived in Ireland in the year 432, and was so successful in his labors that great numbers of the barbarous natives were converted to Christianity; and in the year 472, he founded the archbishopric of Armagh.

CENTURY VI.

The sixth century was distinguished by some further advances of Christianity both in the East and West. The bishops of Constantinople, under the influence and protection of the Grecian emperors, succeeded in converting some barbarous nations, inhabiting the coast of the Euxine Sea, amongst whom were the Abasgi, whose country lay between the shores of that sea and Mount Caucasus. The Heruli, who dwelt beyond the Danube, the Alini, Lani, and Zani, together with other uncivilized nations, whose precise situation cannot now be accurately ascertained, were converted about the same time, during the reign of Justinian. In the West, Remigius, bishop of Rheims, was remarkably successful in Gaul, where the example of Clovis continued to be followed by great numbers of his subjects.

In Britain, the progress of Christianity was accelerated during this century by several favorable circumstances. By the pious efforts of Bertha, wife of Ethelbert, king of Kent, one of the most considerable of the Saxon monarchs, the mind of the king became gradually well disposed towards the Christian religion. At this auspicious period, A. D. 596, the Roman Pontiff, Gregory the Great, sent into Britain forty Benedictine monks, at the head of whom he placed Augustin, prior of the monastery of St. Andrew at Rome. In conjunction with the queen, this zealous missionary succeeded in converting Ethelbert, together with the greater part of the inhabitants of Kent, and laid anew the foundations of the British church.

In Scotland, the labors of Columban, an Irish monk, were attended with success; and in Germany, the Bohemians, the Thuringians, and the Boii, are said to have abandoned their ancient superstitions, and to have embraced the Christian religion. But this is a fact, which is by no means undisputed.

Italy about the middle of this century sustained an entire revolution, by the destruction of the kingdom of the Ostrogoths under Narses, the general of Justinian. But the imperial authority was again overthrown two years afterwards by the Lombards, who, with several other German nations, issued from Pannonia, and erected a new kingdom at Ticinum. During several years, the Christians in Italy were severely persecuted by these new invaders; but, in the year 587, Authasis, the third monarch of the Lombards, embraced Christianity as professed by the Arians, and his successor Agilulf adopted the tenets of the Nicene Catholics.

The cause, which principally contributed to the conversion of so many barbarous nations, was unquestionably *the authority of their princes*, rather than the force of argument or conviction. This appears from the little effect which was produced by the change of their religion on the conduct of the barbarians. It must, indeed, be confessed, that the knowledge which they at first obtained of the doctrine of Christ was extremely superficial and imperfect. In some it may, perhaps, reasonably be presumed, that the principles of Christianity were more deeply rooted, and were productive of salutary effects. But it is to be feared that the majority were Christians only in name. It should, however, at the same time, be remembered that even their slight acquaintance with our holy religion was productive of *some beneficial change*, and that a foundation was laid in their nominal subjection to Christianity for their gradual civilization and moral improvement.

CENTURY VII.

In the next century, Christianity was propagated with much zeal and success by the Nestorians, who dwelt in Syria, Persia, and India, among the fierce and barbarous nations who lived in the remotest borders and deserts of Asia. By the labors of this sect, the knowledge of the Gospel was, about the year 637, extended to the remote empire of China, the northern parts of which are said to have abounded with Christians before this century.*

* In proof of this assertion, Mosheim and his learned translator refer to various authors.

West, Augustin labored to enlarge the boundaries of the church; and by his labors, and those of his brethren, the six Anglo-Saxon kings, who had hitherto remained in their pagan state, were converted, and Christianity was at length fully embraced throughout Britain. Many of the British, Scotch, and Irish missionaries travelled among the Batavian, Belgic, and German nations, and spread Christianity among them. In these labors, Columban, an Irish monk, one of his companions, St. Killan, from Scotland, and the celebrated Willan Anglo-Saxon, with eleven of his countrymen, particularly distinguished themselves; Columban, among the Suevi, the Boii, the Franks, and other German nations; St. Gal, among the Helvetii, in the neighborhood of the lakes of Zurich and Constance; St. Killan, among the eastern Franks near Wurzburg; and Willan among the Frieslanders, great numbers of whom embraced the Christian religion as a consequence of the pious exertions of these laborious missionaries. Willan was ordained bishop of Wilfeburg, now Utrecht, by the Roman prelate, and reigned in his diocese till his death; while his associates spread the light of the Gospel through Westphalia and the neighboring countries. During this century, according to some authors, Bavaria received the Gospel, by the ministry of the bishop of Worms.

Amidst these numerous accessions to the Christian church in the West, a formidable enemy suddenly appeared in the East, by whose successful tyranny the Christian empire began to be depressed, and at length became totally extinguished in all its most extensive provinces. This was the celebrated Arabian Mohammed, who about the year 612, amidst the corruptions and dissensions of the Eastern church, undertook the bold project of subverting the Christian religion, and restoring the Roman power; and who within the space of twenty years actually succeeded, by artifice and by the force of arms, in imposing both his doctrine and authority on multitudes in Arabia and several adjacent countries. After the death of Mohammed, in the year 632, his followers, animated by a spirit of fanaticism and fury, and assisted by the Nestorian Christians, extended their conquests to Persia, Mesopotamia, Chaldaea, Syria, Palestine, Egypt, and the whole of the northern coast of Africa, as far as the Atlantic Ocean. In the year 680, the Saracens crossed the sea which separates Spain from Africa, defeated the king of the Spanish Goths, overturned the empire of the Visigoths, and took possession of all the maritime coasts of Gaul, from the Pyrenian Mountains to the Atlantic; whence they made frequent incursions, and committed the most destructive ravages in the neighboring countries. The rapid progress of these formidable invaders was, at length, checked by the celebrated Charles Martel, who gained a decisive victory over them near Tours, in the year 732. During these destructive incursions of the Saracens, Christianity, in those countries which were the seat of their devastations, was necessarily obstructed in its progress, and in some places was altogether extirpated. These, however, were not the only calamities which the church suffered during these disastrous times. About the middle of the eighth century, the Turks, the descendants of a tribe of Tartars, rushed from the northern wilds of Mount Caucasus, overran Colchia, Iberia, and Albania, pursued their rapid course from thence into Armenia, and after having subdued the latter, turned their victorious arms against the Greeks; whom, in process of time, they reduced under their dominion. During the last twenty years of this century, the provinces of Asia Minor, which had been the splendid scene of the Christian triumphs, were ravaged by the impious arms of the Caliphs, and the inhabitants oppressed in the most barbarous manner.

CENTURY VIII.

The success of the Mohammedan arms was thus subjecting so great a part of the Eastern Empire, and obscuring, as far as their influence extended, the glory of the Christian church, the Nestorians of Chaldaea carried the Gospel, such as they professed, to the Scythians, or Tartars who were within the limits of Mount Imaus.

In Europe, several unenlightened nations were, during the eighth century, brought to the knowledge of Christianity. The Germans, who with the exception

of the Scythians, had hitherto remained in their pagan state, were converted, and Christianity was at length fully embraced throughout the German Empire.

To avoid breaking the thread of the narration, the Author has here pursued the history of the Saracenic Conquests through the following century.

The expression comprehends Turkistan and Mongul, the Usbeck, Kalmuck, and Nagai, which were peopled by the Bactrians, Sogdians, Gandari, Sacæ, and Massagetes.

of the Bavarians, the East Frieslanders, and a few other nations, had hitherto resisted every attempt to instruct them, were at length converted to the faith of Christ, by Winfred, an English Benedictine monk, and afterwards known by the name of *Boniface*. By the indefatigable exertions of this celebrated missionary, the Christian religion was successfully propagated throughout Friesland, Hesse, Thuringia, and other districts of Germany. During the same period, Corbinian, a French Benedictine monk, labored assiduously among the Bavarians. Ruolf, a native either of England or Ireland, travelled into Lower Germany and Brabant, and diffused the truths of Christianity in the neighborhood of Mecklin. Firmian, Gaul by birth, preached in Alsace, Bavaria, and Switzerland. Liefuvyn, a Briton, labored with the most ardent zeal, though with but little success, to convert the Belgæ and other neighboring nations; whilst Willebrod, and others, persevered in the work which they had so happily begun in the preceding century. To the account of the accessions to the Christian church during this century must finally be added the conversion of the Saxons, a numerous and formidable people, who inhabited a considerable part of Germany, and of the Huns in Pannonia, by the warlike zeal of Charlemagne. The violent methods, which were used by this great prince for the accomplishment of his design, destroy both the merit and genuineness of his success, although the ultimate effect of it undoubtedly tended to the propagation of Christianity.

CENTURY IX.

We are now advancing into those dark and superstitious ages, in which the light of Christianity could scarcely be distinguished, even in the countries which already nominally possessed it. About the middle, however, of the *ninth century*, Cyril and Methodius, two Greek monks, were the instruments of converting the Mœsians, Bulgarians, and Chazari, to the Christian faith. Their labors were afterwards extended to the Bohemians and Moravians, at the request of the princes of those nations, who, with many of their subjects, submitted to the rite of baptism.

About the year 867, under the reign of the Emperor Basilius, the Macedonian, the Sclavonians, Arentani, and others, inhabitants of Dalmatia, sent an embassy to Constantinople, declaring their resolution of submitting to the Grecian Empire, and of embracing the Christian religion; and requesting to be supplied with suitable teachers. Their request was granted, and those provinces were included within the pale of the church.

The fierce and barbarous nation of the Russians, inhabitants of the Ukraine, embraced the Gospel under the reign of the same emperor. The observations, however, which were made at the close of the sixth century, respecting the nature of such conversions as have been just related, must constantly be borne in mind. In the case of numbers of individuals, the profession of Christianity was, no doubt, sincere; but as to the great body of the people, it was probably merely formal.

In the course of this century, Christianity began to be preached in the frozen regions of Scandinavia,* and on the shores of the Baltic, which had hitherto been involved in the grossest pagan darkness. In the year 826, Harold, king of Jutland, being expelled from his dominions, implored the protection of the Emperor Lewis, the son and successor of Charlemagne. That prince promised him his assistance, on condition that he would embrace Christianity, and permit the ministers of that religion to preach in his dominions. To this the Danish Prince consented. He was accordingly baptised, and returned to his own country, attended by two eminently pious ecclesiastics, Auscarius, and Aubert, monks of Corbié. These venerable missionaries labored with remarkable success during two years, in converting the rude inhabitants of Cimbria and Jutland. On the death of his companion, the zealous indefatigable Auscarius went into Sweden, A. D. 828; where his exertions were also crowned with success. After having been raised, in the year 831, to the Archbishopric of Hamburg, and of the whole North, to which charge the superintendance of the church of Bremen was afterwards added, this admirable Christian missionary spent the remainder of his life in travelling frequently amongst the Danes, Cimbrians, and Swedes, to form new churches, to confirm and establish those which had been already planted, and otherwise to promote the cause of Christianity. He continued in the midst of these arduous

* This term commonly includes the three kingdoms of Sweden, Denmark, and Norway.

and dangerous enterprizes till his death in the year 865. Rembert, his successor in the superintendance of the church of Bremen, began, towards the close of this century, to preach to the inhabitants of Brandenburg; and made some progress towards their conversion.

Whilst these accessions to the Christian church were making in the north of Europe, the Saracens, who were already masters of nearly the whole of Asia, extended their conquests to the extremities of India, and subjected the greatest part of Africa, as then known, to their dominion. Sardinia also, and Sicily, submitted to their yoke; and towards the conclusion of the century, they spread terror even to the very gates of Rome. These desolating incursions not only obstructed the propagation of Christianity, but produced in great numbers of Christians a deplorable apostasy from the faith.

The European Christians suffered almost equally from the ravages of the pagan Normans from the coast of the Baltic; who not only infested the shores and islands of the German Ocean, but at length broke into Germany, Britain, Friesland, Gaul, Spain, and Italy, and forcibly seated themselves in various provinces of those kingdoms. By degrees, however, these savage invaders became civilized by their settlement among Christian nations, and were gradually persuaded to embrace the religion of the Gospel.

(To be continued.)

THE WORLD DYING.

Extract from the speech of the Rev. William Jowett, late Fellow of St. John's College, Cambridge, at a Missionary Meeting in England.

I AM not for precipitate counsels; but I would remind the meeting, that every moment we lose, the world is sinking beneath our feet. It has been calculated, estimating the population of the globe at a thousand millions, and allowing thirty years for the period of one generation, that in every moment of time, the soul of one human being passes into eternity. How awakening this reflection! and could I conceive that it is my dearest friend, who is this moment expiring; what must be my feelings? And yet this alters not the consideration. I am bound to call every human being my neighbor, my friend, my brother. My Savior has taught me to do so. Whether he be the person that is within the reach of my arm, or the man that treads the antipodes of the earth, he is my neighbor. The place or manner of his death cannot change the question. Whether he be languishing in pain, without God and without hope, on the sultry deserts of Arabia; or breathing out his spirit in the holy raptures of the Christian death-bed, it is enough for me to know that a kindred soul to mine is at this moment departing,—he is dying—he is dead! ere I can give utterance to the thought, another,—and another,—and another, is no more. O, could I call up the spirits of those, who have departed this life since the present assembly began its meeting; could they tell you the scenes that in the last few moments have burst upon their view; some, perhaps, unfolding a tale that would harrow up the soul; others animating us by a ray of that joy, *which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive*; how gladly would I leave to them the pleading of this cause! But they are dead;—they are gone down into silence;—still there are millions yet alive, and other generations yet unborn. By that solemn voice, then, that speaks to our imagination from the graves of the departed; and by that awful account, which we must ere long give of our religious privileges at the judgment seat of Christ, we are adjured to add fresh vigor to our liberations and exertions, in behalf of those millions that are now alive, and that are yet to live.

THE REMEDY.

Extract from a Missionary Sermon delivered in England.

THE object of Missionary exertions assumes a far more important aspect, when we consider man as universally fallen, polluted, guilty, and undone; and the Gos-

pel as exhibiting the only method by which he can be restored to his pristine happiness, his long-lost purity, the favor of God, and his forfeited heaven.

Is he guilty? It presents a sufficient Savior, an atoning sacrifice, a forgiving God. Is he polluted? It opens up for him a fountain for sin and for uncleanness. Is he the victim of ignorance and error? Here then he receives the lessons of a heavenly prophet. The Spirit of God becomes his kind instructor, and the untutored savage is made wiser than the learned sage; wise unto salvation. Does he feel himself the subject of passions that lead him perpetually astray from God? The same Spirit becomes the inmate of his bosom, to subdue his passions, to curb his lusts, to control the will and sanctify the nature which he has renewed. In every point of view the Gospel meets his case. Is he a sinner? It offers pardon. Is he a debtor? It presents to him his discharge. Is he a captive? It gives him liberty. Is he a fallen heir of glory? It restores him to his throne, and constitutes him again a king and a priest unto God. Is he thirsty? It is a river of life. Is he weary? It is a sweet repose. Is he ignorant? It is a divine instructor. Is he diseased? It is immortal health and vigor to his soul. Is he dying? It is eternal life.

THE MOTIVE TO EXERTION.

THE promise of God, says an animated preacher, is the proper motive to exertion. It is this motive which we hope will animate our fellow Christians throughout the land, till one voice of acclamation be heard from every quarter, to encourage the missionary in his pious efforts. No exertion will, we trust, be wanting to send forth the light and truth of the Savior to every land. It is true, these exertions may surprise or offend. An unusual light may disturb the sluggard, may detect the impostor, may alarm the heretic, may arouse the formalist, and displease the worldling; but are we therefore to stand idle? Shall we not use every endeavor to excite an interest, and to induce men to come forward in the cause of a perishing world? Shall we not say to the adventurous missionary, Go forth in the name of your God;—stand on the walls of Jerusalem, and keep not silence till the church become a praise in the earth? We cannot, we dare not hold our peace. We must not let it be our fault, that such a stupendous discovery, as that of *God manifest in the flesh*, should rest with ourselves. Whatever projects others may pursue or relinquish, whatever they may undertake or contrive, whatever they may set up or pull down, it must be our business to hold up the torch of truth, to reach forth the word of life, to raise the ruins of the church, and count nothing done while so much remains to be achieved. The tame calculators, who would bid us be content with keeping our religion to ourselves, and warn us from interfering with the religion of other nations, must be told, that there is no religion but that of the cross of Christ.

THE MISSIONARY.

Extract from a sermon of the Rev. Melville Horne.

AN opinion seems to prevail, that our meanest ministers are fittest for Missionaries, and that our best and greatest are superior to the office. This opinion, I conceive, is as pregnant with mischief, as unfounded in truth. Surely we can better spare one or two great men than millions of wretched heathens can dispense with their services. An able General is worth half his army; an apostolic Bishop half his clergy. On great men the Almighty suspends, sometimes, the fate of churches and nations; and this is a crisis in the affairs of the world, which seems to call for the services of no common characters. The meanest of our missionaries should be greatly good, to embark in a godlike work, on godlike motives. Great activity, industry, patience, fortitude, and perseverance, are qualifications essential to the Missionary. Without these he can never succeed. Zeal, disinterestedness, talents, elocution, will not avail without their firm support.

Men thus diligent in the noblest business cannot be mean men, nor shall they stand before mean men, but before the princes of God's people. Usefulness, peace, and

onor will attend their steps. They are the men whom we want. They have the qualifications of Missionaries, though they should not have one splendid trait in their characters. But to these veteran qualities which maintain the tug of battle, if we can accumulate on our missionary every endowment of nature, and very improvement of education, nothing will be superfluous. The master builders of the Sanctuary must be no common artists. "Bazaleel and Aholiab, in whose hearts is the Spirit of God, in wisdom, in understanding, and in knowledge; to know how to work all manner of work of the Sanctuary," must build it. When on earth, the generous St. Paul could not brook to build on another man's foundation; or to boast of things made ready to his hand in another's line of service. Could he be permitted to aid the labors of the church from heaven, what could we offer him but this deserted standard, and request him to lead us to Delhi, to Ispahan, and Mecca!

RELIGIOUS INTELLIGENCE.

Extract of a Letter from the Missionaries at Bombay to the Corresponding Secretary.

Bombay, July 10, 1817.

REV. AND DEAR SIR,

OUR last letter to you was of May 20th, and forwarded the next day by the Alexander, Capt. Neal. On the 31st of the same month arrived the Cicero, Capt. Edes. By this arrival we received yours of Dec. 18, 1816, also letters from Mr. Everts, together with remittances, private letters, &c. The remittances will be particularly acknowledged in our communications to Mr. Everts.

It is a great encouragement to us in our work, to be so far furnished with the pecuniary means of prosecuting the various objects of our mission, and for them we would gladly express our gratitude, both to the Board and to the Christian public; at the same time soliciting a continued remembrance in their prayers, that we may be found the faithful stewards of our Lord and Master.

We have nothing new to communicate at present. We enclose to you several papers, containing statements of our translating, printing, schools, preaching, &c. These will present a pretty full view of our missionary operations in their different departments. Though they will bring you no good tidings of heathen converted by the instrumentality of your mission here, yet we hope they will be satisfactory, and show sufficient encouragement for the vigorous prosecution of this mission, until it shall please a sovereign God to bless it to the salvation of thousands of these heathens.

With the expectation that four more missionaries would soon arrive in this country, and thinking it probable that they might land in Ceylon, we have forwarded a letter for them, in case they should arrive there. In that letter we have expressed our desire that two of them should immediately join us.

About eight months ago, almost the whole of our medicine was stolen. We are very frequently in want of medicine, either for ourselves, or for the poor sick around us. Medicine of a good quality can hardly be procured here; and when attainable, the price is most exorbitant. We therefore think it desirable that a small quantity should annually be sent out to us, if it can be sent direct to Bombay. We shall accordingly give in the margin a list of the articles which are the most necessary for us to have always by us.

We do not expect soon to have another opportunity so favorable for writing to you, or for receiving communications from you as that afforded by the Cicero; but we may be sure of opportunities more or less favorable, and we hope that God will enable us, by and by, to send you some more encouraging accounts of the usefulness of our mission. For this we would strive together with you in our prayers to God, that his kingdom may come and his will be done, here and in all the earth, as it is in heaven.

With the sincerest feelings of affection and respect for the Board and for you, Rev. and dear Sir, we subscribe ourselves, yours,

G. HALL, S. NEWELL, H. BARDWELL.

*Letter from the Missionaries in Ceylon to the Corresponding Secretary.**District of Jaffna, Ceylon, June 2, 1817.*

REV. AND DEAR SIR,

In our public journal of March, 1816, and in our letters and journals of Oct. and Jan. following, directed to you and sent by way of Calcutta, we gave an account of our reception on this Island; the course of conduct we pursued previously to our fixing on this district as the field of our missionary labors; of our journey to this place, and some account of our prospects of usefulness here. These letters and journals we trust you will have received before this reaches you. We are sure it will afford you much satisfaction to learn from them the merciful dealings of God towards us. We are again, in addressing you, permitted to speak of his uninterrupted mercy. With favor hath he compassed us as with a shield.

Our prospects for schools are at present flattering. The brethren Richards and Meigs have not been able to open a regular school at Batticotta; yet eight or ten promising boys attend at the house to be instructed in English. They are encouraged to hope, that as soon as they can prepare suitable places at their station, and in the adjoining parishes, they shall have many boys under their care. The brethren at Tillipally commenced a school on their first settlement there. About thirty boys were collected in a few weeks, who have been instructed in Tamul and English. Those who could read Tamul have committed to memory many passages of the Sacred Scriptures, much of Watts's catechism, translated into that language, and many pious hymns. They commit to memory with surprising facility. Within a few weeks since the gathering of their harvest, the school has increased. Some boys who first attended have left the school, yet they have now forty under their care. They have opened a school at Mallagum, two miles distant from Tillipally, the residence of D. Bast, Esq. He has been of essential service to our mission. They expect soon to commence a school at Panditrepo, the adjoining parish west of Tillipally. We think it interesting to remark, that the building for this purpose was erected by a man whose son was recovered from a state of mental derangement, while under the care of the brethren. Many boys are by his influence engaged for the school. The building at Mallagum, which we expect will soon be completed, is erected by subscription. The expense is defrayed principally by the native inhabitants of that parish. These however are in the native style, and cost about 200 Spanish dollars each. The brethren at Tillipally obtained permission from government to repair a part or all the old church buildings in two parishes near them, viz. Milette east, and Oodoville south of Tillipally, for the accommodation of schools and the people who may assemble to hear the word of God preached. The buildings at these places are in a favorable state to be repaired, as those we now occupy were when we took possession of them; and the situations as promising for missionary stations.

We find much difficulty in procuring suitable instructors for our schools, particularly those who are qualified to teach both English and Tamul; and such instructors are necessary at our out stations, as all the boys who attend our schools wish to learn English. The wages of such teachers will be, we think, from three to eight Spanish dollars per month; common Tamul teachers less. The natives have prejudices against having their daughters instructed, either in their own, or the English language. We are happy to perceive that these prejudices are not so strong in the people round us as they were. Some now consent to have their daughters taught Tamul. Their sons are generally taught to read, and write on the oila leaf, except those who belong to families of low cast, or are very poor. Such grow up as ignorant as the cattle in the fields. Though we meet with many encouragements at present, we expect to be called to encounter many obstacles in attempting to establish schools on an extended plan. Prejudices exist in the minds of some, against putting their sons under the instruction of Christian teachers. Many are at a loss to conjecture why we come so far to settle among them, as they have no idea that a person can be actuated by any motive superior to worldly interest. Some fear that we wish to entice their children from their country. We pray that our conduct may be such as to remove these fears from their minds. We are aware that we must contend with principalities and powers, and spiritual wickedness in high places. We know that the great adversary of souls will exert

force to prevent the spread of the Gospel among this people. May we have patiently and faithfully to use the appointed means, and look to God to pour Spirit, break down the strong holds of Satan, and erect his holy kingdom hearts of this degraded people.

The difficulties above mentioned, others are in the way of our successful among the children and youth, which we can, in some degree at least, re-

The rich are in general most strongly attached to heathenism, and least d to send their children to our schools; but the poor are inclined to send us for instruction. This is no cause of wonder or discouragement, when direct we are taught, both by precept and example from the word of God, to the poor for the fruits of our labors. For not many rich, not many noble ed, but God hath chosen the poor of this world to be heirs of the kingdom he has prepared for his chosen. But the poor cannot support their sons at they are obliged to send them out to beg their food, or earn it as they can ployment. Many of them often have nothing to eat but the common fruits e hedges, roots, and leaves, which they eat to satisfy the cravings of hun- fany who have some landed property, assure us that they cannot support umerous families, and send their sons to school; though they wish to have arn; and those who do send, often detain their boys at home to assist in the f the field, and earn something for their support. The consequence is, adies are interrupted, and the religious impressions which may have been a their minds are too often effaced. The same effect is, in a greater or less produced by the children spending their evenings at home with their parents and associates, and repeating heathen stories and songs.

ounteract these evils, and enable the poor to attend school, are desirable which can be obtained only by taking the boys to reside with us, and by them support. On inquiry, we are assured that many active boys found, whose parents will gladly put them under our care, if we will sup- m. The brethren at Tillipally have been solicited by parents to take their live with them. They now give a small sum weekly to twelve boys, who ot attend their school without this assistance. They have occasionally lothes to those who were detained from school for the want of them. The ove stated have induced them to give much attention to this subject, and ve ascertained that twelve Spanish dollars will support a boy a year, if a are together. The Rev. C. David at Jaffnapatam, has a school on this ported by government; and one is also attached to the Tranquebar

great object of these schools is to qualify natives to instruct. The good which must result from the establishment of schools on such a plan, by he boys may be kept from the influence of heathen society, and be regularly ed in useful studies, are so desirable, that the brethren at Tillipally have ned to take ten or twelve of their most promising boys, who are anxious tirely under their care, and keep them in a building which they erected garden for the accommodation of a school. They will make a written ent, in which the parents will engage not to take their sons from the school permission, nor do any thing to entice them from it. The brethren will to support, so long as they have the means of doing it, and educate the ile they conduct with propriety and show a disposition to learn; and when y educated, they will either employ them, or use their influence to pro- them suitable employment.

importance of establishing such schools appears more evident, when we the great need there is of well qualified native teachers, and the superi- ey will have over foreigners, particularly, if God should, as we would outly pray, prepare them by his grace: Should the Board approve of porting the boys we now take, and we feel assured they will, we trust we ceive from them all the assistance that is necessary for the support of ng boys at each station; such as may, by the divine favor, become distin- blessings to multitudes who are now sitting in the region and shadow of If proper teachers could now be found, schools might be established and ended by us in many parishes. Are there not pious individuals, who will ily contribute to the support of one or more boys? We trust the Chris- dic will not permit an object, so intimately connected with the success of

our mission, to fail for want of support. They feel as we do, that our success will be with the rising generation. We shall not, we trust, be disappointed in our belief, that the pious zeal and liberal charities of our sisters in the churches, so often manifested on similar occasions, will be called forth to aid in the support of the object. Small associations may be formed for the purpose of rescuing from the tyranny of Satan these unhappy youths, and bringing them to the light of the Gospel of the Prince of Peace. We hope their charities and prayers will, ere long cause many here to rise up and call them blessed.

Our attention has been much called to the sick around us. Many flocked to our doors for medical aid, as soon as they were informed that we had the means of assisting them. We have reason to hope that God will bless our attention to them for their spiritual, as well as temporal, good. It affords us an opportunity to recommend the Great Physician to many from different parts of the district, whom we should probably otherwise never see. We may converse with them in the most favorable circumstances to leave a good impression on their minds. Our morning prayers are often attended by many who come for medical aid, at which time we preach to them Jesus Christ. But we find that an attention to their wants subjects us to considerable expense, as many of the objects are wasting with hunger as well as disease, and some have no place in their sickness to shelter them from the weather. These circumstances induced the brethren at Tillipally to solicit assistance from their friends here. Through the active benevolence of the Rev. James S. Glenie, chaplain of this district, and J. N. Mooyart, Esq. magistrate of Jaffna, they collected enough to put up a building for an hospital, and furnished it with some accommodations for the destitute sick. The Rev. J. Glenie gave the timber for the building, and circulated a subscription paper. Mr. Mooyart contributed very generously for the object, and other gentlemen were very friendly and also contributed. They now raise a small monthly subscription, but its continuance is wholly uncertain, as the contributors belong either to the civil or military departments, and are liable to be removed to other stations. The Rev. Mr. Glenie was a few weeks since removed to Point de Galle. We regret his departure, as he is a decided friend of missionaries, and feels deeply interested for the moral improvement of this people. Mr. Mooyart is also a valuable friend to us; he is an active, zealous Christian. Four persons have already been brought to the hospital with their limbs very badly broken, and many other bad surgical and medical cases. The pressure of business induced the brethren to take a small boy from a Dutch family, to assist brother Warren in taking care of the sick, that his time might not be too much taken off from the study of the language, and other duties of the mission. The natives have no correct knowledge of surgery, and very little of medicine. We shall continue to assist these poor objects as far as we can at both our stations; and we hope the Board will give us a little assistance. We shall be obliged to look to them, from time to time, for the principal medicine which cannot be obtained here.

We cannot close our letter without expressing an earnest desire, that more missionaries may be sent to assist us in this field already white for harvest. Four or six more may now be as profitably employed here as ourselves.

We subscribe ourselves, your unworthy fellow laborers in the vineyard of Christ.

EDWARD WARREN, BENJ. C. MEIGS,
JAMES RICHARDS, DANIEL POOR.

JOURNAL OF THE REV. GORDON HALL, AT BOMBAY.

[It will be observed, that the following journal has been anticipated in the order of time, by that of the united occupations of the Bombay Mission, which in our last number brought down the date to April, 1817. This narrative of the individual labors of Mr. Hall will, we think, excite no less interest than those already given respecting the employment of this very laborious mission.]

Oct. 12, 1816. THIS afternoon, while on my tour among the natives, I found a young man and his wife's mother engaged in a furious quarrel. The occasion of the quarrel was this. The young man had requested that his wife might be sent to his house: I asked him the age of his wife, but this he could not tell me until

he had asked another person, who told him that her age was seven years. But the mother of the girl refused to send the man his wife, unless he would first expend an hundred *rupees* in a family entertainment. To this the husband objected, and about this they were contending. But after I came up they soon desisted, apparently ashamed of such a shameful contention. The Hindoos among themselves are extremely quarrelsome and abusive, especially in their language, though they do not so frequently come to blows. I have repeatedly come up to a company of ten, twenty, or thirty, who were engaged in violent contests, and even in assaults upon each other. In such cases, I have repeatedly desired them to listen to a few words. I then reminded them that the great God was looking upon them, that his command was, that they should love one another, that they should love and forgive their enemies, and render them good for evil; that if they would do this, God would forgive and love them; but if they would not do this, God would never forgive their sins, but punish them for ever, &c. I have been astonished to see the effect of such an address. The bare rehearsal of some of the divine commands and precepts seemed to have an irresistibly appeasing power on their minds. In this way I have repeatedly seen a fierce contention apparently quite subside in five minutes. I never found cause to regret my interference on any such occasion, but rather the reverse.

13. *Lord's day.* Soon after sunrise went to the *Sonafoore*, that is, the place where the natives either bury or burn their dead. At that early hour one human body had been brought for burning, and the carcass of a cow for burial. This is the second time I have been present at the interment of this deified animal. The carcass is slung on poles by ropes and carefully carried on men's shoulders. A hole not very deep is dug in the sand by the sea shore. A large quantity of salt is then spread over the bottom of the grave, upon which the body of the cow is deposited. The grave is then filled up with the sand, and the whole ceremony is conducted with at least as much solemnity and respect, as when a fellow-man is consigned to the grave. I improved the occasion as well as I could in endeavoring to convince the people, that they ought to worship the great and eternal God, instead of such a dying brute, which to call God, and worship as God, was the highest degree of sin and provocation. In the afternoon spoke to a considerable number of people in different places, about the momentous concerns of their souls.

14. This evening came to a place where I found an aged Mussulman lecturing some Hindoos on the unity of God. I asked him how this one God must be worshipped, and how he could be reconciled to sinners? He was not inclined to say much, and I proceeded to address a large number of people who were soon assembled. I have spoken to the heathen in several other places.

16. In my route this evening, I fell in with a company of *Gosawees*, a class of religious mendicants, highly venerated by the Hindoos, but a most ignorant, arrogant, self-righteous, and in general, it is believed, a vicious set of people. The conversation of these people, like that of the Hindoos generally, turns naturally and almost exclusively, either upon religion or upon filling their bellies, as their expression is. Though all the moral notions and sentiments of these heathens are so gross and monstrous, yet their conversation habitually manifests such a remembrance and recognition of some superior power appointing and controlling all the allotments and vicissitudes of human life, as does most severely reprove, and ought deeply to shame, that multitude of atheistic Christians, who will talk for hours, if not for weeks, about even more than the ordinary events of life, without the slightest acknowledgments of a divine Providence. Hence, it is usually very easy to enter upon religious conversation with the Hindoos. In the little company of *Gosawees*, just mentioned, was one of a distinguished demeanor. Perceiving him to be a stranger, I asked him whence he came? for there is no danger of giving offence to the Hindoos by this kind of inquisitiveness, to which they are themselves much habituated. He replied, apparently with a consciousness of no small degree of superiority, that he was from *Nushee*, a place twenty or thirty miles distant on the continent, and that he was a *Joteesh*, that is, an astronomer. I replied, that I felt gratified, and that I wished to ask him some questions about the *Joteesh shasters*. "Will you tell me whether, according to these *shasters*, the earth is a plane or a sphere?" After fully comprehending the question, he confessed that he knew nothing about it, thus proving himself to be as much a novice and impostor, as nine tenths of those who prefer

their claims to superior science, and as such do actually command respect among the ignorant multitude. It is a remarkable fact, and one which may ultimately be highly serviceable in pulling down the fabric of Hindoo superstition, that their religious books, held equally sacred, are directly at issue on several points in geography and astronomy. For instance, one class of their books declare the earth to be a plane, while their other books, with the same pretended supreme authority, as positively declare it to be a sphere. Thus obviously do they destroy the authority of each other. The conversation soon turned on their mythology, and one began to boast that he allowed of but one god, the god Mahadave, and that he worshipped no other. I asked him if Mahadave did not in a rage cut off one of Brumha's five heads, and was he not consequently a sinner. "No," was his reply, "for Brumha had perjured himself, and his head was cut off as his punishment." Then you allow that Brumha, one of your greatest gods, was a sinner? "Yes," he replied, and manifestly with shame. But was not Mahadave severely cursed and punished for what he did? "Yes." But can those who commit sin, and are cursed and punished for it, be the great, the sinless, the everlasting God? I enlarged, and finally told him that God had declared, that the wicked should be turned into hell, and that all, who did not in this life repent and obtain pardon from God, would certainly suffer in that lake of fire for ever.

The poor creature, though apparently convinced, would make no acknowledgment, but declared, that he would never worship any but Mahadave, and that if Mahadave went to hell, he would go there with him. After a word more of exhortation, I left them and proceeded to another place.

17. As I was walking in a populous part of the town, but a part where an European is scarcely ever seen, a money changer, a Hindoo, sitting upon his stall in the angle of two public roads, politely made me a *salam*, (obeisance) and invited me to take a seat near him. As he had seen me before, and knew what things I was in the habit of saying to the people, the conversation of course began on religious subjects. In the course of the conversation I repeated some of the commands against idolatry. He asked where such commands were. Are they written? I took a little book from my pocket, and read to him the commands in his own language. By this time there were about twenty persons collected. But, "How," he asked, "and to whom were these given?" I then told him of the awful manner in which God gave the law from Mount Sinai. "But if God is an invisible and immaterial being, how could he write the commands on tables of stone?" When I remarked that nothing could be impossible or hard to him who created all things, he was not, or at least he pretended not to be, satisfied.

The Hindoos seem universally to possess some dark, indescribable, and unintelligible notion of a supreme, invincible, immaterial, abstract existence, or being, who is no more than a negation of all qualities. Hence, the people of all ranks are perpetually objecting to the doctrine that God is a spirit, and saying that it is impossible for an immaterial being to create material objects, or to have any immediate control over them. Here they found their system of polytheism, and their god Brumha is installed as the creator of all things, Vishnu the preserver, and Shev, or Mahadave, the destroyer; all gods in human form. And on the same principle, as new emergencies arose in the imaginations of the bewildered idolaters, and larger claims for a greater variety of gods, they went on multiplying them, and assigning to them their respective functions, until they swelled the catalogue of their deities to the monstrous number of thirty-three millions.

But to return to the stall of the money changer. As I was speaking of the great blessedness of those who love and serve the true God, one of the company replied, "But if you worship God, and if he so blesses his servants, how comes it to pass that you are travelling about through the mud on foot, and not riding in a chariot? Give me a plenty of money and a carriage to ride in, that is what I want." I told him that God gave to his servants something better than money and chariots, peace of soul in this life, and afterwards an everlasting inheritance in heaven. In this life they are sometimes poor and afflicted, and sometimes they are rich and prosperous, as God pleases to appoint them, but hereafter they will all be alike, and completely happy in heaven for ever. But that the wicked, though they might have abundance of worldly riches and comforts, if they died in their sins, must go away into everlasting burnings.

3. Took a walk before breakfast, and came up to a large collection of people. A man's wife had left him, and ran home to live with her mother. He had seized by the hair of her head, and was dragging her back. Three or four other males were striving against him in behalf of his wife. Quarrels of this kind are so frequent that they excite no surprise, the people smile and laugh at it, as they do at any other piece of sport; and the parties, instead of making any secret of their shame, rather seek its publicity, and only abuse each other with the most disgraceful language. I very seldom going the people in the morning, and still more seldom do I find people at that hour of the day disengaged, and in a favorable situation for instruction.

Nov. 21. The following is a literal translation of a passage in the sacred books of the Hindoos.

The sin of killing one ram is equivalent to the sin of killing a cart load of insects; that of killing one bullock equals the slaughter of a hundred rams. The act of slaying a hundred bullocks equals the slaying of one cow. The sin of killing a hundred cows is equal to that of killing one brahmin; and know thou, that the great guilt of killing one woman equals the sin of killing a full hundred brahmins." *Herseeveejia*, 2 chap.

The attachment of guilt to the killing of animals, is, perhaps, inseparably connected with the doctrine of transmigration. As the Hindoo believes in this doctrine, he is not but that the beasts, birds, and the reptiles, which he sees, are animated by the souls of his deceased ancestors; for he supposes that every man, according as his sins may be, is liable as a punishment, to be doomed to pass, by a series of births, through more or less of the grades of animal beings, 8,400,000, each number embraces all the varieties of living creatures in the world. Hence, in the opinion of the Hindoo, every living creature becomes inviolable and not to be innocently destroyed.

But the degree of guilt attached to the killing of a woman, as stated in the passage above quoted, is very extraordinary, it being made equal to that of killing a hundred brahmins; for among the Hindoos the females are in great degradation, and treated as incomparably inferior to the men. I asked our pundit, what the guilt of killing a woman could be a hundred fold greater than that of killing a brahmin, since they considered the former as so much inferior to the latter? He confessed himself unable to give an explanation, but said he would think of it, and make inquiry. After a month's delay he could give no better answer than this. "A certain god committed a great crime, and his guilt was imputed to women, trees, mountains, fire and water. Hence, guilt and curses attach to females which do not attach to males. Therefore, whosoever, without excuse, kills a female, the superior guilt of the female is imputed to the murderer." He seemed evidently ashamed of his explanation, and unable to offer any better one.

(To be continued.)

JOURNAL OF THE MISSION AT JAFFNAPATAM, CEYLON.

(Continued from page 82.)

January 1, 1817. RECEIVED a letter from the Hon. and Rev. T. J. Twistleton containing the melancholy news of the insanity of Wm. Telfrey, Esq. translator of the government, and also of the New Testament, Cingalese. He was violently seized on the 22d Dec. This evening attended meeting at the Wesleyan's place of worship, and Mr. M. preached a new-year's sermon. On Monday Mr. and Mrs. R. went to Tillipally to visit our friends at that place.

Thursday, 2d Jan. One of the dancing girls, belonging to one of the heathen temples, came to our house this morning to give us an exhibition of her activity and skill in her art. She was gaily though modestly dressed, had an elegant form and fair complexion, in comparison with most of the natives of this part of the island. She was accompanied by several persons with *tom toms*, (a kind of drum,) and other instruments, with which they were accustomed to play while she danced. They were influenced wholly by the desire of gain. They told us they had received considerable money from some gentlemen before whom she had danced:

and were quite disappointed, because we would not suffer her to dance in our presence. The commencement of the new year gave them an occasion of coming. When they came up we were busily employed at Malabar, but were interrupted by the noise of *tom toms*, beating. We immediately ordered them to cease, and took the opportunity to converse with them on the impropriety of their conduct; taught them that industry was a duty enjoined upon all; showed them, as well as we were able, the folly and wickedness of serving idols and trusting in them, and declared unto them Jesus Christ as the only way to heaven.

The dancing girls are supported in the temples, and it is their employment to dance before the idols. The one that came here took much pains to exhibit her person to the best advantage, but did not speak a single word, though we asked her several questions, they were all answered by a man who was with her, and who appeared to be the principal man in the company.

Friday, January 10. Yesterday and to day received several letters from our friends in America, containing much pleasing intelligence. God continues to pour out his Spirit on our native country, and to carry on that good work which he has graciously begun. The number of those who pray for the peace of Jerusalem is rapidly increasing. It is indeed refreshing to hear good news from home. Our friends would surely write oftener, if they knew how much we are pleased and profited by the perusal of their letters. We had one from J. Everts, Esq. Charlestown; one from Capt. J. Pearson, N. Port; two from Miss C. Pearson, do.; one from Br. J. Nichols, Andover; and one from Miss Lydia Richards, Plainfield.

We have now recommenced working at Batticotta; we have been prevented from doing much for about two months, during the rainy season. We hope now to be able to move out there in about two months.

Monday, 13th. To day received word from the Manigar of Batticotta that the Coolies will not work at the house to morrow, because they have received orders from the Brahmin to go and assist in rebuilding a temple, which was destroyed by fire about six months ago. The temple was before covered with ollas, but the Brahmin now says, that the goddess Patricaller has appeared to him in a vision, and ordered the temple to be rebuilt of stone, and covered with tiles, instead of ollas; and the poor deluded people believe the Brahmin.

This morning heard the mournful tidings of the death of W. Telfrey, Esq. of Columbo. A mysterious dispensation of divine Providence!

Thursday, 16th. Have seen a letter from the Rev. G. Bisset, chaplain to government, to J. N. Mooyart, Esq. of this place, giving some particulars of the death and burial of Mr. T.: shall extract the account by permission of Mr. M.

Columbo, January 6, 1817.

"Yesterday we saw the most melancholy sight that ever was presented to the members of the Bible Society; the funeral of Mr. W. Telfrey. His remains were accompanied to the grave by the Governor, Sir Wm. Coke, and nearly all the civil and military in Columbo. He is much regretted by all, and the Bible Society cannot hope to repair his loss. His disorder was pronounced by Dr. Farrell, to be water on his brain, and it has been ascertained, that such was in truth the cause of his death; for there was an extraordinary quantity of water in his head. He appears to have begun in some degree to suffer as early as the 1st of December, but on the 22d his head was so much affected, as to render it necessary to bring him into the Fort, and place him under the care of Dr. Farrell. He was at first violently attacked, but after a few days sunk almost into a state of insensibility. On Saturday the 4th, he uttered a few incoherent words in the morning, but about 12 o'clock he said he "wanted to go." The men who were with him asked him, where he wanted to go? and he replied very distinctly twice, "to heaven! to heaven." These were the last words he ever spoke. A little before 3 P. M. he fetched a deep sigh, and expired. The committee yesterday came to a resolution of entering into a subscription to erect a monument to his memory; and though very few members were present, about one thousand rix dollars were immediately subscribed. I trust that the work of the translation will, however, go on without interruption. Mr. Armour, Mr. Chater and Mr. Clough, will superintend, and the natives, employed under Mr. Telfrey so long, must be well accustomed now to the business."

day, 20th. Last evening preached for Mr. Lynch. He expects to leave for Madras, on Wednesday next, to remain several months. We shall send a large packet of journals, letters, &c. for America by him to Madras, to be forwarded to Calcutta. The Rev. Messrs. Squance and Carver are to remain in the tract; one of them probably most of the time at Point Pedro, 21 miles from Madras.

Mr. Squance has been unable to preach for a considerable time. He is recovering on his lungs, and he has also a very serious attack of the liver complaint. We have many fears respecting the result of his sickness. After Mr. Carver goes to Madras, they will have but one active missionary on this part of the coast, while Mr. S. continues sick. It is our united and earnest prayer, that he may speedily recover his health. He is a man of talents, acquires the language with great facility, and is a very zealous missionary. We all love and value him.

The weather is becoming a little warmer. The thermometer stands at 78° in the shade, in the house. During the months of Nov. Dec. and Jan. the thermometer stands on an average at about 76° in the house. It has not been lower this year than 74°, nor higher than 78°. The weather is now very pleasant and agreeable. The paddy (rice,) fields present a beautiful appearance to the eye; the rice being nearly attained its growth. It will be ripe in a few weeks.

Mr. Richards has been gaining health about ten days past, and we hope he will be able to engage in all the duties of the mission. In addition to what is said above of Mr. Telfrey, we have since learned, that he had completed the Pali translation of the New Testament to the end of St. Paul's epistle to the Romans, and the Cingalese to the end of the 2d chapter of the epistle to the Hebrews. Mr. Telfrey was also preparing for the press a Pali Grammar and Vocabulary; and we think also a Dictionary of the Cingalese.

On the 28th, 1817. P. S. Having now an opportunity to send directly to America by the ship Bombay, we shall send this to that place, to go by Capt. Haskell, of Beverly. We sent a copy of this some time ago by the Rev. Mr. Lynch to Madras, to be forwarded by him to Calcutta, for America. But as there is some uncertainty when that will arrive, if ever, we think it prudent to send this by the ship Bombay.

Mr. Richards we think is slowly recovering his health. The rest of the brethren and sisters are well. We have received several more letters from America. Dr. Worcester's, dated May 7. 1816, has been received.

(To be continued.)

REPORT OF DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From the Newark, N. J. Mission Society, by Aaron, Esq. Treasurer, \$156 50
 Newark Female Socy. 93 50—250 00
 for the western States, by Rev. Elisha P. Swift, in his capacity as the seat of the Indian mission, 516 00
 The following sources, remitted by T. Dwight, Esq. an agent of the Board, viz.
 Collection at North Milford, Conn. by Rev. Mr. Spranton, 4 67
 Collection at the monthly meeting for prayer, in the Society in Danbury, Conn. by Rev. Mr. Andrews, 15 50

Carried forward \$20 17 \$766 00

A donation ought to have been acknowledged in our last number, but the letter giving the notice of it was accidentally

Brought forward \$20 17 \$766 00
 The Union Society of young ladies in Danbury, by the same, 9 00
 A friend to missions in Cheshire, Conn. 1 00
 A little girl, which she had received as reward for committing to memory the Gospel of St. Matthew, 25
 A lady of New Haven, 5 00
 Mr. J. Little, of Winchester, Vir. by Mr. Whiting, 9 50—44 92
 3. The Religious Charitable Society in Hardwick, by Mr. William Cutler, Treasurer, 34 00
 The Female Cent Society in Richmond, Ver. by Mr. Jesse Hawley, 12 00
 Collections in Concord, by the Rev. Ezra Ripley, D. D. 20 00
 The Female Cent Society in Berkeley, by the Rev. Thomas Andros, remitted by Maj. Crane, 20 00

Carried forward \$296 92

	Brought forward	\$896 92			
4.	The Religious Charitable Society in the county of Worcester, by the Rev. Joseph Coffe, Treasurer,	55 00		THE SCHOOL FUND.	
6.	The Female Cent Society in Wilmington, by Mrs. U. Hitchcock,	14 09		Feb. 2. From a widow at Westfield, by T. Dwight, Esq.	50
7.	A female friend in Concord, N. H.	50		The Heathen School Society of Braintree, Con. for heathen schools in India, by Samuel Plant, Treasurer,	16 75
	Asa, Elisabeth, and William McFarland, saved by abstaining from sugar,	1 50	2 00	3. A missionary box kept in Miss Edes's school in Charlestown, Ladies in Braintree for a child to be named RICHARD SALTER STORRS,	30 00
9.	The avails of four collections at the monthly concert for prayer in the first Presbyterian church of Newark, N. J. by the Rev. Dr. Richards,	40 50		4. The Male Association for educating heathen children in India, in the first parish of Bradford, by Mr. Jesse Kimball, Treasurer,	17 00
	A gentleman in Cayuga, N. Y. in a letter to Mr. S. T. Armstrong,	10 00		Avails of a charity box kept by a little boy two years old, son of the Rev. Daniel A. Clark of Southbury, Con.	3 00
	The same, a small balance,	18	10 18	5. A Society for educating heathen children in the first parish in Rowley, for a child to be educated in the family of Mr. Newell, to be named EZEKIEL ROBERTS, in memory of their first minister, and the donor of their ministerial lands, by Dea. Joshua Jewett, Treasurer,	30 00
10.	The Education and Foreign Mission Society of Thetford, Ver. by Mr. Simeon Short, Treasurer,	6 30		10. The Education and Foreign Mission Society of Thetford, Ver. by Mr. Simeon Short, Treas.	6 70
13.	Contribution in the first society in Brattleboro', Ver. on the day of annual Thanksgiving, by the Rev. Caleb Burge,	50 00		Females in Fair Haven, by the Rev. Sylvester Holmes,	17 25
	Female Association in Haverhill, by Mrs. Sarah Gale,	23 25		13. Miss Jaquith's school in Uxbridge, the avails of their industry one hour at each intermission; for heathen children in the West,	5 00
	Young Ladies' do.	5 72		13. B. K. in the county of Worcester,	1 00
	Gentlemen's Association in do. by Mr. Caleb B. Le Bosquet, Treasurer,	16 86	45 83	14. Children in Keene, N. H. by the Rev. David Oliphant,	1 38
	F. K. in the county of Worcester,	2 00		Children in a small school in New Marlborough, N. H.	1 00
14.	The monthly concert for prayer in Keene, N. H. by the Rev. David Oliphant, for the western mission,	9 62		16. Females in Westboro', for ELISHA ROCKWOOD, the remainder of a semi-annual payment, by Miss Hannah Fay, Treasurer,	2 00
	An individual in New Marlborough, N. H.	1 00	10 62	23. Contribution at St. Albans, Ver. by Horace Janes, Esq.	90 00
14.	By the Rev. Ard Hoyt, received on his journey to the seat of the Indian mission, the following sums, viz. Collection in the Presbyterian church, at Savannah, Geo.	76 50		25. A young man in Bennington, Ver. by Mr. Hiram Bingham,	1 00
	Collections in Augusta, Geo.	155 40		Avails of a charity box kept by a young man in Andover,	1 00
	Contribution at a prayer meeting at Athens, Geo.	13 25	245 15		2 00
18.	An individual in Reading, for the Cherokee mission,	50			
23.	Females in Pelham, N. H. who meet weekly for prayer, by the Rev. J. H. Church,	8 00			
27.	Mr. William More and wife in Worcester, by the Rev. C. A. Goodrich,	4 00			
	The Female Benevolent Society of Jericho, Ver. by the Rev. Thomas A. Merril,	30 00			
			\$1,421 09	Total of donations in Feb.	\$1,577 31.

NINETEENTH ANNUAL NARRATIVE OF MISSIONARY SERVICE DIRECTED BY THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT, PRINCIPALLY IN THE YEAR 1817.

We cheerfully comply with a request of the Trustees of the Missionary Society of Connecticut to publish the following narrative; though the length of the article renders a division of it unavoidable.

Friends to the enlargement of the Redeemer's kingdom,

CONCISENESS has been regarded in the compilation of the following Narrative. On this principle, the number of miles travelled; of families, schools, and sick

persons visited; of conferences, councils, church and prayer meetings, and funerals attended; of hopeful converts admitted to Christian privileges on a profession of piety; and of sacramental administrations; with those more minute details of missionary duty which every man employed is required to give, in the journal of his labors, will be found to have been omitted. The reasons are obvious. The insertion of such articles would be repetitious rather than useful. It would augment the size of the publication, while it could add little or nothing essential to such information as the pious reader will desire.

Those who affectionately consider this work of the Lord have well known, for years, that the missionary vocation is self-denying and laborious. Their conviction has been complete, that it demands every degree of vigilance and circumspection, of wisdom and persevering fidelity in winning souls.

It will be seen, that the views of the Trustees have embraced not only such destitute sections of our country as are comparatively near, but such as are far distant. Some of the labors here mentioned were, of course, performed the preceding year—the journals not having arrived seasonably for a place in the last annual Narrative.

It will be, furthermore, observed, that the Missionaries employed have been men—generally, though not in every instance—holding pastoral charges in the midst of the destitute regions. From this circumstance they must unavoidably derive many advantages, not soon attained by others, for a judicious application of time and strength to the service of Christ among those that do not enjoy the appointed means of salvation.

Much experience has fully persuaded the Trustees, that the establishment of good ministers in the new settlements, for such portion of their time as the people of their stated charges can afford them support, conduces most effectually to the prosperity of the Christian cause. It has, therefore, been among the objects of their plan to encourage, as far as practicable, the settlement of faithful men in the various parts of the missionary field.

The account now exhibited commences with labors performed in such parts of that field as are less distant.

VERMONT.

Wonderful and extensive were the operations of divine Grace in that division of our country. Descriptions of them have been published and widely circulated. They have awakened gratitude and praise in the hearts of God's people upon earth. Among the angels in heaven there has been joy, for many sinners were brought to repentance.

The Trustees devoutly acknowledge the love and kindness of God, our Savior, manifested in causing the exertions of Missionaries there to be instrumental in accomplishing the designs of his mercy. Through his gracious smiles, their labors were not in vain. He did not leave them to spend their strength for nought. Visiting daily, and from house to house, seemed to be rendered peculiarly efficacious.

Their preaching and instruction were employed chiefly in the more mountainous and central parts—regions which had long been spiritually desolate. The Rev. Ammi Nichols, whose stated charge is in Braintree, was more than nine weeks in the Missionary service. Much of his time was passed in places where the revivals of religion were experienced. Those revivals made his coming and labors uncommonly useful and acceptable to the people. Such was their destitute condition, and such were then their impressions on the great subject of eternal life, that nothing on earth could rejoice them more than the presence of one who came to bring the good tidings which the Gospel reveals.

For a much longer term the Rev. Justin Parsons was engaged in missionary labor. He delivered one hundred sermons. His pastoral charge is in Plainfield. He traversed a broader field than Mr. Nichols, though in part comprehending the same towns. He accordingly beheld the displays and the triumphs of grace over a more numerous population. He was joyfully received by the good people; had many expressions of gratitude for his services; and was a happy witness of the divine blessing on his exertions.

The Rev. John Lawton has a stated charge in Windham. He was employed in the county of Caledonia. There he found himself in the midst of a vast field ripe already for the harvest. Illustrious were the triumphs of grace. Many

stout-hearted sinners were made to bow under the mighty power of the Holy Spirit. But, while multitudes of hearts were thus open to the reception of truth as it is in Christ, teachers, skilful in the word of life, could not be obtained. Opinions erroneous and dangerous were inculcated with lamentable diligence and success. In more than twenty towns of the vicinity, there were no intelligent and able teachers of those doctrines, which make the soul wise unto salvation. It would be impossible for any person, who had not been on the ground, to conceive of the pressing calls for help, from the people of many towns, who, a year before, seemed almost as indifferent to spiritual things as the beasts that perish. He states, that about ten months previous to the date of his last communication, a lecture had been appointed and only ten persons attended. In the same place then, the people so crowded the house and thronged the windows, that the preacher was unable to retire, for more than an hour after the usual services were ended—such numbers with tears were inquiring, "What they should do to be saved?" After all, he felt as though the half could not be told.

PENNSYLVANIA.

In New Milford and its vicinity the Rev. Oliver Hill has a pastoral charge. A small part of his time was spent in the missionary field. His labors were performed in the county of Susquehannah, and in the neighboring county of Broome, state of New-York. In the course of five weeks he delivered twenty-five sermons. He found urgent need of Missionaries in that quarter. The whole county of Susquehannah had only two ministers of the Congregational or Presbyterian denomination; and those two were almost the only Missionaries who had labored in that destitute region. Though professors of religion continued steadfast in the faith, yet he had to lament the prevalence of a lukewarm spirit. No remarkable revivals refreshed and animated the followers of Christ.

In the counties of Wayne, Bradford, and Susquehannah, and in several counties of New-York bordering upon them, the Rev. Ebenezer Kingsbury, whose stated charge is in Harford, travelled and labored twenty-six weeks. While in this employment he delivered one hundred and thirty-five sermons. He had often previously been over the same ground in the same work. Calls for missionary labor were more frequent and impressive, and meetings were more solemn and full, than in any preceding period of his acquaintance with that country. Still, he found no general awakenings in any place. Individuals, however, were hopefully turned to the Lord. Some small churches were favored with considerable additions. A disposition to support religious institutions, and to hear the truth, was increasing. He was received with as much kindness as formerly, and with more apparent affection. The faithful exertions of Missionaries there had been blessed. Numbers regarded those exertions as the means by which a divine hand led them to repentance, and enriched them with the hopes and consolations of the Gospel. But it was deeply affecting to behold the destitute condition of that extensive tract. In the whole county of Wayne there was not one minister denominated Congregational or Presbyterian.

STATE OF NEW-YORK.

Among the destitute settlements of Genessee and the Holland Purchase, the Rev. Eleazar Fairbanks labored seventeen weeks. His pastoral charge is in _____ . In several places he beheld very animating tokens of a gracious work. A divine blessing seemed to crown his own exertions by making them instrumental of gathering souls into the fold of the Great Shepherd. He had also occasion, in many instances, to lament the too successful industry with which the most destructive delusions were propagated.

The Rev. Elishu Mason, during the term of sixteen weeks, delivered ninety-seven sermons. He had no pastoral charge. He was employed chiefly in the northern, eastern, and southern parts of the Holland Purchase. His services were extended over a tract of about fifty miles by forty. The settlements there had been generally formed within twelve years. Very small is the number of ministers established in that region—very few the Missionaries that have ever labored in that field. He found, however, a growing respect for moral and religious institutions. He was, in general, kindly received, and in many instances with the warmest expressions of gratitude to the Society by whose appointment he was there. Numerous were the places in which there had been recent and

great revivals of religion. Many persons he found yet under the awakening influences of the Holy Spirit—many deeply solicitous on the subject of salvation. In almost every settlement which he visited were numbers who, convinced of their sinfulness and ruin, were anxiously inquiring the way of forgiveness and reconciliation to God, and yet had no ambassador of Christ to guide them. Often did the sight of a Missionary draw forth tears of joy, and his instructions were received with great delight. They held meetings regularly for reading on the Lord's day, and conferences were frequent through the week. He was much affected as he found, almost every where, a deplorable want of correct ministerial labors. Multitudes, especially of the young, whose hearts the revivals had prepared for the receptions of true doctrine, were imminently exposed to be led astray by the persevering assiduity of false teachers that abounded among them. It appeared evident, beyond a reasonable doubt, that, could a number of suitable Missionaries be employed in that region, many flourishing churches and societies would soon be established. By such means, the strong delusions impressed on the minds of the people by heretical instructors, and by corrupting books, that were industriously circulated, might be effectually counteracted. Many families were destitute even of the Bible. The sacred volume, and books of every description which truly explain and powerfully enforce the doctrines and duties it reveals, would be joyfully received.

Sixteen weeks were devoted to another section of the Holland Purchase by the Rev. John F. Bliss. His pastoral charge was in Avon. A rapid increase of population had, within a few years, filled many of the towns with inhabitants. As in new settlements generally, so in that region, the people—a great proportion of them—were far from being wealthy. They were also much—very much—divided by sectarian influence. In some of the towns that were filled with inhabitants, no churches of the Congregational or Presbyterian denomination had been formed. Several were the instances in which he collected and formed into churches the professors of religion, who, from various and distant parts of the country, had settled in such towns. He was uniformly received with attention and kindness. The good people very fervently expressed their thankfulness to him, and to the Society by which he was employed. Tears of gratitude, as he called from house to house, rendered many of the scenes peculiarly tender and interesting. In the towns, which he visited, revivals had been numerous and powerful, though not as extensive as among the settlements in which Mr. Mason labored.

On the Niagara frontier—a western border of the Holland Purchase—the Rev. David M. Smith was sixteen weeks in missionary service. He had the charge of a congregation in Lewiston. He was witness to no special revivals of religious attention. Social order and morality, however, were progressively improving. Much gratitude was expressed for the benevolence of those who patronize the objects of the Missionary Society. While the people rejoiced in having their present wants thus remembered by their distant brethren, they hoped to be extricated ere long, from their embarrassments; and to be able not only to provide for themselves the enjoyment of evangelical privileges, but also to assist in extending the same favor to the destitute in other regions.

The Rev. John Spencer has no pastoral charge. He, therefore, gives himself wholly to this work. The southwesterly parts of the Holland Purchase have been the principal field of his labors. Occasionally, the last year, he entered Pennsylvania. He delivered three hundred and eighty-one sermons. In a few towns he was the joyful witness of great revivals. Religious appearances were, in general, more favorable, than in preceding years. For a long period, he has been conversant with those parts of the Purchase. He must be, consequently, a competent judge of the progress which morality and religion have made. While the precious revivals of the past year were confined to a few towns, he lived and labored in hope, that, in mercy to perishing sinners, the displays of redeeming grace would be yet much further extended and multiplied.

OHIO.

That state—the northeastern division particularly—has for fifteen years shared largely in missionary attention and labor. In Euclid the Rev. Thomas Barr had a pastoral charge. He was employed eleven weeks in the missionary work, and delivered forty-seven sermons. Many towns, during the latter months of 1816, were favored, as will be readily recollected, with the special influences of the

Holy Spirit. He beheld them with the most grateful emotions. At the same he found occasion to lament an insensibility to the concerns of the soul, that awfully prevalent in a great number of places.

The Rev. Joshua Beer was twenty-one weeks in this employment. He had pastoral charge of a church and congregation in Springfield. In several places he found a pleasing degree of attention to spiritual concerns. Numbers were rejoicing in the love of Christ. He thought it could be said in truth, that the doctrine of pure religion was generally, though not rapidly, gaining strength among the people whom he visited.

On the 10th of last June the Rev. Alvan Coe was ordained, an Evangelist of the Grand River Presbytery. At the date of his last communication, he spent about ten weeks, and delivered forty-seven sermons. He devoted his principal attention to those settlements which have been recently formed beyond Cuyahoga. There were a few instances of hopeful conversion. The population was fast increasing, and numbers of pious individuals were among the converts it was acquiring. He was universally received with kindness, and frequently joy. Often, however, he was compelled to bewail the prevalence of Sabbath breaking, intemperance, profanity, and many other sins.

Twenty-one weeks were spent by the Rev. Matthew Taylor, and the greater part of them in the county of Franklin. The settlements then were quite scattered. The people were few and scattered. Individuals were found coming to Christ with growing regard was manifested for meetings whose object was religious instruction and enjoyment. No uncommon revivals appeared in that field. He was connected with any pastoral charge.

The Rev. Amasa Loomis was employed about ten weeks. During that period he delivered forty-five sermons, chiefly in the more recent settlements all mentioned. He had no pastoral charge. The state of morals was improving. The profanation of the Sabbath by hunting, visiting, and servile labor, was becoming considerably less common. He had opportunities of guiding those who were anxiously inquiring the way to eternal life. He likewise had painful occasion to admonish some, who were once convinced of their sinfulness and had but afterwards relapsed into indifference and hardness of heart.

Twenty-six weeks the Rev. Giles H. Cowles was engaged in missionary labor. He was happily called to witness a great work of God among the people under his charge in Austinburg, Morgan, and Rome. As the fruit of that divine visitation nearly one hundred of the souls, committed to his pastoral care, received Christian hope. Most of the neighboring towns also shared richly in that precious effusion of grace. In one settlement, consisting of nine families, sixteen conversions were apparently brought into the kingdom of Christ. At the date of last journals, that revival had, in a great measure, subsided.

The church and congregation in Harpersfield are the pastoral charge of the Rev. Jonathan Lesslie. Thirty-four weeks he labored as a Missionary. The revivals among his own people, and in many of the neighboring towns, prevented from travelling great distances. Although the extraordinary impressions on the minds of the people had, in a considerable degree, ceased, when his journals were dated, yet their happy effects continued to be visible generally through the country. The morals of society were greatly improved. The Sabbath was more respectfully and reverently regarded. Public worship and instruction were attended by greater numbers, and with deeper seriousness. The use of ardent spirits was become almost unfashionable. Profane language scarcely to be heard. Nevertheless, it was a mournful truth, that numbers who were once seriously impressed, had repelled the divine influence until it seemed to have been entirely taken from them. They had, consequently, returned to seek their portion in this world. Sectarian influence was likewise instrumental of establishing numbers in the belief of dangerous opinions. The utterance of revealed doctrines, which those revivals disclosed in the minds of those who were the subjects of religious impressions, convinced him more effectually, if possible, than ever, of the importance of educating children in the true principles of the Gospel.

The church and congregation in Steubenville are the stated charge of the Rev. Abraham Scott. He labored as a Missionary fourteen weeks, and delivered sixty-one sermons. He visited the people of several counties—some of them the Connecticut Reserve—one in Pennsylvania—but principally between the

and the river Ohio. With the latter portions of his field Missionaries have very little conversant, though they were extremely destitute. No remarkable changes appeared in the moral conduct and habits of the people. In some places, there was evidence of improvement; in others, of degeneracy. There was a distressing want of salutary instruction. The spiritual means enjoyed were deplorably disproportioned to the growing wants of the people.

Around the Rev. John Seward had a pastoral charge. He was twenty-eight weeks in missionary labor. His services were extended nearly to the western boundary of the Reserve. Attention to the things of salvation was less manifest, generally, than during the season preceding. The special revivals of that former season had greatly declined. Their effects, however, remained, and were highly gratifying to those favored communities by which they had been mercifully witnessed. On the whole, it appeared evident, that moral order and the best interests of mankind were happily advancing. In public estimation the Society for the promotion of good morals stood on reputable ground. To the treasury of the Connecticut Reserve Bible Society, more than five hundred dollars had been paid.

Seventeen weeks were spent, and seventy-eight sermons delivered, by the Rev. Mr. Humphrey. His pastoral charge was in Burton. He was diligent and successful in the formation of Bible classes. To assist children and youth in the acquisition of an intimate and correct acquaintance with the holy Scriptures, was a principal design of these institutions. He was perfectly persuaded, that a Bible school, with this important object in view, might be formed and conducted with great usefulness in every settlement.

The Rev. William Hanford had the charge of a church and congregation in Burton. Twenty-three weeks were the time of his labors, in which he delivered one hundred and twenty-seven sermons. He enjoyed the high satisfaction of being able to give evidence, that the divine approbation accompanied missionary exertions. There were, however, some seasons, in which a very humbling want of religious fervor was manifest. In a considerable number of places little or no feeling was excited, on subjects of everlasting moment.

About thirty-two weeks were spent, and one hundred and twenty-four sermons delivered, by the Rev. Simeon Woodruff. His pastoral charge was in Burton. In sundry places he found a very encouraging attention to the things of salvation. Missionary labor appeared to be instrumental of great benefit.

While the country was rapidly settling, the people in many towns were doing things worthy of good report. Numerous charitable societies were formed, especially by females, and were doing much good.

In this service the Rev. Caleb Pitkin was employed twenty eight weeks, and delivered one hundred and forty-seven sermons. On the 23d of May he was installed in the pastoral charge of the church and congregation in Charleston. He accounted his labors *then* most advantageously applied, when his preaching was connected with daily and diligent visiting from house to house. The free and familiar conversation and instruction, of which these familiar interviews afforded opportunity, were unquestionably, in his opinion, instrumental of adding the greatest efficiency to missionary efforts.

On the 24th of September, the Rev. Joseph Treat was installed in a pastoral charge at Sharon. He had extended his travels and labors, the preceding year, into Indiana. His primary intention had been to continue in that rising state. Various circumstances, however, induced him to abandon such an intention, and returned, partly through Kentucky, and through the southern divisions of Ohio.

Near the middle of December, he was again on the Connecticut Reserve, in the regions which he traversed were missionary ground throughout. He labored the whole way, as health permitted and opportunities presented. In twenty-two counties of Ohio, which he visited, there were less than forty Presbyterian churches. He found many congregations of people who anxiously wished for the privilege of stated pastors, and who were able and willing to provide for their support, a part of the time. In fifty-seven weeks—the term of service employed in this statement—he delivered two hundred and ninety sermons.

In Granville, in the more central parts of Ohio, the Rev. Timothy Harris had a pastoral charge. Only a very small part of his time could be devoted to missionary employment. The country around was exceedingly destitute. He labored nine weeks, and delivered thirty-six sermons. The people generally were

regardless of their obligations to remember and keep holy the Sabbath day. A respect for religious institutions, and a desire to enjoy them stately, seemed nevertheless, to increase, in proportion to the preaching which could be afforded them. A blessing had evidently attended the few missionary labors performed in those settlements.

In Gallipolis—on the southern border of the state—the Rev. William R. Gould had a pastoral charge. He labored seventeen weeks—a few of which were spent in Virginia. The settlements were, most of them, lamentably destitute of religious instruction. He observed serious attention in only a small number of instances. By the people at large, little was known, and little was done, on the subject of religion.

INDIANA.

Sixty-five weeks were spent, and two hundred and sixty-one sermons delivered, by the Rev. Nathan B. Darrow. He had no pastoral charge. His excursions and labors were repeatedly extended into the adjoining territory of Illinois. Additions to the population were continual and great, though the country was yet thinly settled. Illiterate and enthusiastic preachers were numerous. He was much affected and distressed by observing the extreme ignorance that prevailed—particularly among the first settlers and their children. In every direction, many whole families were to be found without a book of any sort. As might be expected, such were unable to read. Books would, of course, be nearly useless to them, until they could be induced to emerge from that benighted condition. Many belonged to the hunting class, and consequently combined extreme indigence with extreme ignorance. Instances frequently occurred, in which those to whom he presented tracts, desired him to read them—declaring that they could not read them for themselves. In a state of intelligence so low and humiliating, they were prepared to become an easy prey to the assiduity and address of false teachers. But the prospect of improvement was fair and cheering. As the state was passing into the regularity and stability of an independent government, the people of this rougher class were moving off, and the country was receiving accessions of respectable citizens. The inhabitants were growing more sensible of their wants, more attentive to preaching, and more earnest in their solicitations for missionary aid. The legislature had greatly honored itself by enacting laws for the suppression of immorality, and for the encouragement of literature. With the most pleasing emotions he anticipated the period, in which that division of our country would become a delightful portion of christendom. By his exertions four Bible Societies were formed, three in the state, and one in the territory.

(To be continued.)

OBITUARY.

DIED, at Savannah, on the 14th of February, Mr. JAMES HUBBARD, a candidate for the ministry, aged 32. Having been employed by a number of pious and charitable ladies, in Boston and the vicinity, to visit a destitute region in the state of Virginia as a missionary, he left New England for this purpose in October last. Before he arrived at Baltimore, his health appeared to be fast declining, and he was advised to embark for Savannah, where he arrived early in November. For a time, favorable symptoms appeared; but he soon sunk under a pulmonary consumption. At the house of a kind and charitable individual he received every attention, which medical skill, generous hospitality, and Christian sympathy could afford. Perceiving it to be the will of God that he should not recover, he generally felt no desire to live. His faith was steadfast; and his only tie to the world was an occasional regret, that his ministry and his missionary labors should so soon terminate. During the few last days of his life he was in great bodily distress; but this he bore submissively, and looked forward with patience to the hour of his release. The day before his death, he said it was 'the most painful and the most happy period of his life;' and just before he expired, he declared that 'he had enjoyed a most happy season,' and exclaiming, "O what a glorious change," he bowed his head and fell asleep in Jesus. He was interred with marks of respect, and the Rev. Dr. Kollock delivered a very solemn and appropriate address at the funeral.

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For the Panoplist.

FAMILIAR SERMONS.—NO. IX.

MATT. xxii, 5. *But they made light of it.*

WERE mankind always disposed to treat things according to their real value, and their own interest in them, we might at once conclude that Christ and the blessings which he offers are the merest trifles in the world, and objects in which we are the least interested. But the word of God and daily observation instruct us, that no method of judging is more fallacious. As well might we be guided by the decisions of the man, who, under the influence of a disordered intellect, while he makes light of objects of acknowledged importance, magnifies sticks and straws into crowns and sceptres. Such is the infatuating influence of sin upon those over whom it extends its dominion, that while they highly esteem and eagerly pursue the empty and perishing enjoyments of the world, they can contemptuously disregard those objects which are of everlasting consequence, and in which, at the same time, their own immortal interests are involved. The truth of this observation is illustrated in the parable of the marriage supper. The great God is represented, under the idea of a king, as making a marriage for his son. At the proper season, when all things were in readiness, he sent forth his servants to call those who had been previously bidden to the wedding. But, instead of cheerfully complying with an invitation to a royal entertainment, we are informed they would not come. And when they were still further urged, they made light of the invitation, and went their ways, one to his farm, and another to his merchandize.

By this nuptial feast we are to understand Christ, and the blessings connected with his purchase. He is the great atoning Sacrifice, the Lamb slain from the foundation of the world. The benefits of his death, including pardon, sanctification and eternal life, have been freely offered to sinners. Repeatedly, and with the greatest urgency, have they been invited to partake of the waters of life, without money and without price. But alas, the greatest proportion of those to whom the provisions of the Gospel have been tendered, have continued to make light of them.

In further attending to this subject, I propose to illustrate the nature and guilt of making light of Christ and his salvation.

I. The nature.

VOL. XIV.

19

1. Mankind are guilty of making light of these glorious objects, when their thoughts, and especially their affectionate thoughts, are not much employed about them.

The objects of our esteem are the frequent subjects of contemplation. We love to bring them up to the view of our minds, and delight to dwell upon them as they pass in review before us. Whatever other concerns engage our attention, these are not forgotten. The mind still retains them in affectionate recollection, and spontaneously returns to them in the first unoccupied moment. But it is not so with objects which are lightly esteemed. The impression which these make upon the mind is, at most, but slight, and even that is usually retained no longer than we are successful in our efforts to erase it. With these observations in view, it will not be difficult to ascertain what is to be understood by making light of Christ and salvation. Those who are guilty of offering such treatment to the blessed Savior and the redemption he has purchased, allow them to take up but a small proportion of their thoughts. Their meditations do not frequently and freely run after them. They do not bear them on their hearts when they rise up and when they lie down, and make them the subject of every unoccupied moment. On the contrary, the persons in question think very little of these infinitely important objects. The world and the things of the world occupy their whole attention. In this channel their thoughts flow freely. But Christ and the eternal salvation of their souls engage very few of their reflections. If there are any seasons which form exceptions to these remarks; seasons which are attended with much deep reflection on the concerns of eternity, and the necessity of an interest in Christ, they are such as stand connected with some alarming providence, or a solemn application of divine truth to the conscience, and of course are not the result of an affectionate contemplation of the way of salvation through the Lord Jesus Christ. Notwithstanding these seasons of more than ordinary reflection, the remark is still applicable to most of their lives, that God and his mercy bestowed through a Redeemer are not in all their thoughts. Did they highly esteem these objects, they would occupy their frequent and affectionate contemplations. They would be their rejoicing every day, and by these their wakeful nights would be cheered with songs of praise. But if their thoughts are rarely occupied with the concerns of the soul, the great blessings to the prospect of which Christ solicits their attention; if they but seldom think, and never in an affectionate manner, of that wonderful Being who has opened a door of pardon for sinners, and who invites them to participate in the fruits of his purchase without money and without price, can you doubt whether these are the persons that are justly charged with making light of Christ and his salvation?

2. Mankind are liable to this charge when although Christ and his salvation are not forgotten, yet they are undervalued.

If these objects are important at all, they are so in an infinite degree. They respect the glory of Christ, and the eternal happiness of the soul. They are no trifles. It is in no respect a thing of trivial consequence, whether any become partakers of the blessings of the Gospel. Failing of these, they not only fail of eternal life, but bring upon themselves swift and endless destruction. These infinite con-

cerns may therefore be lightly esteemed by mankind, although they are not wholly forgotten, and although they may not be absolutely disregarded. They deserve, and are calculated to awaken, the most lively and vigorous affections of the soul. They should be esteemed not as matters of a momentary contemplation, or as worthy of the reflections of a few vacant hours; but as concerns of eternal magnitude. No affection or regard of which men are capable can equal their importance, and nothing short of the highest sense of their value can free sinners from the charge of treating them with lightness. To consider them as matters on a level with the pursuits of the world, which demand a share of their attention, is to degrade them infinitely below their real worth. It is to degrade the infinite God to the standard of man, eternity to that of time, and the soul to that of the body. Of how small consequence is the salvation of the Gospel, if it is no more interesting than the perishing objects of the present life. These will soon lose all the seeming importance which they possess; and even now, they are empty of every thing which can satisfy the soul. How lightly then must they esteem Christ and his salvation, who place them in their affections, on a level with those objects? If the latter be insignificant in themselves, and transitory in their duration, the former are placed on the same ground.

3. Mankind are guilty of making light of Christ and salvation, when they are insensible of their own deep interest in these objects.

There is such a thing among the impenitent as being convinced of the necessity of repentance, and yet not feeling that it is a subject in which they are greatly concerned. They may be satisfied that religion is a reality, and that such as are not interested in the salvation which the Gospel proposes must be in a most miserable state. And yet, after all, may possess no realizing and habitual impression that these are concerns in which they are interested. They feel no present interest, and therefore no interest at all; for if the salvation of the soul be ever important, the uncertainty of the continuance of life for the shortest space, renders it immediately important.

A conviction of the necessity of that salvation which is provided for sinners in the Gospel, may indeed appear to be inconsistent with the cold neglect with which it is treated. But such is the infatuation of sin, that nothing is more common among men than this surprising inconsistency. They have no impressive belief that religion is their present individual concern. They persuade themselves that they entertain no doubt of the necessity of an interest in the Savior, and of the reality of the awful punishment which will overwhelm such as neglect the great salvation, and yet it often happens, that they do not feel their own necessity of an interest in Christ, nor their exposure to the consequences of abusing his grace. These are the persons who make light of the entertainments of the Gospel. They cast contempt upon Christ, and upon the blessings which he offers to their acceptance.

4. Those persons are guilty of making light of salvation, who are not more solicitous to obtain an interest in it, and do not use greater endeavors for that purpose, than to obtain every other object of pursuit.

We may form a true estimation of the value fixed on various objects by mankind, from the earnestness of their endeavors to obtain them. Such as are highly esteemed they will use the greatest exertions to secure as their own. They will be studious in forming plans for the purpose, and diligent and persevering in their execution. Every sacrifice will be deemed too great, and no hardships too severe. Every obstacle that impedes their attainment will be encountered with cheerfulness. On the contrary, those objects which are lightly esteemed, although the possession of them may be necessary to their happiness, will either be wholly neglected, or pursued with an indifference proportioned to the estimation in which they are held. Every sacrifice, for the acquisition of objects so little desired, will be deemed too considerable. They value their ease and comfort too highly to forego either in such a pursuit. In view of these observations it will not be difficult to ascertain the esteem in which Christ and the blessings of salvation are regarded by mankind, from the eagerness with which they are pursued. They may very properly be charged with making light of salvation when the attainment of it is not made the supreme concern. They either use no endeavors to secure an interest in the Savior, or they attend to these infinite concerns with so little solicitude and resolution, that they afford incontestible evidence, in their pursuit of them, of the contempt in which they are held in their hearts. Those who seek salvation in this manner are disposed to magnify every exertion which they make. And even when they have done nothing with sincerity of heart, they persuade themselves that they have laid God under obligations to regard them with favor. When they are the feelings of any, they make very light of those infinite blessings which Christ bestows upon his people. They are also liable to the charge when they do not pursue the concerns of their salvation with the greatest solicitude, and the most eager exertion; when they do not perform what their hands find to do with all their might, and do not put forth all the powers of their souls, to press into the kingdom of heaven. Nor are those free from this guilt, who do not count all things but loss for the excellency of the knowledge of Christ, and are not prepared cheerfully to suffer the loss of all things that they may win him, and be found clothed with his righteousness in the day of his appearing. While they pursue the objects of the world with greater avidity than the interests of religion, and are ready to undergo great labor and suffering, and to encounter greater difficulties, they cannot be considered as having any just estimate of the worth of salvation. By those who esteem Christ, and place a high value upon the blessings of the Gospel, these objects are placed infinitely above every worldly pursuit. They esteem religion as the one thing needful, and are prepared, in order to be interested in its blessings, to deny themselves and cheerfully to surrender every thing which may prove an obstacle to their salvation.

Are not Christ and his salvation worthy of all this; and will not this be the estimation in which they will be held by all those who justly appreciate their excellence? In what light then must those be considered, who prefer their ease and pleasure to their salvation; who consider every sacrifice to obtain it, too great; who, while they pur-

with earnestness and diligence the concerns of the present life, scarcely employ a thought upon the things of eternity, and much less devote their time and talents to secure the love and favor of God. These are the persons who make light of Christ. When called to participate in the blessings of the Gospel, they all unite in praying to be excused.

II. We are now to contemplate the guilt of the persons described. This will appear to be very great, when we consider,

1. That in the plan of salvation there is presented to the view of the universe the brightest display of God's perfections.

The Divine Being manifests something of his glory in all his works. But in the work of redemption, and in all his works of grace, his infinite beauty and excellence are most illustriously displayed. Before he had intimated the gracious designs toward the world, his character as a merciful Being had never been revealed. A part only of these perfections, which have filled all holy beings with admiration and delight, was then known. God was contemplated as a Being possessed of almighty power, infinite wisdom, unsullied purity, and unvarying justice. But as a God merciful and gracious, showing mercy to thousands, forgiving iniquity, transgression and sin, in the work of redemption alone has he displayed himself. Here he has exhibited such an assemblage of divine and glorious perfections as might well astonish the universe, and captivate the hearts of all who are capable of being attracted by an exhibition of moral beauty. In redeeming and saving sinners, he has "all his mightiest works outdone." He has manifested a character worthy of a God. He has expended an infinite treasure of blood and suffering for the purpose of rescuing rebels from everlasting destruction, and bringing them back to life and happiness. "God so loved the world that he gave his only begotten Son, that whosoever believed in him might not perish, but have everlasting life. Herein was love, of which the universe never witnessed a parallel, not that we loved God, but that he loved us, and gave his Son to die for us. And still further is this love toward the world commended, in that while they were yet sinners, Christ died for them.

By making light of the salvation to which they are invited, mankind are guilty of contemning this greatest display of the divine perfections. They set at nought the most illustrious of all Beings, when he is manifested to them clothed in his most glorious attributes. If they that could despise God, when his character was exhibited in the law, were accounted great transgressors, in what light must they be viewed who trample under feet the Son of God, count the blood of the covenant wherewith he was sanctified an unholy thing, and do despite to the Spirit of grace?

2. We may notice the ingratitude of this sin.

Those who undervalue these great objects, make light of a Being who did not disregard their interest when it was in the most desperate state. When they were cast out into the open field, polluted in their own blood, had the blessed Savior felt indifferent to their situation, they must have perished in their sins. But he did not make light of their misery; he did not abandon them to despair. The tenderest compassion filled his heart; and notwithstanding he was infinitely

happy in the bosom of his father, he engaged in the work of their liverance, and covenanted to accomplish it, with a full knowledge how great a price it must be achieved. In this great work he persevered until it was finished. The cup that was put into his hand drank to the very dregs. Having come into the world on this errand and borne a weight of pain and suffering which no other person could ever endure, he voluntarily surrendered his precious life, that he might accomplish the salvation of sinners, whosever believed in him might not perish, but have everlasting life.

How then must such persons be viewed as are guilty of making light of Christ, and of contemning all that he has ever done for their redemption? They are indeed monsters of ingratitude. They shew themselves to be insensible to kindness, and to possess hearts callous to every generous and grateful emotion. Surely the guilt arising from their insensibility to so wonderful an instance of divine mercy, must be proportionably great. They who make light of God's unspeakable love and of the overtures of grace, not only cast contempt upon the grand display of divine perfections, but do violence to the highest obligations; obligations created by the number and greatness of the mercies which have been poured upon them. The ox knoweth his owner, the ass his master's crib, but such sinners do not know, they despise the grace of the Gospel, do not consider.

3. The guilt of those who make light of Christ and of deliverance from sin will appear to be great, if we consider that they contemn a blessing of infinite importance.

They make light of the Son of God, and the eternal salvation of their own souls. What being is more worthy of our affection than the Lord Jesus Christ? In his human nature he is the first-born among ten thousand; he is altogether lovely. In his divine nature he is the brightness of his Father's glory, and the express image of his person. And what object can be more important than the salvation of the human race, especially when we consider it not only as bringing immortal life and happiness to sinners, but as connected with the honor and glory of God? Heaven and hell are no trifles. To deliver from the one, and to advance to the other is the great design of the work of redemption. To the amount of blessings involved in this work, mankind may be insensible. But had they for a moment, taken up their residence among the damned, and begun to feel the gnawings of that worm which never dies, or had they been permitted to unite in one of the angels of the heavenly inhabitants, they would no longer doubt that it is of infinite value. A moment's reflection might lead them to the same conclusion. What in the whole creation is half so important, so worthy the attention of sinners as the concerns of salvation. When compared with these, all the affairs of the present life dwindle into nothing. "What shall it profit a man, if he gain the whole world and lose his soul, and what shall a man give in exchange for his soul?" "They who toil and exhaust their strength for the attainment of earthly good, labor for the meat that perisheth." "They spend their money for that which is not bread, and their labor for that which satisfieth not." "They do it," says the apostle Paul, "to obtain a corruptible crown, but we an incorruptible." The concerns of salvation are

one thing needful, the pearl of great price, to obtain which a man might well afford to sell all that he has. But whatever sinners may think of the work of redemption, and the interests of the immortal soul, the angelic hosts do not look upon them with indifference. They are represented as earnestly desiring to look into those infinitely important things. How great then must be the guilt of those who make light of them. How can any neglect the great salvation and be guiltless?

In the improvement of the subject, we may be led to reflect.

1. Upon the extent in which the sin in question prevails.

From its nature, and from the guilt which is attached to it, we might indeed hope that it would be confined to a small number. But what is the fact? Are mankind disposed cheerfully to accept of the invitations of the Gospel? Do all who hear its joyful sounds, immediately manifest the feelings of their hearts by flocking to its entertainments? All things are indeed ready. The oxen and the fatlings are killed, and every thing is prepared; but are the tables filled with guests? Do the concerns of the world give place to the interests of the immortal soul? On the contrary, how many who are invited to the Gospel supper pray to be excused? There is nothing in the whole circle of objects in which mankind are interested, which is treated with half the indifference as Christ and salvation. How few are solicitous to secure an interest in the Savior! How few realize the weight and importance of their own salvation? By most men the concerns of the soul are regarded as of small moment. Were the concerns of the body treated with the same indifference, life would soon be extinguished. Is it not the case with most of you who hear the Gospel, that you are so much occupied with your farms, or your merchandize, or some other worldly pursuit, that you know not how to devote much of your attention to the concerns of religion? Let me appeal to your consciences whether you do not live in the entire neglect of your souls. If you think at all upon the subject, you complain, perhaps, of your inability to embrace religion. But after all, you must acknowledge that there is scarcely any object of desire in the attainment of which you have manifested so little solicitude. In short, is it not evident with regard to most of you, that you care for none of these things?

2. In view of this subject we may remark, that the impenitent and unbelieving will come to a most fearful end.

It was the solemn determination of the lord of the feast, that none of the men that were bidden and made light of the invitation, should taste of his supper. God is highly displeased with those that despise his grace. He has made preparation for the Gospel feast at an infinite expense. He has sacrificed his own Son, and by his blood has purchased inexhaustible provisions for the sinful and famishing children of men. All who will accept of them are welcome to the bread and water of life. But is it not most reasonable, that those who despise these provisions should not be permitted to taste of them? Be assured, O sinners, God places a high value upon these provisions. It cannot be expected that he will throw them away upon those who have no sense of their worth. You may indeed trifle with salvation now, but you will not have the offer of it to trifle with hereafter. Your farms

and your merchandize will then fail you. How will you escape, if you neglect so great salvation? A most aggravated punishment awaits those who have trampled under feet the Son of God, have counted the blood of the covenant wherewith he was sanctified an unholy thing, and have done despite to the Spirit of grace. Listen then to God's calls of mercy, and go in to the feast. Should you continue to neglect and make light of the salvation of the Gospel, you will mourn at last, that you have hated instruction, and will sink with this heart rending lamentation in your mouth; O that we had known, in our day, the things that belonged to our peace, but now they are hidden from our eyes.

For the Panoplist.

SIGNS OF THE TIMES.

WE live in a most interesting period of the world; in a period distinguished above all others for the wonderful magnitude and variety of its revolutions. The drama of six thousand years is coming to a close. Events of the most momentous interest follow each other in quick and crowded succession. Every thing in the scientific, and political, and moral world indicates that the reign of darkness upon the earth is approaching its catastrophe.

To begin with the *scientific* world. What an entire change has been wrought in modern times in the natural sciences, and in the science of the mind! It is scarcely a century since what was dignified with the name of Metaphysical Philosophy was a mere jargon, full of unmeaning subtleties. No definite idea was formed even of the object of the science. Nor was Natural Philosophy in any better situation. The genius of whole ages was wasted in search of an imaginary something which was to cure all diseases, and convert all substances into gold. Centuries rolled away, and not a step of advance had been made towards any desirable end. How hopeless was it, to all appearance, that the human mind would have ever been freed from the darkness and perplexity in which it was involved. Who would have ventured to foretel, that any thing in the shape of system would have been brought out of that mass of confusion which was the science of former ages. Yet within a few years a correct philosophy has gone forth, and by its simple touch is turning the chaos into order, and beauty, and life. A method of investigation is pursued which leads to systematic discovery. The study of Nature is prosecuted with a moral certainty of arriving at new and interesting results. Almost every science which is taught in the customary course of liberal education is the offspring of the new philosophy. Even now, new sciences are continually springing up, and by their connexion with the arts are spreading animation and elegance over all the enjoyments of life.

Nor are the changes in the *political* world, less auspicious. Where is he that made the earth to tremble; that did shake kingdoms; that made the world as a wilderness?—What wonders do we behold! The kings of the earth have leagued together to acknowledge the law of God for the law of nations. War, which has reigned without control ever since the flood, is beginning to yield its dominion, and in its room a

spirit of genuine heavenly charity has gone forth to unite in one family all the children of Adam.

But what shall we say to the extraordinary appearances of the *moral* world; to that spirit of expansive benevolence, and religious enterprise, which is filling the world with schools, and missionaries, and Bibles; which is every where repairing the ruins of the fall, and by a thousand ties reuniting earth to heaven. Surely these are the times foretold by the prophets of old, when many shall run to and fro, and knowledge shall be increased; when wars shall cease unto the ends of the earth; when nation shall not lift up sword against nation, neither shall they learn war any more. And the times are at hand, when the knowledge of the Lord shall cover the earth as the waters cover the sea.

M. N.

For the Panoplist.

MOTIVES FOR CHRISTIAN EXERTION.

If we want motives for exertion, we may derive them from the *country*, and from the *age* in which we live.

It appears from a comparison of the different censuses taken since the adoption of the Federal Constitution, that the population of the United States increases at the rate of about three per cent. per annum; that is, it doubles in twenty-three years. There is every reason to believe that the population will continue to increase in this proportion for many years, perhaps for a century. The vast, unsettled interior of North America will accommodate with ease all the millions which would be produced during that period, by such a rate of increase. Let us calculate, then, according to this proportion. In 1810, the population was seven millions. In 1925, it will be two hundred and twenty-four millions. This last number scattered over a territory of more than three million square miles, would average seventy to each mile; a population about as dense as that of Massachusetts Proper, and as the average of all Europe.

This view of our population presents considerations of prime importance to those who are exerting themselves for the happiness of their fellow-men. Let it be remembered, that this mass of people, composing more than one quarter of the human race, will consist of the grand children and great grand children of the generation now on the stage; that they will imbibe from us their moral and religious principles; that their character will be moulded in our institutions, and receive all the impression of our virtues and our vices. If we neglect the education of the rising generation, they will be ignorant. If we permit a single district to remain destitute of ministers, a little empire will soon be without a preached Gospel. If we suffer the Sabbath to be violated, one quarter of the world will soon be Sabbath-breakers. The importance of every action which we perform, of every word which we utter, is magnified an hundred fold from the relation in which we stand. How does the sin of Adam swell beyond conception, when we view him as the father of his race, and entailing upon countless millions the fruits of his disobedience. And surely, next to the sin of Adam will be ours, if the future millions of this new world should perish from our neglect.

We may derive another motive for exertion from the *age* in which we live. In every former period of the world, the philanthropist, who has wept over the miseries of his fellow-creatures, has wept in despair. But we have fallen upon happier days. Every thing around us indicates that the reign of darkness is coming to a close. The institutions of cruelty, as old as the deluge, and which have stood firm amid the convulsions of an hundred ages, are now shaken to their foundations. The fountains of the moral deep are breaking up. The world is forming anew. The men of this generation will be the patriarchs of the millennial age. To us is committed the high office of forming the institutions of the last times. The happiness of the millennium is to be proportioned to our efforts. The impression which we leave will endure forever.

M. N.

For the Panoplist.

ADVANTAGES OF SICKNESS.

OF the numberless excellences of Christianity, one which speaks with endearing emphasis to the humble disciple is the cheering consolation it imparts in the season of his severest sufferings. In his most excruciating pains, if his faith be unshaken, some beams of heavenly effulgence break through the clouds which obscure his worldly prospects, and sustain his courage, while he encounters the storms of adversity.

A situation in which many are placed at some period of life, but from which my own experience induces the opinion, that we seldom receive all the instruction it is adapted to communicate, is that of sickness. This should be numbered among the several forms of discipline, by which we are taught the needful but neglected lesson, that a land of trial is not the place of our rest. Though it often leaves the hard heart still harder, the stupid conscience more unsusceptible of reproof, and the whole man farther from God than before, still, such are not its ordinary effects on the mind once effectually humbled at the foot of the cross. He, who has learned quiet and unconditional submission to a sovereign God, attended by those luminous discoveries of his dreadful depravity, by which he has clearly seen, that he is a guilty rebel and cannot purchase a discharge, miserable and the author of his own wretchedness, is prepared to acquire some wholesome instruction in the school of affliction. Nor, if the learner makes any progress under a tuition so apparently severe, can he justly claim any merit; but is more ready than ever to join in the acclamation of those, whose song is, "Not unto us, O Lord, not unto us."

When disease does not impair the intellectual powers, it affords a suspension from the importunities of business necessary to the acquisition of self-knowledge, and the duties of self-examination. The man, whose affairs run in the smooth current of uninterrupted prosperity, seldom directs a thought towards the approaching hour of dissolution, the solemnities of a day of judgment, or the employments of an hereafter. The soul can no better support without injury the splendor of worldly success, and the flatteries that attend it, than the eye can endure the full blaze of a meridian sun. The person who has any good degree of intimacy with his own heart needs not be told how difficult it is, for one whose labors are employed and his affections engrossed in

the interruptions of company, to maintain that holy intercourse with his Maker, by which he is to expect an assimilation to his character or a fitness for the joys of his life. Even among those whom charity pronounces the fairest, few keep so loose a hold of the world and of the precarious tenure by which they are holden. How often the confession may escape our lips, we do not often act as if the state was a pilgrimage; we do but half believe that the fondest hopes should be entertained with caution, that our most darling are dust, and perish with the using.

The Christian, who may have climbed so high in the scale of bliss that his head becomes giddy with his elevation; greatly needs some admonition of his residence on this side of Jordan, and in the company of strangers. If his eye be not steadfastly fixed on the land of promise, he will become willing to fix his residence in the desert. He may have stronger reasons for tranquillity than many others, but he has much to fear. The suffering sustained in this frail tent of clay kindly advises him of its perishable nature, bids him beware of the fall of so feeble an edifice, and to seek a shelter in a house without hands, in that city whose builder and maker is God.

We here notice a very common delusion existing in the monstrous notion that corporeal suffering in some sense atones for sin. Perhaps many professing Christians would in so many words make an explicit declaration, that a few tears extorted by pain will wash away the pollutions of a guilty life; but if not formally taught from the pulpit or publicly inculcated in the maxims of morality, it seems, however, to hold a place in the secret creed of no small number. Many times have I heard it said, of some one who has endured a trying sickness, that "his sufferings are almost finished," "that he is going to receive his reward;" that "so much heroism and fortitude merit a proper recompense," &c. all intimating the belief, that God would recompense so much merit with the happiness of heaven. The showings of pity and pretended effusions of charity, as represent those compassionate than the Almighty, are, notwithstanding the names they assume, the genuine offspring of rebellion and unbelief. We look to an imaginary Deity, who is either too indifferent to the welfare of his creatures to take much notice of sin, or too indulgent to the dignity of his government, by inflicting his threatened vengeance on the head of the transgressor.

Z. Y.

For the Panoplist.

LETTER TO A BROTHER.

"Beware what earth calls happiness, beware
All joys, but joys that never can expire.
Who builds on less than an immortal base,
Fond as he seems, condemns his joys to death."

My dear brother,

In my former communications it was my purpose to exhibit for your consideration, from the light of the divine word, such arguments against the practice of those professors of religion who allow themselves to par-

take the amusements of the theatre, as might, if duly weighed, induce you to withdraw your support from that fountain of iniquity. Whether my feeble efforts have produced, in any degree, a conviction upon your mind, so desirable among your Christian brethren, or any change in your practice, I am uninformed. However, I cannot avoid cherishing the hope, that in process of time a revolution shall have been wrought in your views, which will not only gladden the hearts of Christians, but occasion an increased rapture among the angels in heaven.

Thousands of our fellow-creatures have, beyond doubt, dated the commencement of their ruin at the theatre; and be assured, that a continuation of your patronage of that nursery of vice will as certainly accelerate your own ruin as that of your predecessors, whatever applause you may now receive from a fashionable world. In contemplating the mischief produced by your example, it would be judged comparatively small were it confined to the few who compose your household, though here we should have much to deeply lament; but when we look further, and behold multitudes whose souls are alike precious with ours, graduating their conduct altogether by your scale, our hearts are overwhelmed with distress in the anticipation of their awful doom beyond the grave.

Many there are, who, from their solemn profession, regular attendance on the Sabbath at the house of God, and strict observance of some divine ordinances, have encouraged expectations favorable to the cause of truth; but who are found on other days among the scoffers at religion, and whatever shall oppose a barrier to the uncontrolled indulgence of sinful passions, and who would, if possible, expunge from the Sacred Oracles every denunciation against the enemies of God. How can these be the friends of HIM who commanded his disciples to place no attachment on the world, assuring them in the most direct terms, that they could not serve two masters? How do they regard the declaration of the Apostle, that if any man loved the world the love of the Father was not in him? And how can the friends of Jesus be otherwise than distressed, when they witness in a brother practices which demonstrate a love of the world far beyond the interests of Immanuel's kingdom? Probably millions will be found in future ages among the slaves of Satan, and with him consigned over to endless wretchedness, who, but for the influence of your individual example upon the minds and conduct of their ancestors, would have been numbered among the brightest luminaries of the Christian church.

A situation cannot easily be conceived more dreadful than that of a man who has the form of godliness, but is altogether ignorant of its power, even confining our judgment of his case to the present life; but when we extend our thoughts into the future world, and there view him at the left hand of his righteous Judge, having nothing in prospect but "blackness of darkness forever," our souls are filled with the keenest anguish.

O then, my beloved brother, no longer associate with characters who are at bitter enmity with God, who obey not the truth, but have pleasure in unrighteousness.

"The world's infectious; few bring back at eve
Immaculate, the manners of the morn.
Something we thought is blotted; we resolv'd
Is shaken; we renounc'd, returns again!"

Blame not your brother for his deep solicitude to become an instrument in snatching you from the path leading to irretrievable ruin. Your destiny once fixed by your final Judge must remain forever unchangeable. No answer of comfort was given to Dives, when he called so earnestly on Abraham to send by the hands of Lazarus a drop of water to cool his tongue. Being clothed in purple and fine linen, and faring sumptuously every day, can never screen a rebellious soul from the vengeance of God. Speaking of those who were void of understanding, whose vine was of the vine of Sodom, and of the fields of Gomorrah, the holy Prophet says, "their feet shall slide in due time, the day of their calamity is at hand." And we find, from the whole tenor of the divine word, that a tremendous weight of woe will be denounced upon the despisers of God's admonitions. And now permit me to ask, how far you have been, in practice, from such characters? However respectable may be your standing as a member of the visible church, in view of those who sit with you at the same sacrament table, if in heart and practice as well as profession you shall not honor the name of the Lord, how can you expect a seat at his right hand among his "little flock" who in their earthly pilgrimage have made it their meat and their drink to do his will? Living and dying without repentance, an impassable gulf must separate you from the friends of the Savior. In the regions of darkness and despair you will unavailingly lament your renunciation of Gospel admonitions and instructions, and having chosen for your companions the avowed enemies of the Cross. The subtle adversary of souls watches with increasing vigilance the foot-steps of the professed friends of our dear Lord; nor are his "fiery darts" ever aimed with any prospect of success, except when he meets them at a distance from their Shepherd's fold. While among those who are enlisted under the prince of darkness, how can the child of grace preserve a heart uncontaminated by the surrounding example? At such places he will inevitably imbibe sentiments destructive to his peace, which gaining strength by every indulgence, must issue in the entire overthrow of his most flattering expectations, that while living the life of the wicked he might "die the death of the righteous." My dear friend, I conjure you affectionately to examine the present paths of your feet. In the fear of God, and with his word in your hands, seek a true knowledge of yourself. Ask not what course of life will secure you the approbation of man "who is crushed before the moth." His opinions, when at war with the testimony of God, must be instantly rejected. I am fearful, my dear brother, that you have not given a due portion of your time to a diligent and prayerful examination of the divine word; this, and this only, you profess to receive as the man of your counsel, and as able to make you wise unto salvation through faith in its glorious Author. Then be not reluctant any longer to search this volume. You will find it to discriminate with a precision which cannot be mistaken, except by the wilfully blind, between the friends and enemies of our blessed Redeemer. The present condition of the Christian churches in this place is truly lamentable. Many members, who would be wounded to the heart were we to doubt their safety, are in the habit of restraining prayer, and have no mark to distinguish them from the world, but their punctuality in the observances of

the ordinances of God's house. Away from these they furnish melancholy evidence that they are indeed strangers to the spirit of the Gospel! You, my dear friend, have long since enlisted under the banners of the Prince of Peace; to the best interests of his kingdom have you declared a perpetual allegiance. In your petitions before the "great congregation" you have entreated that God would teach you his way, and shew you his paths, that from the infinite fulness of his grace he would enable you in all things to adorn the doctrine of our divine Master, so that no room should be left for any one to cast reproach upon the Christian name, on account of your example; but that your devotedness of heart to the honor of the dear Redeemer, might lead you to embrace all suitable opportunities for the diffusion in the breasts of others a supreme love of that truth, by which Christ frees his people from the slavish bondage of the world.

Having outwardly joined the people of God in their petitions, how melancholy must be their reflection, that the heart had received no impression corresponding with the utterance of the lips. The very first enticement presented before you, by those who are "lovers of pleasure more than lovers of God," met your ready compliance, and with them you entered again that house within whose walls a prayer never was uttered, although a form in solemn mockery has often been used by the most dissipated wretches for the entertainment of the audience; an audience generally termed polite, and by some perhaps named Christian!!

Suffer me, in conclusion of my subject, and for the last time probably, to intreat your immediate abandonment of the theatre. "Escape for thy life" a course which your own experience, joined with that of thousands, has proved altogether inadequate to supply the soul with any substantial comfort. The shadow has betrayed many an inconsiderate youth to leave the substance, against the urgent remonstrances of their pious friends, supported by the munition of rocks. Indeed, my dear brother, "vanity and vexation of spirit" is inscribed on every mean of gratification not having other support than "the tradition of men and rudiments of the world." Our blessed Lord hath informed us, that he "putteth forth his own sheep and goeth before them, and they follow him, because they know his voice; a stranger will they not follow, but will flee from him; for they know not the voice of strangers." Now permit me to ask, whether you can perceive in your own heart an evidence that you have received the spirit of adoption? If so, you know the voice of the great Shepherd, and you will follow him. You will not find him at the theatre; but wherever two or three have met together in his name, and there you will resort as Lydia did at the water's side, where prayer was wont to be made.

That what has been sown in much weakness in this and the preceding letters, with a design to advance your highest happiness, may, through the influences of the blessed Spirit, be raised in power; that all obstacles which threaten to impede your progress, and "block up the pass" which leads to mansions of eternal rest and joy, may be removed by HIM who "guards the way and guides" his children home; that we may soon acknowledge one Lord, one faith, and one baptism," even that of the Holy Ghost; and that we may finally enter the heav-

only Zion with songs and everlasting joy upon our heads, will God of his infinite mercy grant, for his sake who hath said, "He that overcometh the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Your affectionate brother,

J. C. T.

REVIEWS.

CX. *A series of Discourses on the Christian Revelation, viewed in connexion with the Modern Astronomy.* By THOMAS CHALMERS, D. D. Minister of the Tron Church, Glasgow. New-York: Kirk & Mercein. 1817. pp. 275.

THE champions of infidelity have had their day, and have not been backward to exhibit the trophies of their short-lived and inglorious triumphs. Scorning the light of heaven, reflected from the sacred volume, they have, nevertheless, availed themselves of it, to plant their artillery against revelation upon the mouldering bulwarks of superstition, and the loftiest heights of science. With Voltaire at their head, and the effigies of Hume upon their banner, they were, during the latter half of the last century, but more especially towards the close of it, flushed with the most extravagant hopes. Every copy of the Scriptures, was, as they fondly imagined, shortly to be consigned to the flames; all the institutions of Christianity were to be subverted, and reason was henceforth to sit proudly enthroned upon their ruins.

But "the triumphing of the wicked is short!" The forces of infidelity have been driven, by the soldiers of the cross, from their strongest positions, and Dr. Chalmers must now be enrolled with those skilful warriors, who, having seized upon their arms, have successfully turned them against the enemy. From the specimens which he has given, of his dexterity and prowess, in the work before us, some tolerable idea may be formed, of the splendid triumphs which this new champion might achieve, had those who took the field at an earlier period been less active, or less successful in the same sacred warfare.

Indeed, this is not Dr. Chalmers' first effort in defence of our holy religion, and most devoutly do we hope, that it may not be his last. He has for some years been known to the public as the author of the article entitled, *Christianity*, in the Edinburgh Encyclopedia, which has since been printed in a separate form, and which ought to have a conspicuous place in every theological library. In that almost incomparable manual, Dr. Chalmers has exhibited the originality and discrimination of his active and powerful mind on a subject, which had employed some of the ablest pens in the world, and on which, we believe, it was generally thought, that little or nothing remained to be said. If his leading argument upon the authenticity of the Gospel is not new, it certainly exhibits, in all its prominent features, the plastic hand of a master. If he has not furnished the friends of Revelation with a new suit of armour, he has new-polished that in which he found them clad; and has made almost every joint more compact and secure than it was before. If he has added nothing to the weapons of their warfare, he has given an edge and a point to those weapons, which their enemies will find it more difficult than ever to resist.

It is well known, that the scientific impugners of Revelation have expected to derive much aid to their unholy cause, from the rapid improvements and discoveries of Geologists, Antiquarians, Naturalists, Travellers, Chemists and Circumnavigators. Accordingly, when the fabulous chronology of the Chinese and Hindoos, tracing back their origin, thousands, and even millions of years beyond the Mosaic date of the creation, was first known in Europe, how did the "armies of the aliens" exult over the Bible, as an undoubted forgery, which must henceforth be abandoned by its warmest apologists, and fall into merited oblivion. But the indefatigable researches of Sir William Jones, and of other learned men following in the same track, have resulted in the complete overthrow of this vaunted argument, by reducing the boasted antiquity of the oldest Asiatic empires, considerably below the period, assigned by Moses, to the general deluge.

In the same manner, have more recent discoveries confuted the argument, which had been industriously formed out of certain volcanic strata, which, it was alleged, must have been accumulating during a much longer period, than the Scriptures assign as the age of the world. Thus, we may add, have all the momentary exultations of infidelity been turned into shame and defeat, by more extended and accurate investigations. Thus have her fondest hopes, resting upon the unparelled rapidity of modern improvements and discoveries, been utterly disappointed. So far are the enemies of our faith from gaining any support from these sources, that every year, and almost every book of travels, geology, antiquities, and philology, furnishes Christians with new facts, to confirm their belief in the truth and inspiration of the Sacred Volume.

In this state of things, it was to be expected, that those, "who hate the light and will not come to the light," would have recourse to conjectures and hypotheses, the very boldness and splendor of which, might, under the specious pretext of high and consistent views of the character and perfections of God, flatter the intellectual pride of some, and overpower the untutored minds of others. Accordingly, some of the philosophical disciples of Hume and of Voltaire, having laboriously confuted themselves amid the ruins of Pompeii and Herculaneum, having discovered innumerable organic remains of the antediluvian world, in the quarries of France and Italy, meeting every where in their travels, with new proofs of a general deluge; dismayed by every ray of light which is thrown upon the origin of languages and of nations; and despairing of succors from those experiments and discoveries, which they had fondly regarded as natural allies; they have suddenly mounted the Royal Observatories of Greenwich and Paris, and seizing the powerful telescope of Herschel, have eagerly sought for objections against the Bible, among the myriads of stars and systems, which God has hung upon nothing, in the regions of infinite space.

"How small, how insignificant, they exclaim, is this earth on which we dwell, in comparison with the *eighty millions of suns*, which modern astronomy has discovered in a field, that after all, bears no proportion to those innumerable regions which stretch beyond. Surely the Scriptures cannot be true. They put a value upon this little speck, which it does not deserve. It is incredible, that God should bestow so much care upon a worthless atom, as the Bible represents; above all, that

the great Eternal should stoop from his throne in the heavens, to save the guilty population. This is, for substance, the infidel objection, which, Dr. Chalmers observes, is often met with in conversation, and which he thinks deserving of a formal answer. He enters upon the subject, like a man who is sure of his aim. Instead of attempting to evade the imposing force of the infidel objection, he in the first place, cheerfully grants more than those who bring it forward could possibly claim. It would seem, indeed, that when this fearless champion of the cross came to reconnoitre the ground, his compassion was so much excited by the weakness of the enemy's position, that he could not refrain from volunteering, to assist in strengthening it. Nor are we disposed to blame him for this extraordinary gratuity. He meant to strike a decisive blow, by attacking the forces of infidelity with their own weapons; by vanquishing them on the field which they had deliberately chosen; and in spite of all the aids and advantages which he had previously afforded them;—indulgences which they can scarcely hope to enjoy on any future occasion.

The first discourse, in the volume before us, is entitled, "*A sketch of the modern astronomy,*" and is founded on that glowing exclamation of the Psalmist, viii. 3, 4, "*When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him, and the son of man that thou visitest him?*" We are not aware, that any thing on the same subject, superior to this sketch," can be adduced from the whole circle of English literature. The hand that drew it must have been guided by a discriminating and powerful mind. Such clear and familiar statements and illustrations, united with such bold and overpowering conceptions, we have rarely met with. Fired with the grandeur of his theme, Dr. Chalmers leaves this worthless world afar," and, on the pinions of an imagination which never tires, expatiates with increasing wonder and delight among the remotest discoveries of the telescope. The natural tendency of his genius is the upward flight of an eagle; of an eagle nurtured among the frowning crags of his own native country, and accustomed to leave its highest mountains far out of sight, and almost to dwell in those blue ethereal regions, which clouds never darken, and storms never agitate. Unaccustomed as we are to a flight so elevated and sublime, gladly would we, for present use, "pluck a quill" from the same adventurous wing, that we might follow Dr. Chalmers, though at a humble distance, and in suitable language, present our readers with the overpowering result of his astronomical contemplations.

We shall attempt a very brief analysis of his masterly "sketch of the modern astronomy," partly in our own words, but chiefly in his own rich and magnificent diction. The most careless observer of the heavens, in a clear night, must be struck with the twinkling splendors that every where meet his eye. Curiosity is awakened, and the question naturally occurs; what can these lights be? Are they mere lucid points in the firmament, or are they great globes, which appear small to us, only on account of their immense distances? the answer of experience is, that every visible object appears less in magnitude, as it recedes

from the eye. Now by the rules of geometry, or a certain process of measurement, first the distance, and then the magnitude of some of the heavenly bodies, has been ascertained. To begin with the sun,—though it appears so small to the human eye, it is really an immense globe, exceeding, by many thousands of times, the dimensions of the earth. The moon also has the magnitude of a world, and even a few of those stars, which appear like so many lucid points to the unassisted eye of the observer, expand into large circles upon the application of the telescope, and are, some of them, much larger than the ball which we tread upon, and which we proudly call the universe.

Now what is the fair and obvious analogical inference? This earth is inhabited, it is surrounded by other balls, of equal, or superior magnitude, from which it would either be invisible, or appear only as a little star. Is this then, the exclusive abode of life and intelligence? Is one little portion of the solar system inhabited, and is all the rest a wide unpeopled solitude?

“Why should we think that the great Architect of Nature, supreme in wisdom as he is in power, would call these stately mansions into existence, and leave them unoccupied? When we cast our eye over the broad sea, and look at the country on the other side, we see nothing but the blue land stretching over the distant horizon. We are too far away to perceive the richness of its scenery, or to hear the sound of its population. Why not extend this principle to the still more distant parts of the universe? What though, from this remote point of observation, we can see nothing but the naked roundness of yon planetary orbs? Are we therefore to say, that they are so many vast and unpeopled solitudes; that desolation reigns in every part of the universe but ours; that the whole energy of the divine attributes is expended on one insignificant corner of these mighty works; and that to this earth alone belongs the bloom of vegetation, or the blessedness of life, or the dignity of rational and immortal existence?” pp. 26, 27.

But something more than mere magnitude can be alleged in favor of the idea, that the planets are inhabited. Each of them, like the earth, turns round upon its own axis. Each therefore must have its day and night. They all perform their stated revolutions round the sun, and of course may be supposed to have the same vicissitudes of the seasons which we experience. Now we can see in these great arrangements, that God has done the same things for the accommodation of the planets, which he has done for the earth which we inhabit. What is the fair inference? Does the resemblance hold no further? Shall we say, that the greater part of creation is an empty parade; and that no worshipper of Jehovah exists through the wide extent of yon immeasurable regions?

But the growing perfection of the telescope discovers to us new points of resemblance. By the help of that instrument we can see, that one of the planets has its mountains and vallies; that another is surrounded by an atmosphere, which may support respiration; that over a third clouds are formed which may “water the ridges and soften the furrows thereof,” and that a white color spreads over the northern regions of a fourth, as its winter advances, and disappears on the approach of summer.

“Who shall assign a limit to the discoveries of future ages? Who can prescribe to science her boundaries, or restrain the active and insatiable curiosity of

man within the circle of his present acquirements? We may guess with plausibility what we cannot anticipate with confidence. The day may yet be coming, when our instruments of observation shall be inconceivably more powerful. They may ascertain still more decisive points of resemblance. They may resolve the same question by the evidence of sense, which is now so abundantly convincing by the evidence of analogy. They may lay open to us the unquestionable vestiges of art, and industry, and intelligence. We may see summer throwing its green mantle over these mighty tracts, and we may see them left naked and colorless after the flush of vegetation has disappeared. In the progress of years, or of centuries, we may trace the hand of cultivation spreading a new aspect over some portion of a planetary surface. Perhaps some large city, the metropolis of a mighty empire, may expand into a visible spot by the powers of some future telescope. Perhaps the glass of some observer in a distant age, may enable him to construct the map of another world, and to lay down the surface of it in all its minute and topical varieties. But there is no end of conjecture, and to the men of other times we leave the full assurance of what we can assert with the highest probability, that yon planetary orbs are so many worlds, that they teem with life, and that the mighty Being, who presides in high authority over this scene of grandeur and astonishment, has there planted the worshippers of his glory."—pp. 31, 32.

Did the limits of our solar system constitute the utmost boundaries of astronomical discoveries, there would be more than enough to justify the exclamation of the Psalmist, "What is man that thou art mindful of him?" For were this great globe, as we call it, with all its mighty burden of oceans and continents, and with all its myriads of people, to sink into annihilation, there are some worlds, where an event so awful to us would be unnoticed and unknown, and others, where it would be nothing more than the disappearance of a little star, which had ceased from its twinkling.

But is there nothing beyond these limits? What then are these lights which sparkle in our firmament; which pay no homage to the sun; but each of which, like the independent sovereign of his own territory, appears to occupy the same inflexible position in the regions of immensity. What can we make of these innumerable fires, lighted up in distant parts of the universe? Were they made only to shed a feeble glimmering over an atom, a mote, which from distant parts, even of our own system, is but just visible in the sun beam?

"The first thing which strikes a scientific observer of the fixed stars, is their immeasurable distance. If the whole planetary system were lighted up into a globe of fire, it would exceed, by many millions of times, the magnitude of this world, and yet appear only a small lucid point from the nearest of them. If a body were projected from the sun with the velocity of a cannon ball, it would take hundreds of thousands of years before it described that mighty interval, which separates the nearest of the fixed stars from our sun and from our system. If this earth, which moves at more than the inconceivable velocity of a million and a half miles a day, were to be hurried from its orbit, and to take the same rapid flight over this immense tract, it would not have arrived at the termination of its journey, after taking all the time that has elapsed since the creation of the world. These are great numbers, and great calculations, and the mind feels its own impotency in attempting to grasp them. We can state them in words. We can exhibit them in figures. We can demonstrate them by the powers of a most rigid and infallible geometry. But no human fancy can summon up a lively or an adequate conception—can roam in its ideal flight over this immeasurable largeness—can take in this mighty space in all its grandeur, and in all its immensity—can sweep the outer boundaries of such a creation—or lift itself up to the majesty of that great and invisible arm on which all is suspended."—pp. 35, 36.

These numbers and calculations, overwhelming as they are, rest upon the basis of "a most rigid and infallible geometry." The fixed stars then must be masses of immense magnitude, or they could not be seen from our earth. They must be luminous bodies in themselves, for no reflected light could make them visible. They sparkle with no borrowed brilliancy, but are so many bright suns, each throned in the centre of his own dominions, and pouring a flood of light over his own portion of these illimitable regions. Between these far distant orbs and the solar star which forms the centre of our planetary system, astronomy has discovered one striking point of resemblance. Our sun turns round upon himself in a regular period of time. On his surface are many dark spots, and these are sometimes visible to the naked eye. If there were more of these spots upon one side than upon another, he would alternately present a brighter and a fainter appearance, in his stated revolutions. Now some of the fixed stars actually present us with periodical variations of light. At one time they emit the splendor of a star of the first, or second magnitude, and, by and by, almost fade from our view. One, at least, is quite lost for a season, to the naked eye, but is still seen by the telescope, and at length reappears in his own place, and, after a regular lapse of days and hours, recovers his original brightness. From this we infer, that each of the fixed stars, like the sun, turns round upon its own axis.

"Shall we say then, of these vast luminaries, that they were created in vain? Were they called into existence for no other purpose than to throw a tide of useless splendor over the solitudes of immensity? Our sun is only one of these luminaries, and we know that he has worlds in his train. Why should we strip the rest of this princely attendance? Why may not each of them be the centre of his own system, and give light to his own worlds? It is true that we see them not, but could the eye of man take its flight into those distant regions, it should lose sight of our little world before it reached the outer limits of our system—the greater planets should disappear in their turn—before it had described a small portion of that abyss which separates us from the fixed stars, the sun should decline into a little spot, and all its splendid retinue of worlds be lost in the obscurity of distance—he should at last shrink into a small indivisible atom, and all that could be seen of this magnificent system should be reduced to the glimmering of a little star. Why resist any longer the grand and interesting conclusion? Each of these stars may be the token of a system as vast and as splendid as the one which we inhabit. Worlds roll in these distant regions; and these worlds must be the mansions of life and of intelligence. In you gilded canopy of heaven we see the broad aspect of the universe, where each shining point presents us with a sun, and each sun with a system of worlds—where the Divinity reigns in all the grandeur of his attributes—where he peoples immensity with his wonders, and travels in the greatness of his strength through the dominions of one vast and unlimited monarchy."—pp. 40, 41.

But why should we confine our contemplations within the range of the telescope? Who will undertake to set bounds to immensity? Why may there not be myriads of suns and systems, beyond the remotest star that has yet been discovered? Who can tell, whether the loftiest human imagination has ever yet passed the frontier provinces of Jehovah's dominions?

From the fact, that the stars in one quarter of the heavens appear, in the progress of ages, to be receding from each other, and in the opposite quarter to be approaching each other, Dr. Chalmers derives a

strong probability, that the solar system is moving, in common with millions of other systems, perhaps, around some distant centre, whose mighty influences they all obey, just as the tributaries of the sun yield to his attractive power.

“There is room for all this in immensity, and there is argument for all this in the records of actual observation; and from the whole of this speculation do we gather new emphasis to the lesson, how minute is the place, and how secondary is the importance of our world, amid the glories of such a surrounding magnificence!” But Dr. Chalmers has carried his speculations still higher. The discovery of the *nebulae*, has, he supposes, given us reason to think, that instead of being placed about equi-distant from each other, the stars are arranged into distinct clusters—that in the same manner, as the distance of the nearest fixed stars marks the separation of the solar systems, so the distance of two contiguous clusters may mark an immensely wider, and an equally distinct separation of those clusters, and thus constitute each of them a member of a higher and more extended arrangement. This carries us up through another ascending step, in the scale of magnificence, and leaves us in doubt at last, whether we have more than just entered upon the amazing progression.

All that “eye hath seen, or that it hath entered into the heart of man to conceive,” may be so small in comparison with the whole created universe, that if this earth and these heavens were to pass away; if thrice eighty millions of suns were to be extinguished; to that eye which takes in immensity, the solitude that would be left might appear only as a small unoccupied point! What then is man? What is the whole globe which he inhabits? “The universe would suffer as little, in its splendor and variety, by its destruction, as the verdure and sublime magnitude of a forest would suffer by the fall of a single leaf.”

This brings us to the astronomical objection, to which we are indebted for these elegant and popular discourses.

“Is it likely, says the infidel, that God would send his eternal Son, to die for the puny occupiers of so insignificant a province in the mighty field of his creation? Are we the befitting objects of so great and so signal an interposition? Does not the largeness of that field which astronomy lays open to the view of modern science, throw a suspicion over the truth of the Gospel history; and how shall we reconcile the greatness of that wonderful movement which was made in heaven for the redemption of fallen man, with the comparative meanness and obscurity of our species?”—p. 54.

Who else could have placed this objection in so strong a point of light as Dr. Chalmers has done? What infidel ever yet clothed it with equal plausibility? If it cannot stand on this “vantage ground,” and supported by such an arm, vain must be the hopes and efforts of its friends. But it cannot stand even here; for the same might that placed it so high, has, as we shall see hereafter, signally triumphed in its overthrow.

Dr. Chalmers' second discourse is entitled, “THE MODESTY OF TRUE SCIENCE,” from 1 Cor. viii. 2. *If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.* We are not aware, that a more elegant and discriminating eulogy of the cautious, inductive philosophy of Newton, than this discourse contains, can be found in

the writings of the ablest and most devoted of his disciples. The true and imperishable glory of that great philosopher, consists quite as much, Dr. C. thinks, in his modesty, as in his unparalleled discoveries. The most splendid and plausible theories could never seduce him to indulge in baseless speculations. He ventured, fearless of consequences, as far as evidence would carry him; but when that failed, there he stopped. Now the philosophical impugnors of Revelation are the professed admirers of Newton; and yet they are guilty of a wide departure from that great principle, which guided and limited all his speculations. The astronomical objection against the Bible consists in an assertion and an argument. "The assertion is, that Christianity is set up for the exclusive benefit of this solitary world. The argument is, that God would not lavish so much attention upon so insignificant a field." Even if we were to admit the assertion, we might deny the argument. But how does the infidel know, that other worlds have no interest in the wonders of Redemption, which it is alleged have been displayed on this theatre? As a philosopher he is bound to prove this. If he cannot substantiate the assertion by evidence, he must either take it back, or stand convicted of a notorious dereliction of the Newtonian philosophy. But he can bring forward no evidence to support the assertion. The telescope has brought him no information concerning the point to be proved. Here then, might the friends of Revelation take their stand. They might say, first shew us the proof from the discoveries of astronomy, that Christianity is intended for the exclusive benefit of this world, and there will be time enough to consider the argument.

(To be continued.)

CXI. *The Christian Orator; or a Collection of Speeches, delivered on public occasions, before Religious Benevolent Societies. To which is prefixed an Abridgment of Walker's Elements of Elocution. Designed for the use of Colleges, Academies, and Schools.* BY A GENTLEMAN OF MASSACHUSETTS. Charlestown, Mass. S. Etheridge. 1818. pp. 264. 12mo. Price \$1 bound.

IT ought to have been expected before this late period, that our school books should be more conformed, than they have been, to the new and interesting characteristics of the times. Too long have our youth been taught to declaim in the language of heathen warriors, or the speeches of modern politicians, from which every thing consonant to the spirit of Christianity is excluded. The mind of the pupil has been inflated with pride, roused to revenge, prompted to seek military renown, or stimulated to the pursuits of ambition, by those exercises in public speaking, which are necessary to the attainment of even the slightest proficiency in that most useful art. But what Christian does not know, that the passions just enumerated must be suppressed and mortified, rather than excited and fed, if we would have the heart and the life conformed to the example of Christ? The great business of beneficence is, to counteract and destroy those baleful influences, which naturally spring from admiring the fervid and energetic orations, written by the historian as from the mouths of Marius and Hannibal; or even from some of the splendid coruscations of Chatham and Burke. Probably there are few more striking proofs and illustrations

of the ascendancy, which the spirit of the world has gained, and still holds, over the minds of most professed Christians, than are to be found in the character of school books, and the carelessness and inconsideration, with which teachers in a Christian country permit their pupils to form their habits of feeling, in accordance with heathen models. That books for the early instruction of youth have been improved of late we very gladly admit; but the course of improvement is by no means so rapid as could be desired.

The little volume before us is a very useful, and we hope will become a very popular compilation. It contains speeches on the most important subjects, which can interest the hearts or employ the tongues of men or angels;—speeches delivered before great and admiring assemblies, convened for the purpose of distributing the word of God through the world, or of sending messengers to proclaim the Gospel in regions, where the name of Christ is not known. The selection, however, is not confined to these topics. Of the *seventy seven* pieces, which are inserted, more than *twenty* are from the pen of Robert Hall, and are extracted from those sermons, with which he has roused and delighted the Christian world. Several extracts are also taken from sermons delivered by Dr. Dwight and Dr. Mason; concerning which it is no more than justice to say, that our country has occasion to be gratified with these specimens of what her sons can effect, in the way of terse and lucid narration, forcible argument, and eloquent exhortation.

The speeches, which were delivered before Bible and Missionary Societies have been published in the religious periodical works of the day. Some of them have enriched our pages. They were spoken by Mr. Grant, Mr. (now Dr.) Chalmers, Mr. Thorp, Lord Teignmouth, Mr. Cotterell, Mr. Stephen, (not Stephens, as printed in the book before us,) and a considerable number of other friends of these noble institutions. They embrace most of the arguments and illustrations with which the cause of the heathen, and of a world lying in wickedness, has been pleaded by the patrons of missions.

The *Christian Orator* differs from most school books in this important respect;—it is adapted to the instruction and improvement of persons of all ages and all characters. Many of the pieces are so full of thought, that they must always appear new and interesting. We are persuaded, that some of the extracts from Hall will increase, in the interest which they excite, not only to the third or fourth, but to the twentieth perusal.

We give as a specimen of the work an extract from a speech by Mr. Cotterell, delivered before a missionary association, in March, 1817.

1. "I will trespass upon your time, only while I notice one objection more. The cause of this Society is affirmed to be hopeless. "Can the Ethiopian change his skin, or the leopard his spots? You may as well attempt to change the color of the idolater's body, as to alter the complexion of his mind. The Society may compass sea and land without making one proselyte. The enterprise is such as none will undertake but enthusiasts and madmen."

2. Mr. Chairman, there are some persons whose organs of vision appear to possess the extraordinary faculty of multiplying, magnifying, and creating diffi-

culties on every occasion. The smallest indentations and protuberances which are seen on the surface of objects within their field of view, assume to their microscopic eyes the appearance of tremendous mountains, and caverns of impenetrable darkness. Wherever they look, they exclaim, "a lion is in the way."

3. Let me not be understood as meaning to insinuate that there are no difficulties in the way of this Society. There are, doubtless, many and great difficulties before it; so many and great, that I do not wonder that to the distempered eye of the natural man they should appear really insuperable.

4. And insuperable in truth they would be, if nothing were opposed to them but human might. But not by might, nor by power, but by my Spirit, saith the Lord. That same Spirit, which in the beginning moved on the face of the deep, and brought order and beauty out of the confused chaos of all things, can, by moving on the face of the Gentile world, with equal ease, out of the mass of moral confusion bring forth equal order and beauty.

5. That same word which said "Let there be light and there was light," can with no less rapidity scatter the darkness that covereth the nations, and cause light to shine out of it. Is any thing too hard for the Lord? Are the things which are impossible with men impossible with God?

6. But why should we argue about possibilities or impossibilities? The cause of missions is the cause of God and of his Christ; and shall it not prosper? The thing is true, for the mouth of the Lord hath spoken it. The event is not problematical, but determined; not contingent, but certain.

7. Impenetrable as in general to human eye is the veil that hangs over futurity, its skirts have been so far uplifted by the hand of prophecy, as to reveal to mortal view the more than earthly glory which beams behind it, and shall surround the latter days of the Son of man. The heathen are given unto Christ for an inheritance, and the uttermost parts of the earth for his possession. The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. The earth shall be full of the knowledge of the Lord, as the waters cover the sea.

8. Who that observes the signs of the times can help believing that the dawn of this glorious day hath already visited us? The star which has arisen in the East has begun to shed its radiance around it. The Redeemer has ascended his triumphal chariot, and many a trophy has been presented at his feet, as the earnest and pledge of the final victory that awaits him."

The Abridgement of Walker's Elements of Elocution will prove a help to learners, while the Christian Orator presents to the youthful mind the finest examples of eloquence, and the noblest incentives to beneficence and piety.

NEW PUBLICATIONS.

A plea for Africa. A Sermon preached October 26, 1817, in the first Presbyterian Church in the city of New York, before the Synod of New York and New Jersey, at the request of the Board of Directors of the African School established by the Synod. By Edward D. Griffin, D. D. Pastor of the second Presbyterian Church in Newark, New Jersey. Published by request of the Board. New York: Gould. 1817. pp. 76.

A Sermon preached in Hadley, on Tuesday, Dec. 9, 1817, at the opening of Hopkins' Academy in that town. By John Woodbridge, Pastor of the church in Hadley. Published at the request of the Trustees. Northampton: Thomas W. Shepard, & Co. 1818. pp. 16.

Poems by Jacob Porter. Hartford: Peter B. Gleason, & Co. 1818. pp. 27.

Lectures on the Millennium, by Joseph Emerson, lately Pastor of a Church in Beverly. Boston: Samuel T. Armstrong. 1818. pp. 288.

The Christian Orator, or a Collection of Speeches, delivered on public occasions before Religious Benevolent Societies. To which is prefixed an Abridgment of Walker's Elements of Elocution. Designed for the use of Colleges, Academies and Schools. By a Gentleman of Massachusetts.

A. Finley, Philadelphia, has in the press and will shortly publish, The Advantage and Necessity of the Christian Revelation: By John Leland, D. D. Author of a View of Deistical Writers. 2 vols. 8vo.

The Holy Bible, containing the Old and New Testaments, with Original Notes and Practical Observations. By Thomas Scott, D. D. Rector of Aston Sanford, Bucks, and Chaplain to the Lock Hospital. In six volumes. Volumes 1, 5 and 6 are published. Volume 3 is now in the press, and will be published in May. Boston: S. T. Armstrong. 1818.

TO CORRESPONDENTS.

THE two communications of PHILOS have been received. One of them shall be inserted in our next; the disposition of the other we have not determined, but think it may appear in some future number.

From the Missionary Register.

HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL.

(Continued from p. 127.)

CENTURY X.

In the *seventh century*, the Christian church presented a deplorable scene of ignorance, superstition, and immorality. Amidst the darkness, however, which universally prevailed, some rays of light occasionally appear. The Nestorians of Chaldæ, whose zeal notwithstanding their errors, is deserving of commendation, extended the knowledge of Christianity beyond Mount Imaus, to Tartary, properly so called, whose inhabitants had hitherto remained ignorant and uncivilized. The same successful missionaries afterwards introduced it amongst the powerful nation of the Turks, or Tartars, which was denominated Karit, and bordered on the northern part of China. The Hungarians and Avari had received some imperfect ideas of Christianity during the reign of Charlemagne; but, on his decease, they relapsed into idolatry, and the Christian religion was almost extinguished amongst them.

Towards the middle of this century, two Turkish Chiefs, Bologudes and Gylas, whose territories lay on the banks of the Danube, made a public profession of Christianity, and were baptised at Constantinople. Of these the former soon apostatized; the other steadily persevered, received instruction from Hierothens, a Bishop who had accompanied him from Constantinople, and encouraged the labors of that Bishop amongst his subjects. Sarolta, the daughter of Gylas, being afterwards married to Geysa, the chief of the Hungarian Nation, he was by her persuaded to embrace Christianity. Geysa, however, still retained a predilection for his ancient superstitions, and was only prevented from apostatizing by the zeal and authority of Adalbert, Archbishop of Prague, who visited Hungary towards the conclusion of this century. But however imperfect might be the conversion of the king, the most salutary consequences followed the reception of the Gospel by his subjects. Humanity, peace, and civilization, began to flourish amongst a fierce and barbarous people; and under the patronage of Stephen, the son of Geysa, Christianity became completely established in Hungary.

The inhabitants of Poland were, during this century, blessed with the knowledge of Christianity. Some Poles, travelling into Bohemia and Moravia, were struck with the preaching of the Gospel, and, on their return, earnestly recommended it to the attention of their countrymen. The report at length reaching the ears of Micislaus, the Duke of Poland, he was induced to divorce his seven wives, and married Dambrouca, the daughter of Boleslaus, Duke of Bohemia. He was baptised in the year 965, and, by the zealous efforts of the Duke and Duchess, their subjects were either persuaded or obliged, by degrees, to abandon their idolatry, and to profess the religion of Christ.

The conversions which had taken place in Russia during the preceding century were neither sincere nor permanent. But in the year 961, Wolodomir, having married Anne, sister of the Greek Emperor Basilus the Second, was prevailed upon by that princess to receive the Christian faith. He was accordingly baptised in the year 987. The Russians followed, without compulsion or reluctance, the example of their prince; and from that time Russia received a Christian establishment, and considered herself as a daughter of the Greek church.

If we turn our attention to Scandinavia, we find, that Christianity, which had been so successfully introduced during the preceding century, had met with a severe check in Denmark under the reign of Gormo the Third, who labored to extirpate it entirely. At length, however, he was compelled by Henry the First,

called the *Fowler*, the predecessor of Otho the Great, to permit the pro and propagation of Christianity in his dominions; and under the protection of Emperor, Unni, then Archbishop of Hamburg, with some other ecclesiastics came into Denmark, and formed many Christian churches in that kingdom; the death of Gormo, his successor Harold, being defeated by Otho the Great, A. D. 949, by the command of his conqueror, though not unwillingly, embraced the Gospel, and zealously supported and propagated it amongst his subjects during his reign. Suen-Otho, however, his son and successor, entirely renounced his Christian name, and persecuted his Christian subjects in the most cruel manner. At length, being driven from his throne, and forced into exile amongst the Danes, he was led to reflect on his Christian education, and to repent of his apostasy; and being restored to his kingdom, spent the remainder of his life in the most sincere and earnest endeavors to promote the cause of Christianity in his dominions. In Sweden, an almost entire extinction of the Gospel had taken place; but animated by his success in Denmark, determined therefore on attempting the revival of it in that country. His pious exertions were rendered prosperous, and he had the happiness of confirming the Gospel in Sweden, and of planting it even in the remotest parts of that northern region.

It was during this century that Norway first received the Christian faith. Several attempts were previously made in the early part of it, which were all unsuccessful. The barbarous Norwegians resisted both the exhortations of English missionaries, and the more forcible endeavors of their princes, to convert them from their idolatry, till the year 945; when Haco, King of Norway, who had been driven from his throne, was restored by Harold, King of Denmark, and having been converted by that prince during his exile, publicly recommended Christianity to his subjects. The impression, however, which was thus made upon their minds, was but slight; nor were they entirely persuaded to embrace Christianity till the reign of his successor Olaus. At length Swein, King of Denmark, having conquered Norway, obliged his subjects universally to renounce their idolatry, and to profess the Gospel. Amongst the missionaries whose labors were rendered successful in this work, Guthebold, an English priest, was the most eminent both in merit and authority. From Norway, the salutary light of Christianity spread into the Orkney Islands, which were then subject to that king; and penetrated, in some degree, even into the remote regions of Iceland and Greenland. So that in this century the triumph of Christianity was complete throughout Scandinavia.

In Germany, the exertions of the Emperor Otho contributed, in a significant manner, to promote the interests of Christianity, and to establish it on the most solid foundations throughout the empire. At the earnest request of the Rugi, a remarkably barbarous people, who inhabited the country of Pomerania, between Oder and the Wipper, and the isle of Rugen in the Baltic, that zealous prince appointed Adalbert amongst them, to revive the knowledge of Christianity, which had formerly existed, but was then extinguished. The mission, however, was not successful. But Adalbert, being afterwards appointed the first Archbishop of Hamburg, was successful in converting great numbers of the Sclavonians.

Throughout this century, the Saracens in Asia and Africa successfully propagated the doctrines of Mohammed, and multitudes even of Christians were victims of their delusions. The Turks, also, received the religion of the Impostor; and, turning their arms against the Saracens, began to lay the foundations of that powerful empire which they afterwards established.

In the West, Christianity was persecuted by the barbarous efforts of converted Normans, Sarmatians, Sclavonians, Bohemians, and Hungarians; the Arabs in Spain, Italy, and the neighboring islands, oppressed and persecuted their followers.

CENTURY XI.

The zeal of the Nestorian Christians continued to be conspicuous in the *eleventh century*. In Tartary and the adjacent countries they succeeded in converting great numbers to the profession of Christianity. In the provinces of Nuacheta, Turkistan, Genda, and Tangut, metropolitan prelates, with inferior bishops, were established; from which it evidently appears, that Christianity must have flourished to a considerable extent in those countries which had been the seat of Mohammedism and idolatry.

The light which had been diffused during the preceding centuries amongst the Hungarians, Danes, Poles, and Russians, was considerably increased and extended during the present by the zealous endeavors of their princes, and of missionaries who labored amongst them. An ineffectual attempt was made to convert the Slavonians as a nation, (great numbers having embraced Christianity during the preceding century,) the Obotriti, whose capital was Mecklenburg, the Venedi, who dwelt on the banks of the Vistula, and the Prussians. But these barbarous nations continued, in a great measure, Pagan throughout this century. Boleslaus, King of Poland, attempted to force his subjects into a profession of Christianity, and some of his attendants used the more evangelical methods of admonition and instruction. In a benevolent undertaking, however, of this kind, Boniface and eighteen other persons were barbarously massacred by this fierce and intractable people. The Prussians, indeed, seem to have been among the last of the European nations who submitted to the yoke of Christianity. In Germany, Sweden, Denmark, and Norway, the labors of English missionaries were particularly distinguished in this century.

Christianity had now been preached during three centuries in Scandinavia, and the effects which it produced on the manners of the rough and uncultivated inhabitants of those northern regions were in the highest degree beneficial. "That restless people," Mr. Hume observes, "seem about this time to have learned the use of tillage; which thenceforth kept them at home, and freed the other nations of Europe from the devastations spread over them by those piratical invaders. This proved one great cause of the settlement and improvement of the southern nations." (Hume, vol. i, chap. 5.) This observation of the celebrated historian represents, with his usual perspicuity, the advantages which resulted from the civilization of the North, but it is silent as to the *true cause* of that important change. To the *propagation of Christianity* it must unquestionably be chiefly referred. It was the influence of this divine religion which gradually softened the manners of those barbarous nations, induced them to abandon their former piratical habits, and to cultivate the arts of industry and peace. Christianity, be it remembered, while it conveys to individuals the most important knowledge, and imparts to them the richest blessings, diffuses the salutary precepts of order, tranquillity, and happiness, throughout society and the world at large.

During this century, the island of Sicily was recovered from the Saracens. But in part of Asia, and in Spain, the Christians were severely oppressed both by the Saracens and the Turks; great numbers were, in the mean time, seduced by flatteries and delusive offers into apostasy from the faith. In Hungary, Denmark, the lower parts of Germany, and in other European nations, the Christians were, also, much harassed and persecuted by the idolatrous Pagans; whose violence was, however, at length effectually restrained by the powerful interference of the Christian princes.

It was at the close of this century, (A. D. 1096) that the first of those romantic expeditions, distinguished by the name of Crusades, was undertaken. Whatever motives of a religious nature might have actuated their promoters, there can be no hesitation in determining, that they contributed neither to the support nor advancement of Christianity. "Non tali auxilio, nec defensoribus istis—" But the consideration of these enthusiastic undertakings belongs not to our present subject.

CENTURY XII.

The propagation of the Gospel was successfully continued in the *twelfth century*, chiefly in the North of Europe. Boleslaus, Duke of Poland, having taken Stein, the capital of Pomerania, by storm, and laid waste the surrounding country, compelled the vanquished inhabitants to submit at discretion; and imposed upon them, as a condition of peace, their reception of Christianity. The conqueror sent Otho, Bishop of Bamberg, in the year 1124, to instruct his new subjects in the doctrines of the Gospel. Many of them, among whom were the Duke and Duchess, and their attendants, were converted by his exhortations; but great numbers of the idolatrous Pomeranians resisted his utmost efforts, and obstinately adhered to the superstition of their ancestors. In a second visit in the year 1126, the venerable Bishop was more successful, and Christianity was established in Pomerania on a solid foundation.

In the year 1168, Waldemar, King of Denmark, who was foremost among the northern princes of this century by his zeal in the propagation and advancement of Christianity, having subdued the island of Rugen, which lies in the neighbor-

hood of Pomerania, obliged its rude and piratical inhabitants to listen to the instructions of the missionaries who accompanied his army. Among these, Absalom, Archbishop of Lunden, a man of superior talents and virtue, was eminently distinguished; and by his exertions, Christianity was firmly seated in this island, which had hitherto baffled every attempt to enlighten it.

The Finlanders, whose character resembled that of the inhabitants of Rugen, and who infested Sweden with their predatory incursions, received the Gospel in a similar manner. Eric, King of Sweden, having totally defeated these barbarians, sent Henry, Archbishop of Upsal, to evangelize them. His success was so great, that he is called *the Apostle of the Finlanders*; yet he was at length assassinated by some of these refractory people, on account of a heavy penance which he had imposed on a person of great authority.

In Livonia, the propagation of Christianity was carried on towards the close of this century with a violence and cruelty altogether abhorrent from the mild and benevolent spirit of our holy religion. The labors of Mainard, the first missionary who attempted the conversion of that barbarous people, having proved unsuccessful, the Roman Pontiff, Urban the Third, who had consecrated him Bishop of the Livonians, declared a crusade against them, which was zealously carried on by that ecclesiastic, and by his successors, Berthold and Albert. These warlike apostles, at the head of great bodies of troops raised in Saxony, successively entered Livonia, and compelled the wretched inhabitants to receive Christian baptism.

The Sclavonians, notwithstanding some partial conversions among them, had hitherto as a nation shewn a remarkable aversion to Christianity. This excited the zeal of the neighboring princes, and of certain missionaries, who united their efforts to conquer their prejudices, and to convert them to the Christian faith. The most successful of these teachers was Vicelinus, a man of singular learning and piety, who was, at length, appointed Bishop of Oldenburg, which see was afterwards transferred to Lubeck. This excellent man spent the last thirty years of his life in the instruction of the Sclavonians, amidst great difficulties and dangers; and his benevolent labors were conducted with so much wisdom, that they were attended with a success which could scarcely have been expected among that intractable people.

The revolution, which, at the beginning of this century, took place in Asiatic Tartary, on the borders of Cathay,* by the successful enterprize of the celebrated Nestorian, Prestor John, proved for many years highly beneficial to the Christian cause. Towards the close of it, however, the victorious arms of Genghis Khan overturned the kingdom which he had established, and Christianity in consequence lost much of its credit and authority. It continued gradually to decline, until at length it sunk entirely under the weight of oppression; and was succeeded partly by the errors of Mohammedism, and partly by the superstitions of Paganism. In Syria and Palestine, the Christians were, during the whole of this century, engaged in contests with the Mohammedans. Scenes of persecution and cruelty were exhibited on both sides, and Christianity suffered almost equally from her enemies and her friends.

CENTURY XIII.

Notwithstanding the victories of the successors of Genghis Khan, by which they had subdued a great part of Asia, and had involved in great calamities the Christian inhabitants of China, India, and Persia, it appears from undoubted authorities that both in China, and in the northern parts of Asia, the Nestorians continued to have a flourishing church, and a great number of adherents, in the *thirteenth century*. Even in the court of the Mogul Emperors, there were many who professed Christianity; but the ensnaring influence of the religion of Mohammed gradually undermined it, and left scarcely a vestige of Christianity amongst them. In consequence of the incursions which were made by the Tartars in Europe in the year 1241, several embassies were sent by the Popes Innocent the Fourth and Nicholas the Third and Fourth, which were the means of converting many of the Tartars to the Christian faith, and of engaging considerable numbers of the Nestorians to adopt the doctrine and discipline of the church of Rome. Several churches were also erected in different parts of China and Tartary; and, in order to facilitate the propagation of Christianity, a translation

* Cathay was situated on the north-west border of China.

was made by Johannes a Monte Corvino, the ambassador of Nicholas the Fourth, of the New Testament and the Psalms, into the language of Tartary. The affairs, however, of the Christians in the East during this century, in consequence of the conquests of the Tartars, and of the unfortunate issue of the several crusades which were undertaken in the course of it, and which were *the last* of those infatuated expeditions, were, upon the whole, in a very deplorable condition. The kingdom of Jerusalem, which had been established at the close of the eleventh century, being entirely overthrown, many of the Latins remained still in Syria, and, retiring into the dark and solitary recesses of Mount Libanus, lived there in a wild and savage manner, and gradually lost all traces both of religion and civilization. The descendants of these unhappy Europeans, called Derusi, or Drusi, still inhabit the same uncultivated wilds, and retain nothing of Christianity but the name.

In some of the northern parts of Europe the religion of the Gospel had not yet triumphed over the fierceness and superstitions of Paganism. The Prussians still retained the idolatrous worship of their ancestors, nor was any impression made on the minds of this people by the various missionaries who had been sent amongst them. Their obstinacy at length induced Conrad, Duke of Massovia, to have recourse to more forcible methods of converting them. For this purpose, he applied in the year 1230 to the Teutonic Knights of St. Mary, who, after their expulsion from Palestine, had settled at Venice, and engaged them to undertake the conquest and conversion of the Prussians. They accordingly arrived in Prussia, and, after an obstinate contest of fifty years, they subdued its resolute inhabitants, and established their own dominion and the profession of Christianity amongst them. The Knights pursued the same unchristian methods in the neighboring countries, and particularly in Lithuania, the inhabitants of which provinces were thus constrained to profess a feigned submission to the Gospel.

In Spain, Christianity gradually gained ground. The kings of Castile, Leon, Navarre, and Arragon, waged perpetual war with the Saracen princes, who still retained the kingdoms of Valentia, Granada, and Mercia, together with the province of Andalusia. This contest was carried on with such signal success, that the Saracen Dominion declined daily, and was reduced within narrower bounds; while the pale of the church was extended on every side. Among the princes who contributed to this happy revolution, James the First of Arragon was particularly distinguished by his zealous efforts in the advancement of Christianity, and the conversion of his Arabian subjects after his recovery of Valentia, in the year 1236.

CENTURY XIV.

In the *fourteenth century*, the cause of Christianity greatly declined in the East. The profession of it was, indeed, still retained in the contracted empire of the Greeks, of which Constantinople was the metropolis. But in Asia, the Turks and Tartars, who extended their dominions with astonishing rapidity, destroyed, wherever they went, the fruits of the labors of the Christian missionaries during the preceding century, and substituted the imposture of Mohammed for the religion of Christ. In China, Christianity seemed to be almost totally extirpated by the jealousy of the reigning powers; while the celebrated Tamerlane, after having subdued the greatest part of Asia, and triumphed over Bajazet, the Emperor of the Turks, and even filled Europe with the terror of his arms, persecuted all who bore the Christian name with the most barbarous severity, and compelled multitudes, by his cruelties, to apostatize from the faith. Attempts were made in this century to renew the crusades, but without effect. It is obvious, however, that, had they even succeeded, they were but ill calculated to revive Christianity in the East.

The boundaries of Christianity had, in the mean time, been gradually extending in Europe. Jagello, Duke of Lithuania, was almost the only prince who retained the Pagan worship of his ancestors. At length in the year 1386, having become a competitor for the crown of Poland, and his idolatry being the only obstacle to his success, he embraced the Christian faith, and persuaded his subjects to follow his example. The Teutonic Knights continued their persecution of the Pagan Prussians and Livonians, and completed in this century the violent work which they had commenced during the preceding. Great numbers of the Jews, in several parts of Europe, more particularly in France and Germany, were in a similar manner compelled to make a profession of Christianity. And in Spain, a

plan was formed by the Christian Princes for the expulsion of the Saracens, which afforded a prospect of at length uniting that whole country in the faith of Christ.

CENTURY XV.

The succeeding century, accordingly, witnessed the entire overthrow of the Saracen Dominion in Spain, by the conquest of Granada, in the year 1492, by Ferdinand the Catholic. Shortly after this important revolution, that monarch published a sentence of banishment against the Jews in his dominions; great numbers of whom, to avoid this severe decree, feigned an assent to the Christian religion. The Saracens, who remained in Spain after the destruction of their empire, resisted both the exhortations, and the more violent methods of proselytism, which were afterwards recommended by the celebrated Cardinal Ximenes, and persevered in their attachment to the Arabian Impostor.

The people of Samogitia, in the neighborhood of Courland and Lithuania, remained Pagan till the 15th century; when Uladislaus, king of Poland, demolished their idols, founded some churches among them, and afterwards sent some priests to instruct them. But his success in their conversion was by no means considerable.

The maritime enterprises of the Portuguese towards the close of this century, and, above all, the discovery of the islands and continent of America by Columbus, in the year 1492, opened, however, a new and extensive field for the exertion of Christian benevolence.

The first attempt of this kind was made by the Portuguese, amongst the Africans of the kingdom of Congo; who, together with their king, were suddenly converted to the Romish faith in the year 1491; in what manner, and with what effect, it is not difficult to determine.

After this singular revolution in Africa, Pope Alexander the Sixth, who had arrogantly divided the continent of America between the Spaniards and Portuguese, earnestly exhorted these two nations to propagate the Gospel amongst the inhabitants of those immense regions. A great number of Franciscans, and Dominicans were in consequence sent out to America and its islands; who, with the assistance of the cruel invaders of those countries, speedily converted numbers of the wretched natives to the nominal profession of a corrupt and debased form of Christianity.

But the decline of the Christian religion in the East during this century unhappily more than counterbalanced these accessions in the West. Asiatic Tartary, Mogul, Tangut, and the adjacent provinces, where Christianity had long flourished were now become the seats of superstition, which reigned triumphant in its most degrading forms. Except in China, where the Nestorians still preserved some faint remains of their former glory, scarcely any traces of Christianity existed in those immense tracts of country; and even these did not survive the century.

A new source of calamity to the Christian church, both in Europe and Asia, was opened, by the destruction of the Grecian Empire, and the capture of Constantinople, by the Turks, under Mohammed the Second, in the year 1453. By this disastrous event, besides the provinces which had been already subdued by the Ottoman arms, Epirus and Greece fell under the dominion of the Crescent, and Christianity became gradually* buried under the resistless torrent of Mohammedan ignorance and barbarism. In Constantinople and the neighboring cities, in Thessalonica, Philippi, and Corinth, where Christianity had once so eminently flourished, most of the churches were converted into mosques, and the Christians were forced at length to retain their religion in secret and in silence. Yet even this tremendous ruin, the just consequence of the corrupt state of the Grecian church, was eventually, by the providence of the Supreme Governor of the world, rendered subservient to the most important and beneficial purposes. The emigration of learned men from the East was one of the principal means of reviving the

* There are still, however, considerable remains of Christianity in the Turkish Dominions, both in Europe and Asia. In the former, it is calculated that two-thirds of the inhabitants are Christians; and in Constantinople itself, there are above twenty Christian churches, and above thirty in Thessalonica. Philadelphia, now called Ala Shahir, has no fewer than twelve. The whole island of Chio is governed by Christians; and some islands of the Archipelago are inhabited by Christians only.

study of literature in Europe; and the remarkable concurrent discovery of the art of printing in the year 1440, contributed both to the production and the success of that memorable revolution, which, in the succeeding century, changed the face of the Christian world.

(To be continued.)

RELIGIOUS INTELLIGENCE.

LETTERS FROM THE MISSIONARIES.

Extract of a letter from the Rev. Gordon Hall to the Treasurer.

DEAR SIR,

Bombay, Dec. 15, 1817.

OUR hope and our support is, that the seed sown by our labors may yet spring up. God grant it may be so. For a week past I have been delighted with the applications for the Gospel of Matthew, and the tracts that we have printed. Within a few months past, I think I have distributed nearly one thousand of the Guzerattee tract, and about half that number of the Scripture tract in Mah-ratta; a hundred of the tract we have just printed, and about the same number of copies of the Gospel of Matthew.

These I have distributed with my own hand, not knowing how many my brethren have disposed of. Within a week past, a considerable number of young Jews have come to the house, and solicited copies of Matthew; four calling one day, and three another. Just before I took my pen to write this letter, three boys came to beg tracts. I gave to each of them, and since I began to write, one of them, having gone away, returned with another lad who desired a tract. It is not a short time since they began to come to our house to request these things.

We see nothing to prevent our carrying our plan of schooling to a great extent. We hope to do it, and have it in contemplation soon to print a catechism and other school books. This method of instruction is exceedingly popular in Bengal, and has obtained the patronage of government. In short, all sorts of persons, religious and irreligious, seem to applaud it, and think it a sure, though a gradual, method for the conversion of the heathen. It certainly must produce great effects in due time. I remain, Dear Sir, affectionately, G. HALL.

Letter from the Missionaries in Ceylon to the Corresponding Secretary.

REV. AND DEAR SIR,

Jaffna, Ceylon, Sept. 1, 1817.

SINCE we came to Ceylon we have sent you the following communications. [Here they specify the several letters which have been received.]

By these communications, if they have been received, you will perceive that, according to your request, we have been free and full in disclosing to you our circumstances, our desires, our plans, and our prospects. We have endeavored with perfect freedom to express our views and our wishes, and have written at large on a number of subjects; particularly on the subject of schools, of a printing press, and more missionaries. On these subjects we have written so freely and fully, that were we certain you would receive our letters, we should feel it unnecessary to add much at the present time.

We have many facilities for establishing and superintending schools for the natives, and we wish to engage in them to as great an extent, as may be consistent with our other missionary avocations.

Respecting a press we wish to remark, that we consider it essential to the permanent prosperity of our missionary establishment. We have given our reasons at large in our former communications for wishing to have one sent to us as speedily as possible. By the close of this year we are in hopes of receiving a sent of Malabar types from Calcutta. It is now four months since we gave orders to have them cast. They will cost between three and four hundred Spanish dollars, as we gave directions to have a full fount. As no one of our number here is acquainted with the business of printing, it will be necessary that the Board send out some person who is acquainted with the art in all its branches.

On the subject of more missionaries, we cannot too often repeat the fact, that many more are needed. We can, however, say nothing more appropriate than the language of the man of Macedonia, "come over and help us;" for verily, we are in need of help. There are thousands and thousands of heathens in the parishes around us, who have precious immortal souls, and who are rapidly hastening to the bar of God without a Savior. They have not the Gospel for want of missionaries to proclaim it in their ears. Send then, we beseech you, send speedily to our assistance; send pious devoted servants of Christ. You will allow us to be importunate on this subject, while pleading for miserable idolaters. We behold their spiritual misery. We witness the abominations of paganism, and while we see their moral degradation, our hearts are pained within us. We cannot but feel for them. We are constrained to plead in their behalf, and to beseech our patrons and friends in our native land to have compassion upon them, and to use still greater exertions to impart unto them the blessings of that Gospel which they so richly enjoy.

You are already acquainted with most of the reasons which render this district a very important field for missionary labor. We need not therefore repeat them. There is one, however, which we have not, we believe, hitherto distinctly mentioned, and which has an important bearing upon this subject. It is the comparative cheapness of living. The necessaries of life are found here very cheap, and in abundance. Our experience has not yet been very great upon this subject, yet from what we have seen ourselves, and learned from others, we believe we can live plainly, though comfortably, in this district at a cheaper rate, than in any other part of Ceylon, or, probably, than in any other place in India. The price of labor also is here uncommonly low. From this statement it will be readily seen, that a proportionably greater number of missionaries may be supported here at the same expense. In order, however, to give a correct view of this subject, it is proper to state that the articles of clothing, and generally those articles which are imported into the district, are necessarily dearer than at the places from which they are imported.

In your letter of Dec. 13, 1816, which is the last we have received from you, you mentioned the number of letters that you have sent to us since we left America. We have the pleasure of informing you that they have all safely arrived in India, except the one sent in Oct. by the Bengal, for Calcutta. This we fear is lost, as we have heard nothing of it, although we saw the notice of the arrival of the Bengal at her place of destination. We greatly regret the loss of it, especially, as in your last you allude to information which was probably contained in that. Your letters, Dear Sir, were exceedingly refreshing to us all. They were read, we assure you, with no common degree of interest. We wish to express to you our gratitude, for these tokens of your affectionate remembrance of us in this land of strangers. We trust, that for our benefit you will embrace every opportunity of writing to us, that we may know the wishes of the Board on every important subject relating to our duty, that we may receive your paternal advice, that our hands may be strengthened, and our hearts encouraged, in the great and arduous work in which we are engaged. We will not cease to address the throne of grace in your behalf, that you may be divinely directed and assisted in discharging the laborious and responsible duties which devolve upon you.

In your letter of May 7, 1816, you dwell upon the importance of Bombay as a missionary station, and urge upon us the duty of using every exertion in our power to strengthen the mission at that place, particularly since the departure of Brother Nott.

This letter was received on the 7th of Feb. 1817, at which time you will perceive by our former communications, that four of our number were quietly settled in this district, and that only one of us had been sent to assist our brethren at Bombay. After consulting with our brethren at that place, deliberately, and we hope prayerfully, weighing the subject for a considerable time, we were unanimous in coming to the decision we then made. The reason upon which this determination was founded we have already stated to you at large in our former letters, and we trust they will be satisfactory to the minds of the Prudential Committee. We have since had much time and opportunity to review our conduct in that particular, and we have hitherto met with nothing which led us to wish that our determination had been different. Neither have we any reason to believe,

it our brethren at Bombay differ from us in opinion on this subject, after having stated to them the reasons upon which our determination was founded.

We sincerely hope that more missionaries from our native land will soon arrive, and be permitted to join our brethren at Bombay, and to assist them in cultivating that truly important and extensive field of missionary labor. We are persuaded that they need assistance as much, and perhaps, more than we do. We trust that a sufficient number of missionary brethren will soon arrive to supply both stations which we now occupy, if not to form new ones.

We were exceedingly rejoiced to learn from your letter, that Mr. Kingsbury has met with such success in his attempts to establish a mission among the Cherokees, Choctaws and Creeks. May the Lord God of Israel be his strength, and his shield. May his labors, and those of his associates, be crowned with abundant success. The scattered heathen tribes of our native land have souls equally precious with the pagans of India, and, in proportion to their numbers, and the prospect of success among them, have claims equally strong for the exercise of Christian benevolence.

By your letter we also received the first information respecting the establishment of a Foreign Mission school, for the education of heathen youths in our own country. We greatly rejoiced to hear of its establishment.

With regard to our plan of polity, we wish to observe, that we have not yet made all the particular rules and regulations, which the future circumstances of the mission, and of our families, may require. We find that experience is indispensably necessary to direct us on this subject. We of course adopt the principles which the Board have laid down to regulate us in forming our plan of polity, or social order. In some respect we must be considered as forming two missionary stations, and must necessarily act independently of each other. For example; we must keep separate journals to send home to the Board. We must regulate our schools and domestic concerns, without often consulting together. But on every subject where we can consistently act together, we wish to consider ourselves as forming but one missionary station. Accordingly, we make it a rule to meet and consult on every important measure, and to act agreeably to the decision of the whole. We have hitherto also thought it advisable to unite in sending but one public letter to the Prudential Committee. Perhaps, if our stations shall hereafter be multiplied, we shall think it advisable to adopt a different course.

We have determined also, in conformity to the same general principle, to have it one common treasury, in which is to be placed our salaries, and all public money sent us by the Board; also, all presents and all the earnings of any of our number. This is to form a common fund, from which we are to draw according to regulations hereafter to be agreed upon. At each station we form literally one family, with the exception of a few things which are considered as private expenses.

We have already given you some account of the repairs that we have made, and are still making, at both our stations. We have also given you some estimate of the probable expense.

The brethren at Batticotta have been employed most of the year in repairing their dwelling house. As the building is large, and as it had gone much to decay in consequence of having been unoccupied for about 25 years, they have been under the necessity of occupying more time, and of expending a larger sum of money to render it comfortable, than the brethren at Tillipally.

The buildings at both our stations, when completed, will be very valuable. They are pleasantly situated, and the dwelling houses will form very comfortable habitations for this country, though far from being elegant. The interest of the money which we shall expend in repairing the stations will, at six per cent per annum, be about half as much as it would cost to rent houses of the same goodness in Jaffnapatam, and about one fourth as much as in Columbo. So that there will be a constant saving of expense to the Board in the articles of house rent, to a very considerable amount.

We have mentioned, in a former communication, that the brethren at Tillipally have been at some expense in preparing suitable houses for schools in four of the parishes near them; and we wish to remark further on this subject, that as it is our present intention to establish schools in all the parishes around us, as far as it lies in our power, we shall be under the necessity of constantly expend-

ing small sums of money for this purpose, at some places more, and in others less, according to the size and quality of the buildings which may be prepared. At some places we propose to build small houses in the native style, and at others partially to repair either the dwelling house, or the Church, when either of them remains in a suitable state to make it an object to preserve them. It is impossible for us now to state the sum that we shall want for these purposes, as it will depend in a great measure on the number of schools we may establish.

Should any more missionaries be sent to join us, as we expect they shortly will be, we shall probably think it advisable to repair other public, or church buildings, for their residence similar to the ones which we now occupy, as there are many others like them. It will be important, therefore, that they bring money with them for this purpose.

In the situation in which Providence has placed us we have had many interruptions in our studies, during the past ten months. The principal thing, however, has been the necessary attention that we have paid to the repairs at our stations. In accomplishing these we have met with many difficulties, which have occupied much of our time. We feel that our attention to this business, though absolutely necessary, is not appropriately missionary work, and we often very much lament that we have been under the necessity of spending so great a part of the first year after having entered the missionary field, while the vigor of our constitutions is wasting in this sultry climate, without making rapid progress in preparing ourselves to preach the Gospel to the heathen, who are almost daily perishing around us? Yet we can find no adequate remedy for this evil, and it affords us some consolation to feel a firm persuasion that we are in the path of duty; that we are preparing important missionary stations, which will probably be occupied by our successors when we are removed to some other place, or are called to give up our final account. They may then immediately commence their missionary work, and reap the fruits of our labor. We have already mentioned that brother Richards has been so much afflicted with weak eyes, that he has been wholly disqualified for studying the language from books. He has, however, made some progress in acquiring the spoken language of the people. The rest of the brethren have pursued the study of the language as time and opportunity presented, and have made very considerable progress in the attainment of it; some, however, have made more than others.

We are under the painful necessity of informing you, that our dear brother Warren has had another attack of bleeding from the lungs, resembling the one he had before he left his native land. He was attacked on the 13th of August. For the greater part of the time since he arrived in Ceylon, his health has been uncommonly good, and even the day before he was attacked it remained apparently as good as usual. But notwithstanding this trial, we are under the greatest obligations of gratitude to the Author of all our mercies, that he saw fit on a former occasion, contrary to human expectations, to restore him to health, and to his friends, and to continue him to us so long. He is in the hands of the same merciful God now, and there we can safely leave him, knowing that the Judge of all the earth will do right; and not doubting but that God is able, if it shall be for his own glory, to raise him to health again. He is however feeble, and his lungs very irritable, and we are greatly concerned for the health, if not for the life, of our dear brother. May a gracious God hear our prayers in his behalf, and restore him unto us.

We are happy to inform you, that the rest of our number are, through the blessing of God, enjoying a very comfortable state of health. Brother Richards, who has been feeble most of the time for the year past, we think has been gaining health and strength for about a month. We have great reason for thankfulness that we enjoy so much of this inestimable blessing, and though we have experienced considerable sickness in our families, it is worthy of observation, that not one of our number has been visited with any acute disease peculiar to the climate, since we arrived in this country.

Accompanying this letter, we transmit you a copy of an interesting letter from the Rev. Mr. Fisher, one of the East India Company's Chaplains in Bengal, to the Rev. Mr. Thompson of Madras. It furnishes another very strong example of the beneficial effects of circulating the Holy Scriptures, even among unenlightened heathen nations; and it will no doubt afford great encouragement to the

da of the Bible throughout the world, to proceed with increased alacrity in glorious career.

Send also the accounts of the brethren at Batticotta for the year ending 31st of March, 1817. They have necessarily been delayed for several months. The principle reasons for this delay we have already mentioned in a former communication.

In the conclusion of this letter, permit us, Dear Sir, most earnestly to request interest in all your prayers, in the prayers of every member of the Board and the Christian public throughout our land. We greatly need them. Our situation loudly calls for the exercise of effectual, fervent prayer from every friend to the prosperity of Zion. The miserable condition of those around us demands their prayers. As ambassadors for Christ, we plead in their behalf. We beseech by the mercies of God, by the dying love of the Redeemer, by the worth of mortal souls, by the spiritual miseries of idolaters, by their regard to their own welfare, and by all that is interesting in the eternal world, we beseech to be more faithful, more fervent, and more persevering, in their prayers for the heathen. Remember also the missionaries of Christ who are laboring for them. In the closet, in the family, in the social circle, in the house of prayer, and especially on the first Monday evening of every month, may the united prayers of our American Israel ascend to the throne of grace. Then will our strength be strengthened, and our hearts encouraged in the discharge of the arduous duties of our station. Then will our heathen neighbours be converted to God, and multitudes of proud, though stupid and ignorant idolaters, will become humble worshippers of the Lord of Glory. God the Father, Son, and Spirit, be glorified, and new songs of joy will be heard throughout the Heavenly Jerusalem.

Accept, Dear Sir, our Christian salutations for yourself, and all our dear parents and friends in our native land. With sentiments of respect, we subscribe ourselves your unworthy fellow laborers in the vineyard of our common Lord.

EDWARD WARREN,
JAMES RICHARDS,
BENJ. C. MEIGS,
DANIEL POOR.

JOURNAL OF THE REV. G. HALL, AT BOMBAY.

(Continued from p. 135.)

Feb. 24, 1816. *Lord's day.* Took a walk among the Hindoo temples. After going about five and twenty temples, and five times as many heathen gods, I came to a small private temple. It consisted of a little room about six feet square, on the lower floor of a two story house, standing within five feet of a broad street road. In this little, filthy, "secret place," (for their temples are as dark as the night, and are filthy,) was the image of Hunamunt, the incarnation of Vishnu in the form of a monkey, engraven in large size upon a stone. This temple is now the property of two Brahmins, and they hold it as an inheritance from their distant ancestors. And truly, it is of no inconsiderable value to them in a pecuniary point of view.

For a multitude of people are continually passing the temple, many of whom stop, stand on one leg, close their hands, raise them to their foreheads, and adore the idol; and many a poor man, and many a poor woman, who has labored hard all day for eight pice, (a pice being equal to a cent,) will give half a pice to the idol, as he returns home from the toils of the day to his hungry family.

Here I began conversation on the sin and vanity of idol worship. At first but few Brahmins were present, but soon about twenty people were collected, whom I tried to turn from their dumb idols unto the living God.

Half past ten, I preached in English to eleven persons. After meeting had broken up, I had a private and very plain conversation with two of those who were drunkards, blasphemers, swearers, and Sabbath breakers. I gave one of them a Bible, and the other a tract on intemperance and on the Lord's day, published by the New England Tract Society. I next went to the prison, and conversed freely with a prisoner in the state of his soul.

At half past one held our little family meeting. About four o'clock went out as usual among the people, and spoke in different places to a pretty large number of persons. In my tour I fell in with a Jewish wedding. I learned that the husband was nine years of age, and the wife seven. I asked them why they married their children so young? They replied, It is the custom of the country, and what can we do? I did not witness the marriage ceremony, but the music, procession, booth, and all that I saw, was a complete copy of the Hindoo marriages.

Jan. 5, 1817. *Saturday.* Saw a number of Jews engaged in their business of making palankeens. I asked them how they could thus labor on the day which they held to be the Sabbath of the Lord? They answered in excuse, that they "were poor men." Then because you are poor men, said I, you are at liberty to break the law of God! Thus did not your father Abraham. But as I reproved them and reasoned with them, they only said again, "we are poor men," without the least appearance of remorse for sin, or fear of God.

This is the first time I have seen the Jews actually engaged in labor on their Sabbath; though I have repeatedly seen them engaged at games, and even intoxicated. I have observed, that they seem to regard the ancient Jewish festivals much more scrupulously than the Sabbath. In this they resemble the Roman Catholics, and some other established churches, who are manifestly more scrupulous in their regard of their saints days, and other festival days, than they are of the Lord's day.

7th. Nothing is more common than to see the blacksmith at work in his shop, (which is commonly the stoop or front room of his house,) and his wife blowing the bellows for him. But to day, for the first time, I saw a woman at work at the anvil, and a little boy, apparently her son, at the bellows. She appeared to turn the iron and swing the hammer with a good degree of dexterity.

11th. This evening as I was making my tour among the heathen I sat down, as requested, on the stall of a money changer, which was distant about three yards from a temple recently built and dedicated to *Bap dowee*, an evil being, supposed by the Hindoos to have the power of afflicting mankind with various diseases, and other calamities. Thus seated with an idol before my eyes, the conversation, of course, immediately turned on idolatry. But, as my manner is, I came as soon as possible to the main point, and preached Christ to a considerable company who were almost instantly collected.

As I was speaking of Christ, one out of a number of Mussulmauns who were present asked me whether Christ eat swine's flesh? I replied, suppose he did or did not eat swine's flesh, of what consequence was that! I then repeated and commented on our Savior's address to the Pharisees, Mark vii, 15, 23. Their common sense and their consciences soon constrained them to acknowledge the correctness of the Savior's sentiments and reproofs. Then after exhorting all, Hindoos and Mussulmauns, to forsake all others, and to worship none but the one true God, who looks on the heart, to believe in Jesus Christ and obey his Gospel, I went on, as usual, to several other places, where I addressed to the heathen that Word which is able to make them wise unto salvation through faith in Christ.

14. This evening as I was returning home a little after sunset, having, as I supposed, finished my preaching tour for the day, in passing one of the Hindoo temples, I saw seven or eight men laboriously, and very noisily, engaged in their daily worship. I stepped within the gate of the temple, (for almost all their temples are enclosed by a high wall,) and stood at a small distance from them. Immediately a very intelligent looking Hindoo came, and asked me if I saw the men at their worship? I told him I heard their noise. He said they were worshipping their god. I asked him which? At first he seemed unwilling to tell me, but finally said, Vishnu. Another man said they were worshipping Krishna. But why, I asked, do you call these gods? Are not Brumha, Vishnu, and Mahadave, the greatest of all your gods? Yes. Very well, does God sin? No. But did not Brumha sin when he took a false oath, and for a punishment had one of his five heads cut off? And did not Mahadave sin by the manner in which he cut off Brumha's head? And Vishnu, you know, is no better than the other two. Now can these sinners be god, who you say commits no sin? And if these three, who are the greatest of all your gods, are such sinners, then what must be the characters of your inferior gods? And if you worship such sinners, must not you and they go to hell together? They seemed fully convinced by what I said, but instead of a reply, one raised his voice amidst a hundred people who had collected around

me, and exclaimed, "Our religion is true and yours is false." Consider, said I, the latter end. You will then know better.

25. On my evening tour came to a place where an aged Hindoo man had died. His body was stretched on a bier formed by placing two bamboo poles about three yards in length, parallel about two feet distant from each other, with several transverse pieces fastened by cords. When the body is laid on the funeral pile, this bier is torn in pieces, and the poles serve as pokers to the fire.

The widow of the deceased was sitting near the bier, and a barber was employed in shaving her head, while the relatives were vociferating their lamentations. To the shaving of her head succeeded her ablutions. This is the universal custom among the Hindoos, and the widow is through the rest of her life (for she may not marry a second time,) treated with the utmost neglect by her nearest relations.

The son of the deceased lights a fire in an earthen pot, carries it before the bier to the place of burning, and when the funeral pile is ready, it is his duty to kindle the flame which is to reduce to ashes the body of his deceased parent. I proceeded to the shop where the dead are disposed of. It was early in the afternoon, but the bodies of no less than 18 Hindoos and Mussulmauns had been brought there since morning. And while I was there the funeral procession of a Roman Catholic passed through the place. A number of priests were in the procession, some preceded, and some followed the bier, if so it may be called, for it was a bare cloth like a blanket, which four men carried by its four corners with the corpse of a child in it. At that hour of the day the glaring sun was beating on them with intense light, but, that the departed soul might be more sure of light to attend him through the dark regions of purgatory, the silly creatures were carrying lighted candles in their hands. In this place I spoke to a considerable number of the heathen, and also at the house of the deceased before mentioned. After this, at two of the Hindoo temples I spoke for a long time to a large number, on the worship of the true God.

26. *Lord's day.* This evening in my walk I stepped aside to speak to a respectable Mussulmaun with whom I was acquainted. He had just received a small quantity of fruit called *Bowra*. He invited me to take some of it, and to persuade me to eat, he said it was such fruit as grows in heaven. Ah! said I, and what other fruit grows there? All sorts and all the most excellent, he replied. And why is there such abundance of fruit in heaven? There the people eat it, said he. What else do they have in heaven? They have, said he, a plenty of women to enjoy, but they have no children. And what is the employment of the people in heaven? They worship God, he replied. But where sir, do you learn all this? In the Koran, was his reply, adding, What does your *shaater* say of heaven? I then endeavored to tell him what a place heaven is; what sort of people will go there; and how they must go; also, what class of people go to hell. A number of Mussulmauns were present, who heard with attention, and made little or no reply to what I said. After this I spoke to the heathen in three different places.

31. This evening witnessed a ceremony which I never before saw. It was the ceremony of breaking the chain. About a hundred of the Hindoos were assembled a little way out of town. A man had made a vow to Kandoba, that if the god would grant him food, he would break two iron chains, offer a sheep in sacrifice, feast his cast, and perform all the other ceremonies belonging to such a vow, and also walk a certain distance fettered and handcuffed. The chains were about a fathom long, and being firmly fastened at one end, the man by repeated and violent twitches broke the two chains. This is considered as a proof that the god is propitious. Great acclamations of joy burst forth when the chains broke. The man was fondly caressed and covered with sacred paint. He was then fettered and handcuffed, and walked a short distance, which completed the ceremony and prepared the way for the feasting. The sheep was sacrificed before my arrival, and cocoa nuts, rice, and other articles had been offered up to the god. I endeavored to address the people, but the poor creatures were too much engrossed with their fooleries to pay much attention to what I said. I left them, and as I proceeded came to a temple where they were sacrificing a cock, and making various offerings to a large number of wooden gods. Here again all was noise and confusion, so that I could say but little to the people. I then proceeded to another temple, where two or three hundred people were

assembled. As I arrived they had just finished the ceremony of swinging the hook in the back. Here I also addressed a number of people. On my way home I stopped at another sacred place, and spoke at considerable length to a large number of people.

G. HALL

CHEROKEE MISSION.

Extract of a letter from the Rev. Cyrus Kingsbury, to the Treasurer.

Chickamaugh, March 20, 1811

"THE Lord continues to deal graciously with us at Chickamaugh. We expect three more, two of them natives, will be added to our little church at our next communion, which will be on the Sabbath after next. Several others are under serious impressions. This is truly the work of the Lord and not ours, as it is marvellous in our eyes."

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

March 4. From the New York Female Foreign Mission Society, by Miss Rebecca Legget,	\$279 60	Brought forward	\$404
Contribution at a monthly prayer-meeting in Northampton, by Mr. Ebenezer S. Phelps,	15 00	17. From male and female foreign mission subscribers in Salisbury, N. H. by the Rev. Thomas Worcester,	50
Contribution at the monthly concert in the vestry of Park Street church, by Mr. Nathaniel Willis,	3 71	A friend in Brookline,	1
6. A friend to missions in Providence, R. I.	1 00	18. The Female Mite Society of Georgetown, Dist. Col. by Mrs. Harriet B. Wilson, Treasurer,	130
7. A friend to missions in Albany, Maine,	3 66	19. A friend of missions in Aurora, Portage county, Ohio, for the promotion of Christianity among the heathen in Asia, by the Rev. John Seward,	5 00
10. The box in the vestry of the Old South Church, Boston, by one of the deacons of that church,	20 00	From the Rev. John Seward,	4 00
Contribution in the congregation at Derry, Penn. remitted to Robert Ralston, Esq. by William Montgomery, Esq.	27 92	20. Collections in Indiana, Kentucky, and Virginia, by the Rev. Elisha P. Swift,*	547
The congregation in Mahoning Penn. the remainder of a collection paid to the Rev. Ard Hoyt,	2 00	Carried forward	\$1,142
11. Contribution at a monthly concert for prayer, at Richmond, Ontario county, N. Y. by Mr. Warren Day,	2 00	* The following is a more specific statement of the sums received by the Rev. Men Swift and Chamberlain in their journey, part of the avails being forwarded to Treasury in Feb. last, and the remainder with this statement having but lately come hand, renders it necessary to publish the count in this form.	
14. Contribution at a monthly prayer meeting in Draut, by Mr. Miron Winslow,	4 28	Dec. 2. A collection from the first Presbyterian church in Baltimore,	\$64
Mr. William Campbell, of Westerlo, N. Y. by the Rev. Seth Williston, remitted by Mr. Luther F. Dimmick,	5 00	Collections by Mr. Chamberlain on the way to Pittsburg,	46
By Gen. Huntington, from several sources as follows, viz.		11. A collection in the second Presbyterian church in Pittsburg, Penn.	22
The Young Ladies' Charitable Society in Montville, Con. for foreign missions and translations, by Miss Sempronias Alden, Secretary,	19 12	Individuals in Cannonsburg, Penn.	39
Mr. Erastus T. Smith, of New London,	5 00	Do in Washington, Penn.	41
Mr. Edward Learned, of New London,	3 00	A collection in the Presbyterian church at Ten-mile run,	12
A friend of missions,	88—28 00	Individuals in Wellsburg, Vir.	15
16. The Female Charitable Society in Cazenovia, Madison county, N. Y. by Mrs. Grace Wilson,	12 00	Do. in Steubenville, Ohio,	29
Carried forward	\$404 17	Do. in Cadiz, Harrison county, Ohio,	20
		Do. in Mount Pleasant, Ohio,	20
		Do. in St. Clairsville, Belmont county, Ohio,	31
		Three persons in Morristown, Ohio,	3
		Individuals in Cambridge, Ohio,	8
		Do. in Zanesville, do.	26
		Do. in Lancaster, do.	23

Brought forward	\$1,142 32
Travis Tucker, of Norfolk,	
William Maxwell, Esq.	5 00
	2 00
Female Foreign Mission So-	
Tyringham, by Mrs. Em-	
Treasurer,	11 00
Foreign Mission Society of	
County, Coa. by the Hon.	
in Tallmadge, Treasurer,	1,180 76
eker, of Townsend, five	
annual subscription, by the	
r. Sanborn,	5 00
um Cone, of Andover,	1 00
on in Dunstable, N. H. by	
i Spaulding,	7 68
ington, Mass. for the trans-	
distribution of the Scrip-	
Mr. Seth Porter, remit-	
Mr. Hubbard,	100 00
	<u>\$2,454 78</u>

THE SCHOOL FUND.

From the Female Benev-	
ociety in Lynn,	\$3 00
in Miss Harris's Sunday	
Lyinn,	60
Misses Benevolent Soci-	
Montpelier, Ver. for edu-	
children of the savages with-	
own territories, by Asenath	
Treasurer,	5 66

Carried forward	\$5 66	\$33 60
ambus, do.	50 50	
deville, do.	9 75	
leothe, do.	45 50	
mon, do.	46 87	
rton, do.	46 87	
nkin, do.	23 28	
ilton, do.	15 50	
ale Charitable Society in		
ti, Ohio,	50 00	
na in the first Presbyterian		
in Cincinnati,	52 00	
na in the second Presbyte-		
reh in do.	26 16	
na in the Methodist Epis-		
ureh, stone chapel, in do.	26 48	
ion in the Presbyterian		
in Paris, Ken.	34 00	
first Presbyterian church		
gton, Ken.	20 62	
na in Lewisville, Ken.	48 75	
Jeffersonville, (Indiana),	14 50	
Shelbyville, Ken.	22 50	
Frankfort, Ken.	19 37	
(second collection,) in the		
byterian church in Lex-		
Ken.	20 00	
na in the second Presbyte-		
reh in Lexington,	33 87	
na in the Protestant Epis-		
ureh,	27 67	
na in the Methodist Epis-		
ureh,	5 75	
na in Harrisonburg, Vir.	12 00	
Rev. Dr. Blythe, of Lex-		
	10 00	

\$1,068 78

Brought forward	\$5 66	\$33 60
The Juvenile Male Society in		
do. for the same object,	1 34	7 00
A number of ladies in Boston, for		
CLAUDIUS BUCHANAN, by Miss		
Mary Perry,		30 00
The Heathen School Society of		
Chelmsfort,		50
6. The Woodbridge, N. J. Society,		
for educating heathen children in		
the families of our missionaries in		
India, by Mr. Joseph Barron,		
Treasurer,		50 00
10. The Salem Female Soci-		
ety for educating heathen chil-		
dren, by Mrs. Abigail Needham,		
Treasurer,		31 00
The Tabernacle Thanksgiving Soci-		
ety in Salem, for a child to be nam-		
ed SAMUEL WORCESTER, and edu-		
icated in the mission family at		
Ceylon, by Mrs. Mary Haraden,		
Treasurer,		35 00
Gentlemen's and Ladies' Association		
in Marblehead for educating hea-		
then children, by the Rev. Samuel		
Dana,		70 00
11. A collection in Miss Boardman's		
school in South Reading, for the in-		
struction of heathen children in		
North America, by Mr. Aaron		
Bryant,		4 59
13. A contribution at a prayer meet-		
ing in Foxborough, by Mr. Samuel		
Seaver,		4 23
Contribution at the first parish in		
Brookfield, for the school at Corn-		
wall, by the Rev. Eliakim		
Phelps,		2 25
From the same, for the school		
fund,	15 00	17 25
16. The Female Missionary Soci-		
ety in Rindge, N. H. by the		
Rev. Dr. Payson,	6 36	
Subscribers in Rindge,	26 14	32 50
19. A friend, for educating the Cher-		
okee children,		16 00
20. The Female Foreign School Soci-		
ety, N. York, by Miss Patterson,		
Treasurer, remitted by Mr. Ward		
Stafford,		74 00
A charity box kept by Miss H.		
G. for the Foreign Mission		
School,	7 65	81 65
21. The Female Heathen School		
Society in Ballston, Saratoga county,		
N. Y. for educating a child to		
be named DAVID BRAINERD, by		
Sally Sears, Treasurer,		30 00
The Education Society in the east		
parish of Newton, for a heathen		
child to be educated in the family		
of Mr. Newell, to be named JOWA-		
THAN HOMER, out of respect to		
their pastor, by Mr. Elijah F.		
Woodward, Treasurer,		80 00
25. The Association for educating		
heathen children in the first parish		
		<u>Carried forward \$473 32</u>

* The remainder of a donation forwarded in Jan. last.

Brought forward	\$473 32	FOR THE MISSIONARY CHAPEL AT BOMBAY.
of Danvers, by Capt. Hezekiah Flint, remitted to Dr. Worcester,	48 85	March 10. A female friend in Salem, by the Rev. Dr. Worcester,
The Association in Wenham for educating heathen children, by Dea. John Dodge,	16 25—65 10	26. A female friend of missions in Bridgewater, by the Rev. Daniel Huntington,
26. Mr. Weston's school in Bath, by the Rev. J. W. Ellingwood,	2 50	30. A friend of missions in Plainfield, N. H.
31. A young man in Tewksbury, for the native schools at Bombay, by Mr. Miron Winslow,	1 00	
One or two individuals in Tewksbury, for the same object,	36—1 36	Total of Donations in March
	<u>\$542 28</u>	\$3,013 04.

EXPRESSIONS OF CHRISTIAN BENEVOLENCE.

[We give the following extracts from several letters received at the Treasury of the American Board. They were not written as communications for publication, nor accompanied by the most distant hint that such disposition of them was desirable. Such efforts of individuals, whom, perhaps, the world never noticed, show how much might be done by the labors of Christians were their hearts warmed, and their hands engaged in diffusing the blessings of the Gospel.]

The following letter accompanied the donation therein mentioned.

SIR,

Dec. 8, 1817.

"I AM the wife of a country mechanic, who, by the blessing of God on our industry and economy, enjoy all the necessaries of life, though but few of the luxuries. Yet God has given me a faint hope in his mercy, and a tender sympathy for a perishing world. I therefore deposit with you the small sum of two dollars, for the school fund in India. I have a child in my family, whom I have made my own by adoption; the natural tenderness of her disposition induces her to lament the condition of heathen children, and wish it in her power to relieve them. To make trial of her sincerity, I gave her fifty cents with permission to appropriate it as she pleased. After mentioning several toys pleasing to children, the school in India was mentioned. She immediately requested me to transmit her money for that purpose; I gave her fifty cents more; she earnestly desired it should not be separated from the other. I therefore send you three dollars, hoping if our lives are spared you may again hear from

MENTORIA."

The following letter was left at the door of the Secretary of the Wethersfield Female Foreign Mission Society, a few evenings previous to the anniversary meeting.

"OUR annual season for contributing to Foreign Missions has again revolved; and again I present you with ten dollars; these, with the other* donations I have made, I hope have been with a single eye to the glory of God. From his bountiful hand I received it; for his service I present it.

"For some years I have laid by in store as God has prospered me, against a time of sickness and distress; but have been preserved in health, while others have had their days numbered and finished. I deeply regret the days when I gave my money for that which was not bread, and my labor for that which satisfied not. All merit I disclaim, as it is an act of grateful duty for innumerable mercies, and but a mite.

"Expand my heart, incline me, Lord,
To give the whole I can afford;
That what thy bounty render'd mine,
I may with cheerful hands resign."

A FRIEND OF MISSIONS."

"P. S. I have justifiable reasons for wishing to remain unknown, and hope to continue so."

* Alluding to \$40 in the year 1815, and \$10 in 1816.

The following Extract accompanied a Donation.

"DEAR SIR,
 WISHING to accustom my children to early habits of charity and beneficence, I adopted the following expedient. On the day of their birth I gave each of them one dollar, to be improved in promoting religious objects, (a small sum on the receipt of so great a blessing,) receiving the loan of it myself to pay over the interest annually, as a donation from them to some religious object. The education of my children is the one I wish them to patronize. The money has hitherto been in my hands, being too small a sum by itself to trouble another person with. God has graciously given us three children, and taken one of them, I trust, to himself. The principal as well as interest of the deceased child I transmit to you, wishing it may be added to the permanent fund; that in the ages to come it may be pouring forth a small stream of Gospel blessings among those who are thirsty of the waters of life, hoping that thereby my little unconscious babe will enjoy the blessedness of welcoming to the heavenly world some, to whose arrival here its little stock had contributed.

The remittance for them is as follows,

Samuel H.	\$1 00—Principal.	
		18—three year's interest.
Mary L.	12—two	do.
John	06—one	do.

Total \$1 36

"What parent almost, might not adopt the same method? and what a revenue it would produce!"

For the delay of the following communication of our valued correspondent, we have no other apology to offer, than the assurance that it has been unintentional.]

Sept. 1, 1817.

To the Treasurer of the American Board, &c.

"DEAR SIR,
 ENCLOSED I send you fifty cents, from a little girl, for the Heathen School fund. This added to her former donations amounts to \$1,25 within a year; a noble example of liberality in a child.

"Permit me, Sir, to give some further account of this truly amiable and interesting little creature. I have before heard her spoken of with some admiration, and in my late visit to Vermont I had the pleasure of seeing her and of learning her particular traits in her character.

"Henrietta is not yet six years old. She is a descendant, of the tenth generation, from the martyr John Rogers. How far she may possess a kindred spirit, remains yet to be unfolded in her subsequent life. It may be said, in some sense, however, as of Abel, Rogers "being dead, yet speaketh."

"She has remarkable sweetness of temper, and discovers a peculiar fondness for the Bible and other religious books. She loves to hear religious conversation, she has her regular seasons, morning and evening, for secret prayer, in which she is very punctual and appears to be sincerely devotional. She has been overheard to express herself, on some of these occasions, with great propriety and earnestness. Henrietta takes a lively interest in the condition of the heathen children. She prays for them, converses often about them, and expresses a willingness to do what she can for their relief, even, to go herself, if she were able, to carry them the Bible, and to teach them how to read it. As she is not able to go herself, she is willing to send her money. But it may be asked, How does this little creature get money for such an object? Just as other good children would delight to get it, if properly encouraged.

"But to be more particular: The first 25 cents of the sum which I mentioned above, was set up by her teacher as a premium in her class, to be given to the scholar that should excel during the quarter. When this was proposed, she im-

mediately told her mother that she intended to study and get it, for she wished to send it to the heathen children. Such emulation to do good was successful. She obtained the premium, and cheerfully devoted it to her favorite object. To try her faith a little, it was proposed to her to buy various articles with it for her own pleasure. To which she replied, "Then they would be eat up, and it would not do any good—and the poor heathen children—they have no *Bibles* nor *catechisms!*"

"After this, her mother proposed to give her a cent a piece, for all the hymns that she would commit to memory. She eagerly embraced this opportunity to earn something for the poor orphans, with a voluntary intention to devote it exclusively, to her favorite object. "For" she said "it will do me good to learn the hymns, and then the money would do the heathen children good; so it will do good both ways." By this and some other means she soon obtained 50 cents, which she immediately consecrated to the education of heathen children; but not without praying that it might do them good.

"The next 50 cents are the savings of little presents. This last donation which I now send you, she put into my hands with much apparent interest in the object, with a request that I should "give it to the missionaries, to teach the heathen children how to read the Bible." Who knows but that this child is yet to be a Harriet Newell, a missionary to the heathen? Who knows but that the blessing of the promise, is on its way from the martyr, through this child, down to the thousandth generation? I do not say that she gives satisfactory evidence of a radical change of heart, but there is reason to believe, that she will be the means of perpetuating the promised blessing.

"There is great encouragement to faithfulness in the early education of children. Is it not an easy thing to train them up to habits of liberality? Is it not obvious too, that children thus encouraged are more diligent and faithful at school, more obedient and affectionate at home, and more amiable and engaging abroad? And is it not certain, that they will be more active and virtuous, more useful and happy in life, than if they had never been taught to regard doing good to our fellow creatures, as an honor, a privilege, and a Christian duty? What a vast difference of character must there be between those children, who, from a very early period, are treated as rational beings capable of being influenced by *religious motives*, and those who never know any higher motives than the *rod* or the *sugar lump*? How much good may be done by parents and teachers, in forming the characters of children and consequently of men, by early acquainting them with the doctrines, the precepts, and sanctions of the Christian religion, and leading them, by every possible method, into the early and habitual practice of its duties?"

DOMESTIC INTELLIGENCE.

Extract of a letter from a gentleman in the county of Herkimer, N. Y. to the editor.

"THESE are truly desolate regions. There are but one Presbyterian minister, one Congregational, and only three or four of different denominations, who are pastors of churches, in all the extensive county of Herkimer, containing a population of nearly 40,000, in a county which has been settled many years.

"There are several reasons. The county, though many parts are good, is still more broken than the western divisions of the state, and presents greater inconveniences to the collection of large congregations. It has been considerably settled from Germany and Holland; the German and Dutch languages have been in use, and their churches once were numerous. But for a considerable time English settlements have been multiplying, and the English language and customs prevailing. But such have been the poverty, prejudices, and ignorance of each other's language, that pastors could not be settled and supported, until these have become the regions of darkness and the shadow of death. Missionaries have not been much employed in this region; and those who were destined for the more western districts have generally travelled the great roads, and passed in haste. Could missionaries, who are passing and repassing, be directed to travel between the great roads, they would find a hospitable settled county, with

continual opportunities for labor, and among a people more needy than those of the newest settlements. Under a change of manners, habits, and languages, the rising generation are not evangelized, they are lost. The task would soon be more difficult than to evangelize the pagans.

"Many of the old inhabitants understand little of the English language; but the people of middle age, though they speak German and Dutch in their families, yet understand English preaching better than German, if that could be obtained. The children, though they understand their mother language in their families, do not comprehend preaching in that language. Their churches are declining, their discipline nearly lost, and both the knowledge and practice of religion seem to be sinking together. The necessities of these precious souls urgently make the demand, "come over into Macedonia and help us." And many English families, who but a few years ago left a country full of religious privileges, are now bewildered in errors and declining in stupidity."

Extract of a letter from the Rev. Mark Mead, dated Middlebury, Con. March 28, 1818.

"PERHAPS you have heard of the glorious work which has been in the South parish, in Waterbury, the winter past; but if not, I will state a few facts respecting it.

"In May last Mr. S. Dodd was dismissed, and the society appeared so feeble, that numbers almost desponded of ever having the Gospel ministry re-established among them. The Domestic Missionary Society gave them some assistance by sending a missionary among them. His labors were blessed, and a great revival has taken place. The feeble state of my health has prevented my laboring among them, and I am unable to give you any particulars; but probably between forty and fifty have been added to the church, perhaps more. I have lately heard that there are but few instances of awakening."

NINETEENTH ANNUAL NARRATIVE OF MISSIONARY SERVICE, DIRECTED BY THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT.

(Concluded from p. 144.)

KENTUCKY.

In the labors of thirty-five weeks, the Rev. Herman Halsey delivered one hundred and twenty-three sermons. By bodily indisposition he was then constrained, though reluctantly, to relinquish the service. In two counties the people were—a large proportion of them—Roman catholics. They were consequently, with the exception of a small number, unwilling to hear protestant preaching. They were sufficiently provided with priests of their own order, and, in most of their settlements, with places for worship. Presbyterian churches were few and small. Many of them had not preaching oftener than two or three times in a year. Where he labored, congregations on the Sabbath were usually large, and the demeanor of the people who attended commendable. The thinness of the population, in general, placed the people so far apart, that on other days, great numbers could not be collected. Some were found who prized the preaching of the Gospel as one of the most precious privileges, and mourned as they beheld the desolations of Zion. Sectarian prejudices had been deep rooted and strong, though it was understood that, in many respectable places, their violence had begun to abate. A thin population—a mixture of discordant denominations—and only a very small number of truly pious persons, were discouraging circumstances. Notwithstanding such difficulties, however, the prospects of that distant region were, on the whole, brightening. Bible and Tract Societies were forming with a probability of doing much good. By a considerable and worthy class of the people, Missionaries were most cordially and hospitably received. It was his pleasure, and he felt it his duty to testify, that the

blessings of many rested on that Society, whose benevolence had sent them the preaching of divine truth.

The Rev. Stephen Mason labored in twenty-two counties of that State, and delivered one hundred and sixty-eight sermons. It was the custom of the people not to expect but one sermon in a day. Religious exercises began at noon. A few instances appeared of serious impression and of hopeful conversion, but no great revivals were experienced within his observation. The fashion of infidelity was fast declining. The population, though in many parts thin and scattered, was continually increasing. Concerning the state of society, the kind reception of Missionaries, the urgent necessity of many more laborers in that vast field, and the prospects of the happiest results, his accounts were in perfect agreement with those of Mr. Halsey. Neither of these Missionaries had a pastoral charge.

MISSOURI.

This Territory has opened a boundless field. The Rev. Timothy Flint labored in it the past year. He had no pastoral charge. His services extended from the Forks to settlements more than one hundred miles up the river Missouri. To him it appeared as if no missionary station in the United States could be more interesting. The soil and climate were inviting. Beyond example the inhabitants were multiplying by arrivals from almost every section of the union. At no very distant period it would, in human view, be central to the civilized population of North America. The effects of civilization and Christianity there must, of course, be great and happy. It was obviously of immense importance, that a region, which, by its situation, would sooner or later have a commanding influence over a vast portion of the continent, be furnished with means of mingling the most correct religious institutions with its earliest habits. A prevailing desire was manifested in a number of places for the Bible and preaching. There, as in other quarters, the new settlers were unable to furnish themselves with the enjoyment of religious advantages. Multitudes were indisposed and careless. The consequences were natural. Not a whole Bible could be found in one family of ten, over an extensive tract; and of the emigrants who pass, on an average of perhaps one hundred in a day through the town of St. Charles, not one family in fifty carries a Bible. This inability, however, and this indifference could not, be trusted, be evils of long continuance. He had already distributed five hundred Bibles among the needy. He hoped, likewise, to be constantly supplied, by Bible Societies and other charitable institutions, with means of distributing much greater numbers.

The travels and labors of the Rev. Salmon Giddings were extended over a larger space than those of Mr. Flint. He had no pastoral charge. He repeatedly came over into the Illinois Territory, continuing his labors several weeks. A part of the year he was employed in the instruction of a school at St. Louis. During that period, however, his preaching on the Lord's day was not intermitted, and in several instances he made short missionary excursions. In a few settlements he observed a considerable reformation. The prospect of success in charitable exertions grew more flattering. He had the pleasure of seeing the people more attentive to divine things, and more anxious to enjoy the regular preaching and privileges of the Gospel. He either formed, or assisted in forming, a number of churches, and found it no small consolation to behold them rising in the wilderness. French Bibles and Testaments, and several hundred copies of the scriptures in English, which he distributed, were received with gratitude and read with attention. A large proportion of the French population were unable to read. Many of those who could not read would assemble and hear the reading of God's word by those who were able. On the whole, there was much encouragement to go onward in this work of the Lord. He trusted that the salutary fruits of missionary labor, already performed in that far distant region, would be visible in ages to come. By a very severe and dangerous sickness, his public duties were for a time entirely suspended.

EAST-TENNESSEE.

Twenty-six weeks—five of them in Virginia—were spent by the Rev. Cyrus Kingsbury. He had never a pastoral charge.

His reception was every where kind and hospitable. He distributed numerous Bibles and Tracts, which were thankfully accepted. The desolations of Zion

were extensive and affecting. Many were unable even to read. Errors abounded. Intelligent preachers of evangelical truth were few, and were embarrassed by very trying discouragements. The neglect of early education appeared to have done much in preparing the way for this deplorable condition of the people. He perceived no rational prospect of reviving the interests of true religion, but through the exertions of missionary, and other benevolent Societies. In several places, nevertheless, people were becoming more sensible that the privileges of religious, and moral, and literary instruction, deserved to be held in high estimation—especially, as they must affect the true interests of the rising generation. He was himself very deeply impressed with the importance of opening some way into those destitute regions for the introduction of such school masters and instructors of youth, as would be strictly moral and pious. He also was convinced, that in many places the people would afford sufficient encouragement to such ministers as might be found willing to combine the duties of the pastoral office, as far as practicable, with those of instructing their children and young people in the rudiments of literature and science. Having closed the services assigned him by the Trustees, he proceeded to the country of the Cherokee Indians. With a hope of promoting the temporal and everlasting welfare of those perishing heathen, he continues to labor, under an appointment from the American Board of Commissioners for Foreign Missions.

In addition to the persons named in this Narrative, the following hold commissions to act as Missionaries, and it is supposed are now laboring in the service of the Society. No communications have been received from them since they entered their respective fields. The Rev. Amos Chase in the northwest part of Pennsylvania. The Rev. Erastus Ripley in Pennsylvania and Ohio. The Rev. Messrs. Elihu Mason and William Williams in New Connecticut. The Rev. Messrs. Elias Cornelius and Samuel Royce in Louisiana.

Friends to the enlargement of the Redeemer's kingdom.

The Trustees have now laid before you their nineteenth annual Narrative. You are informed to what regions they have proclaimed the good tidings of great joy, by means of the sacred charities committed to their disposal. You can perceive the unmeasured length and breadth of that field to which their studious attention has been directed, and on which they have bestowed the holy offerings of God's people. You here observe, also, that the field they have regarded consists of many parts, of which every one is vast. And yet it is a melancholy truth, that the places, of which you are reminded in this history, bear only a very small proportion to the whole amount of those regions in our country which lie spiritually desolate.

How frequently soever the Trustees may have erred in their judgment, they have conscientiously conducted the missionary interests, under the guidance of the best light they could obtain. Nor has it been possible for them to transact, upon subjects of such solemnity, but under deep impressions of their own awful responsibility to Christ, and to their brethren for his sake.

They ask you to join them in their supplications to the God of mercy and grace, that he would crown with his blessing their humble endeavors to apply the charities of his people most efficaciously and successfully, for the manifestation of his glory in the salvation of souls. They ask you to remember with them, before the throne of a prayer hearing God, all associations and all individuals engaged in similar labors of love.

They, furthermore, intreat you to persevere, as God shall give you prosperity, in liberal contributions of your worldly property for the advancement of this charitable work. To enlighten the dark understanding; to awaken the slumbering conscience; to improve the depraved heart; to restrain transgressors, and cause an overwhelming preponderance of bad example to cease; to promote the practice of righteousness, and render the human condition on earth more happy; to show sinners the only way of pardon and enduring blessedness; instrumentally to turn men from darkness unto light, and from the power of Satan to serve the living God; to shew forth the riches of divine grace in guiding many sons and daughters to glory; to confirm and comfort the friends of Christ; to extend, as far as possible, an acquaintance with that godliness which is profitable for all things; in a single word, to perform duty by exertions to cause the knowledge of the glory of the Lord to fill the earth; are some of its leading and great objects.

The work is, therefore, in its nature heavenly. It neither needs, nor can it receive, higher recommendations. Every person can safely desire and seek its prosperity. Never was there greater encouragement. Never, it is believed, were calls, from the destitute settlements addressed to the Trustees, so numerous—never so earnest—as during the past year, for a much greater number of laborers. The need of Missionaries has increased more rapidly, by far, than the supply. By the people of many towns, in the north, west, and south, the most fervent desires have been expressed, to obtain ministers—pastors—for at least a part of the time, until a munificent Providence shall enable them to provide a full support, and to enjoy continually the precious ordinances of the Gospel. In a great number of settlements the way is already prepared for the formation of churches, and the establishment of congregations. To use the energetic metaphor of a Missionary: "The materials are now on the spot, and ready for the hands of the builders." To the Trustees it appears obvious, however, that without increasing exertions, those materials will be scattered, and many benevolent hopes will perish.

Great good has been already accomplished by your prayers and your contributions, for the sacred purposes of the Missionary Society. The Trustees do not however, present this as a motive for your patient continuance in well doing. On another day, both you and they will see its amount. Nor need you tremble at the certainty, that these deeds performed for Christ, and for the souls which he laid down his life to redeem, will be then strictly reviewed. For, blessed will be the acknowledgment of those servants, who shall have done good unto all, as they had opportunity. "They that endure unto the end shall be saved. And the king shall answer and say unto them, Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

JONATHAN BRACE, *Chairman.*

Passed by the Board of Trustees, January 14, 1818.

Attest,

ABEL FLINT, *Secretary.*

Abstract of the Receipts and Expenditures of the Connecticut Missionary Society for the year 1817.

RECEIPTS.

Amount of the annual contribution in May through the whole state,	\$2,758	95½
Contribution of 1816 received in 1817,	-	2 35
Avails of an estate bequeathed to the Society by the Rev. George Colton,	-	1,700 00
From Lewis Bliss, part of a debt charged as lost in the year 1810,	-	50 00
Amount of contributions in the new settlements,	-	817 14
Interest on Notes, and Bank Stock,	-	1,816 19

\$7,144 63½

EXPENDITURES.

Paid to thirty three missionaries employed by the Society to labor in Vermont, New York, Pennsylvania, Ohio, Indiana, Kentucky, East Tennessee, and Missouri Territory,	-	\$6,026 94
Salaries of the Treasurer, Auditor, and Secretary,	-	200 00
Books, transportation, and rent of Repository,	-	196 30
Taxes on land belonging to the Society in the state of Ohio,	-	9 60
Printing, stationary, postage, and contingent expenses,	-	204 60

\$6,637 44

The balance in the hands of the Treasurer, all belonging to the permanent fund, is \$32,090 84½

The number of Books sent to the New Settlements in the course of the year is 5402.

For the Panoplist.

THOUGHTS SUGGESTED ON HEARING OF THE DEATH OF HENRY OBOOKIAH.

"CRASE ye from man."—(Isa. ii, 22.) This admonition of God's word is often repeated with awful emphasis in his providence. Though often repeated, it is

still needful to teach us effectually that the Lord is God. He gives us blessings, and we set our hearts upon them. He takes them away to make us acknowledge the hand that gave them. He raises up instruments to build Jerusalem, which appear to be designated for distinguished usefulness, and we put our confidence in them. He blasts our hopes by their sudden removal, to show us that the work is his, and that they who wish to see it prosper must cease from man, whose breath is in his nostrils, and trust alone in the Lord Jehovah, in whom is everlasting strength.

But dark and mysterious is that providence which cuts down a Backus, a Strong, a Dwight; which brings to a premature grave, a Brainerd, a Spencer, a White, a Pearce, a Harriet Newell, and others, the fairest hopes of the church. They too have fallen. But peace to their memory. Through the wise but inscrutable counsels of Heaven, may they do more in their death than in their life.

From yonder barbarous clime, where Moloch sways his blood stained iron sceptre, and trains his savage slaves to violence and death, a noble youth escaped. Conducted by an unseen arm, he came to the land of Christian freedom, and safely entered the city of God. The daughter of Zion beheld the stranger with wonder and with pity. She rejoiced in his happy escape and unexpected arrival, and welcomed him to her bosom. She adopted him for a son, and trained him in the nurture of the Lord as a favorite son. She trusted in him as a chosen instrument of Heaven to defend her gates, to enlarge her borders, to conquer her foes, and even to extend her blessed privileges to his native land. His filial bosom swelled with gratitude for her kindness. His generous heart, touched by divine grace, melted in compassion for his wretched heathen brethren, though their violence had made him an orphan. Fired with the hope of delivering them from the hand of the tyrant, the prince of darkness, he girded on his armor, and with anxious solicitude waited for his Captain's command. The set time to favor Zion seemed to be at hand, and with joy she hailed its approach.—But Jehovah has not ceased to clothe himself with clouds and darkness. His awful voice was heard from heaven "Cease ye from man." Zion dropped a tear over the untimely grave of her favorite. Casting her ornaments of silver and gold as a funeral offering into the treasury of the Lord, and looking around on her surviving sons, in the language of lamentation she makes the inquiry, "Who will go for us? for Obookiah is dead."

Yes, friends of Zion, that dear heathen youth the flower of the Mission School, is dead. That affectionate brother and friend to the heathen, the hope of the church as to his country, suddenly cut down by an affecting and mysterious providence, is dead. But he still speaks. You remember his words, how he said,— "God will carry through his work for us. I do not know what will God do with my poor soul. I shall go before God, and also before Christ. I hope the Lord will send the Gospel to the heathen land, where the words of the Saviour never yet had been. Poor people, worship the wood and stone and shark, and almost every thing their gods; the Bible is not there, and heaven, and hell, they do not know about it."* Such was his language; such too was the language of his life, a memoir of which may awaken thousands to the subject that was so dear to Henry's heart. Nor is the language of his death less impressive—"Cease ye from man, nor idolize the instruments which God has chosen to oppose idolatry." And if the friends of missions do not listen to this admonition in the death of Obookiah, let them expect to hear it repeated from the grave of some champion already in the field. Let them kiss the rod and him who hath appointed it, and with humble submission, with fervent prayer, with unshaken confidence and increasing zeal, commit their cause to him that is faithful. "God will carry through his work for us." He who has provided salvation for the heathen, has promised to redeem them. He will accomplish it, though, to try our faith and love, and teach us our dependance, he cuts off those whom we verily thought he had kindly raised up for this purpose. He that hath promised is faithful, and "there is no restraint unto the Lord to save by many or by few." F. Z.

[It has probably been expected before this time, that we should have given some notice of the death of HENRY OBOOKIAH. The reasons of our silence are these, The principal facts concerning him are already widely circulated

* These words are from one of Henry's letters, written before he had acquired an accurate knowledge of the language.

among the Christian community, in the "*Narrative of Five Youths from Sandwich Islands*," and in the last Annual Report of the Board, p. 25. We written an obituary notice, it must have been only a repetition of facts ready well known through these channels. In addition to these, the circumstances of his sickness and death have been published in several newspapers and are, it is presumed, very generally known.]

OBITUARY.

DIED, in Hadley, Mass. Dec. 23, 1816, Mr. CHARLES HOPKINS, in the 24th year of age. He was graduated at Yale College in 1814. He had early imbibed a strong attachment to study; and although his facilities for its pursuit were small, he became qualified, almost by his own private exertions, for a standing in the Junior Class. During his collegiate career he was highly esteemed for the amiableness of his character, and respected for the various demonstrations of a powerful intellect. The features of his mind were strongly marked, distinguished for great strength and brilliancy of thought. Though his imagination was commonly lively and vigorous, and his taste exquisitely delicate, he had acquired success in mental discipline, that they were constantly chastened and regulated by a correct lightened judgment.

In Oct. 1815, as he was about entering on the study of the law at Litchfield, he was seized by a painful disorder, which brought him very low; and though he had several intervals of partial recovery, the seeds of decay were deeply fixed in his constitution. In the fall he was afflicted with the dropsy. This and a fever, which in a great measure deprived him of rest during the night, continued till about two weeks before his death. These gradual attacks went on, and, at times, very fast, owing to the excessive pain endured from the one to the other. About a fortnight before he died, he appeared considerably revived, and was entertained of his recovery. But the symptoms which appeared so flattering to his friends, he looked upon, to use his own language, as "the last struggles of expiring life, which opinion was but too well founded.

For some months before Mr. H's sickness, his attention was unusually directed to the subject of religion. Yet it was long before he could feel that he was wholly destitute of goodness, and that his only hope of salvation must depend on the sovereign mercy through Christ. But God, in his tender compassion, condescended to undeceive him, exhibiting to him the awful vileness and depravity of his heart. The distress which this gave him was great, but of short continuance. The divine character, which had been the object of dread and abhorrence, soon appeared to him in a new light. The calmness and tranquillity consequent upon this change, he was induced to suppose the effect of stupidity, and concluded that the Spirit of God had departed from him. But the exercises of his mind, which were such as led him and others to hope, that a work of grace was begun in his heart.

His views of religious subjects, which were at first obscure and imperfect, constantly enlarged and enlarged, and produced a calm and placid state of mind. Indeed he never experienced those high and transporting joys which many experience. He took great delight in the contemplation of the character of God, his law and government; on the way of salvation by Christ; in reading the Bible; and in observing the harmony and consistency of its doctrines;—particularly pleased with the 8th chap. of Romans. Though he often endured the most excruciating pain, he was uniformly tranquil and cheerful, and appeared anxious to conceal from his friends the real state of his health, out of tenderness to their feelings. Through his sickness he was remarkably blessed with the light of God's countenance, and felt at all especially after he had relinquished hopes of recovery, "a sweet resignation," as he expressed it, "to the Divine will." With a friend, who visited him a few weeks before his death, he conversed with great animation and cheerfulness on the subject of death, and the future state, and happiness of the heavenly world. He loved to dwell on the superior advantages which a future state would afford for the contemplation and study of the divine perfections, and expressed a desire, if it should please God, that he might be released from sin and suffering, and be united to the society of the blessed. It was his wish, if he recovered, to devote himself to the Gospel ministry.

He appeared sensible, a few days before his death, that his end drew near, and resolved that he thought it probable that his departure would be sudden, which was the case. He was unmoved, and with the utmost calmness conversed with his friends on the subject of his departure, telling them that it would be short; and if they were prepared for death, he thought that they would soon meet in a world where parting would be known no more. He mentioned in what manner he wished his effects might be disposed of; and desired that the simplicity of his funeral might be plain and simple. In thanking his parents for their tender paternal kindness he was very much affected, observing, that it had been his wish, if he might live to reward them, but God had determined otherwise. Still he trusted that his heavenly Father would repay them infinitely better than he could, even with eternal life. His powers of mind and his religious enjoyment continued to the last.

THE
PANOPLIST,
AND
MISSIONARY HERALD.

No. 5.

MAY, 1818.

VOL. XIV.

REVIEW.

CXII. *Memoirs of the Life and Writings of the Rev. Claudius Buchanan, D. D. late Vice Provost of the College of Fort William in Bengal. By the Rev. HUGH PEARSON, M. A. of St. John's College, Oxford.* Philadelphia. B. and T. Kite. 1817. 8vo. pp. 539. Price \$2 75, boards.

THE religious public of this country have regarded Dr. Buchanan as one of the great benefactors of mankind, ever since the publication of his *Star in the East*. The very great interest, excited by that sermon, was more than surpassed by the enthusiasm, with which his *Christian Researches in Asia* were read by all classes of persons. His other works have been received with that deference and respect, which are felt for the writings of an able man, successfully engaged in a good cause. All, who regard the promulgation of the Gospel among the heathen as desirable, or who love to see active and vigorous talents employed in the service of God, lamented his death. It is certain, therefore, that a respectable Memoir of so eminent and interesting a character will be perused with avidity. Such a memoir is the work before us; and though we could have wished the biographer to partake, more largely than he does, of the inimitable vivacity, which distinguished the subject of his work, we are thankful that he has given the world an authentic narrative interspersed with many judicious reflections.

Claudius Buchanan was born at Cambuslang, near Glasgow, Scotland, in the year 1766. His father was a man of respectable learning and excellent character, and was highly esteemed as a faithful and laborious teacher of youth. His mother was a pious and sensible woman, whose father became hopefully religious, in consequence of Mr. Whitefield's preaching in Scotland, about the year 1742. At the age of seven young Buchanan was sent to a grammar-school, where he staid till he was fourteen. Two years after, he proceeded to Glasgow, where he pursued the studies of the place, with some interruption, for two or three years. When not at school, or college, he was employed as a private tutor in the families of gentlemen. The occasion of his leaving Scotland was an imprudent attachment to a young lady, who was superior to himself in rank and fortune. In consequence of this, he became very unhappy, and recurred to a plan, on which he had formerly meditated;—that of making the tour of Europe on foot. He could not venture to disclose his plan to his parents; nor was he willing to leave them clandestinely: but he invented a story, (which was received by

them without suspicion,) and studiously kept up the deception, till his new religious principles forbade the continuance of it. At the age of twenty-one he left Edinburgh in pursuance of his design; but had prosecuted his journey no further than Newcastle before he became tired of it, and took passage in a collier to London. In that great receptacle of all sorts of wanderers, he soon began to suffer the miseries of extreme poverty. After wearing away many months in this situation, he obtained a place as clerk to an attorney, and received just wages enough to furnish food and clothes on the most economical scale; his salary never amounting to two hundred dollars a year. Of this scanty stipend not a little was wasted on public amusements, and particularly at the theatre. He had been in London nearly three years, when the first impressions were made on his mind, which indicated that God was interposing for his deliverance from the slavery of sin. Our readers will be pleased to see the account of his first religious anxiety, in his own words:

"Since my coming to London," he observes, "until June last, I led a very dissipated, irreligious life. Some gross sins I avoided; but pride was in my heart; I profaned the Lord's day without restraint, and never thought of any religious duty. Thus I lived till within these few months; exactly three years since my voluntary banishment from my native country; three tedious years! and for any thing I could have done myself, I might have remained in the same state for thirty years longer. But the period was now arrived, when the mercy of God, which had always accompanied me, was to be manifested in a singular manner. I had a very strong sense of religion when I was about the age of fourteen; and I used often to reflect on that period: but I had not, I believe, the least idea of the nature of the Gospel. It was in the year 1790 that my heart was first effectually impressed, in consequence of an acquaintance with a religious young man."

Of the person thus briefly mentioned, and of the important effects which resulted from one remarkable meeting with him, the following is a more distinct and detailed account.

"In the month of June last," observes Mr. Buchanan, writing in February 1791, "on a Sunday evening, a gentleman of my acquaintance called upon me. I knew him to be a serious young man, and out of complaisance to him I gave the conversation a religious turn. Among other things, I asked him, whether he believed that there was such a thing as divine grace; whether or not it was a fiction imposed by grave and austere persons from their own fancies. He took occasion from this inquiry to enlarge much upon the subject; he spoke with zeal and earnestness, and chiefly in Scripture language, and concluded with a very affecting address to the conscience and the heart. I had not the least desire, that I recollect, of being benefited by this conversation; but while he spoke, I listened to him with earnestness; and before I was aware, a most powerful impression was made upon my mind, and I conceived the instant resolution of reforming my life. On that evening I had an engagement which I could not now approve: notwithstanding what had passed, however, I resolved to go; but as I went along, and had time to reflect on what I had heard, I half wished that it might not be kept. It turned out as I desired: I hurried home, and locked myself up in my chamber; I fell on my knees, and endeavored to pray; but I could not. I tried again, but I was not able; I thought it was an insult to God for me to pray; I reflected on my past sins with horror, and spent the night I know not how. The next day my fears wore off a little, but they soon returned. I anxiously waited the arrival of Sunday; but when it came, I found no relief. After some time I communicated my situation to my religious friend: he prayed with me, and next Sunday I went with him to hear an eminent minister. This was a great relief to me; I thought I had found a physician: but, alas, though I prayed often every day, and often a night, listlessness and languor seized me. Sometimes hope, sometimes fear pre

sented itself, and I became very uncomfortable. Going one morning to a bath, I found on a shelf Doddridge's Rise and Progress of Religion in the Soul. This book I thought just suited me. I accordingly read it with deep attention, and prayed over it. I next procured Alleine's Alarm to the Unconverted, and dwelt on it for some time. My religious friend then gave me Boston's Fourfold State. This I read carefully, and I hope it did me some good. I now secluded myself entirely from my companions on Sunday; and during the week, the moment business was done, I went home to my studies; and have since wholly withdrawn myself from pleasure and amusement. In this manner have I passed the seven last months, continually praying for a new heart, and a more perfect discovery of my sins. Sometimes I think I am advancing a little, at others I fear I am farther from heaven than ever. O the prevalence of habit! It is not without reason that it has been sometimes called a second nature. Nothing but the hand of the Almighty who created me can change my heart.

"About two months ago I wrote my mother some particulars of my state, and requested her prayers, for she is a pious woman. In her answer, written by my sister, is the following passage, 'My mother has heard much of Mr. Newton, Rector of St. Mary Woolnoth, London, and wishes that you would cultivate an acquaintance with him, if it is in your power.'" pp. 29—31.

This suggestion of his pious mother induced him to attend the ministry of the venerable man, whose name she mentioned. Not finding any relief, he addressed an anonymous letter to Mr. Newton, which contained the passages above quoted, and a request, that something might be said by the preacher, with reference to the particular case there stated. Mr. B. attended the next public lecture of Mr. Newton, when he hoped his request would obtain for him such spiritual advice as he peculiarly needed. At the close of the exercises, Mr. N. gave notice, that if the person were present, who had written to him anonymously on such a day, and would call upon him, he should be happy to converse on the subject of the communication. Mr. B. called, in consequence of this invitation; and thus commenced an acquaintance, which proved of the utmost importance to him, and, by its ultimate effects, to the Christian world.

Not long after this interesting era in his life, Mr. B. thought seriously of becoming a preacher of the Gospel, and made it a subject of prayer and consultation with his spiritual adviser. The result was, that the late generous Henry Thornton, a son of the illustrious John Thornton, (illustrious, not on account of rank or talents, but for distributing in the service of Christ the wealth which Providence had given him,) furnished the means of educating the new convert at the university of Cambridge. Thither he repaired in the year 1791, at the age of twenty-five years and a half. Many doubts oppressed his mind relative to the course of study which he ought to pursue, and the time which he ought to devote to the mathematics. His religious friends advised him, however, to obtain a respectable standing in this department of the sciences. He engaged in mathematical pursuits with such resolution, that "at the close of his second term he found himself unequal to none in the lecture-room." Many of our readers will not need to be informed, that a college life, at the English universities, is regulated by very different principles, from those which prevail in our seminaries of learning. Here, every student is compelled to attend to the studies of his class, and to give daily proof of attention, by an actual recitation or examination. There, every student judges

for himself what studies he will pursue, and how far he will pursue them. It cannot be wondered at, therefore, that the immense majority of students make no progress in knowledge, but spend their time in dissipation; and too many of them in dissipation of the most profligate kind. The smaller number, who seek a reputation for science, become, in many instances, absolutely mad with the desire of college fame. They apply with such intense devotion to the service of their idol, as to endanger their health and their lives, and seriously retard, if not absolutely interrupt, all advancement in piety, in the case of those who are pious, and as to fill the heads and hearts of others with the most extravagant and ungovernable ambition. Mr. B. felt as he ought, in regard to literary eminence; preferring the humble vocation of a retired preacher of the Gospel to all that imagination could paint of the splendor of intellectual distinction. He sent the following schedule of the manner, in which his time was divided, to his friend Mr. Newton; viz. *four* hours to devotional studies, as he called them, including, we presume, theological studies of every kind; *five* hours to the mathematics, *four* to the classics, *five* to meals and recreation, and *six* to sleep. We have no hesitation in saying, that the portion assigned to the mathematics was too large; though, according to the fashion prevalent at Cambridge, it was far too small.

Mr. B. felt the necessity of some advantages for improvement in elocution, as he possessed absolutely none. He said of his college companions, "most of them speak ill and read worse." It is surprising that the art of speaking well is so little cultivated in England; an art so conducive to usefulness and influence, in either of the learned professions. The seminaries of education in our country are sadly deficient in the means of teaching the students to become good speakers; but we are assured by a person competent to judge, that our countrymen of all classes are far less ungraceful, awkward, and untaught speakers, than Englishmen of the same classes respectively. This representation is altogether different from what we had supposed to be the case.

The biographer gives pretty copious extracts from letters to Mr. Newton, written by Mr. B. during his college course. They evince good judgment and sober piety, but are not distinguished by any remarkable display of genius. In the year 1794 the first proposal was made to Mr. B. of going to India. While considering this proposal, he was actuated by a simple desire to be employed where he could be most useful. He expresses himself ready to preach the Gospel in the next village, or in the uttermost regions of the earth. He keeps in view the object of his education, and looks down upon college celebrity with a very commendable feeling of its emptiness. He had yielded to the opinion of his religious friends, so far as to pay more attention to the mathematics than he thought they deserved; and he carried off a premium for his distinguished proficiency in these studies. He could not be prevailed upon, however, to make them an object of pursuit any longer than seemed really necessary.

In September, 1795, Mr. B. was ordained as a minister of the Episcopal church, by Bishop Porteus; and in August of the next year he

embarked for India, having received the appointment of chaplain from the East India Company. In March, 1797, at the age of 31, he landed at Calcutta, prepared and desirous to enter into the active service of his Master. But, contrary to his wishes and expectations, he was appointed to the chaplaincy at Barrackpore, where he could do very little for religion. This occasioned a depression of spirits, which continued for a considerable time. The following passage, extracted from a letter written in June of the same year, exhibits the state of his mind at that period.

"It is not probable that you or I shall live long. What seek we then? There is no fame for us here. There is some reproach, whether we be *faithful* or not. So that we lose nothing by being faithful. I am so young in these things, that I do not know any thing about them. I have only entered the wilderness. But I apprehend *much*. I would gladly enter Canaan, without encountering 'the greatness of the way.' Were it the will of God, and were he to give me faith and strength for it, I would *to-morrow*, with great joy, leave this world, and all it offers. Were I sure it would not entangle and destroy me at last, I would rather stay and endeavor to do something for God; but I am not sure of that.

"I often compare myself, in my present exile, to John, in the island of Patmos. Would that, like him, I had finished my course, and had only to contemplate 'the new heavens!' But I am a stranger to suffering 'for the word of God, and the testimony of Jesus Christ.'

"I sigh much for that singleness of mind and purity of heart, and love to God, which distinguish the disciple of Christ. And I often wonder whether it is to be effected by keen affliction in body and spirit, or by the 'power of the word of God, dividing asunder like a two-edged sword,' or by long fighting and sorrowful experience slowly teaching, and ending with a doubt whether I am taught.

"Amidst the multitude of my thoughts, 'the Lamb that was slain' is my only hope!" pp. 111, 112.

Mr. B. early took an interest in the Baptist mission at Serampore, and spoke, in terms of much commendation, concerning the labors, particularly the translations, of Dr. Carey. The following paragraph exhibits his opinion on the subject of sending *married* missionaries.

"But I wish not that any prudential considerations from what *has been*, or from what may *probably* be, should check the missionary ardor of the day. Nothing great since the beginning of the world has been done, it is said, without enthusiasm. I am, therefore, well pleased to see multitudes of serious persons, big with hope, and apt to communicate; for I think it will further the Gospel. Instead of thirty missionaries, I wish they could transport three hundred. They can do little harm, and may do some good. But let them send as many children as possible, or those who may have children. They will do more good by and by than their parents. No man turned of thirty can learn to speak a new language *well*. No Englishman turned of twenty, who is only acquainted with the labials and dentals of his mother tongue, can ever acquire an easy and natural use of the nasals and gutturals of the Bengal language. Send, therefore, old men to take care of the morals of the young; and send the young to convert the heathen." p. 125.

The preceding extract was written about the time that the Missionary Society in London began to send forth missionaries. The following short passage will show the religious, or rather irreligious state of Calcutta at this time. We are happy to say, that the number of truly pious persons has greatly increased since.

Mr. Swartz, the apostle of the east, is dead. I wrote him a Latin letter a short time before his death. I wished to write his life, but they refuse to send me mate-

rials.* Have you heard of the ancient Obeck, in Calcutta? Mr. Grant will tell you about him. Mr. Obeck in Calcutta is like Lot in Sodom. I asked him one day, if he could produce ten righteous to save the city? He said, he was not sure he could produce ten, but thought he could produce five." p. 126.

In 1799 Mr. B. was married to the daughter of an Episcopal clergyman. It is very common in England and Scotland for young ladies of respectable connexions to visit India, with the known design of obtaining husbands. In the following brief description, given by Mr. B. to his friend Mr. Newton, it is strongly implied, that his newly married wife, and her sister, came out from England with that view. Happy would it be for all ladies, who go to India on the same errand, if they could be as highly favored as was the wife of Mr. Buchanan. But by far the greater part are obliged to connect themselves with dissipated and irreligious men, or "to return single to England."

"Miss Mary Whish, and her elder sister," (afterwards married to Major Prole) "came out to India about five months ago, with their aunt Mrs. Sandys, wife of Captain Sandys, commissary of stores in Calcutta. The younger of these ladies was so much disgusted with the dissipation of India, that she would gladly have returned single to England. I did not see her till two months after her arrival. But we had not been long acquainted before she confessed, that she had found a friend who could reconcile her to India. I did not expect that I should have ever found in this country a young woman whom I could so much approve. Mrs. Buchanan is not yet nineteen. She has had a very proper education for my wife. She has docility of disposition, sweetness of temper, and a strong passion for retired life." p. 136.

In February, 1800, Mr. B. was called by Lord Mornington, then Governor General, to preach a thanksgiving sermon. Many copies of this production were distributed by the government. It was a sensible performance, and principally directed against infidelity. In a letter to Mr. Thornton, Mr. B. says, 'that he seldom permitted himself to defend Christianity, and that he usually acted on the offensive.' This was doubtless a wise determination. It would have been well for the cause of truth, if the world had seen fewer defences of Christianity and more attacks upon infidelity.

At the commencement of the year 1801, Mr. B. entered upon his duties as Vice Provost of the College of Fort William, an institution formed under the auspices of Lord Mornington, now Marquis Wellesley, with the most enlarged and liberal views, and for the attainment of highly important objects. It is greatly to Mr. B.'s honor, that he should have had so much influence in the formation and management of this seminary. It fell particularly to his department to superintend the morals and habits of the students; and so faithful and assiduous was he in the discharge of this duty, that perhaps there was scarcely ever another literary institution so remarkable for the regular conduct and hard study of all its members. In apologizing for not having written so often to his friends in Great Britain as they had expected, he gives the following account of his employments.

* Some years afterwards Mr. Buchanan procured the documents he at this time requested; though other circumstances prevented him from making use of them as he had intended.

"I had such a numerous body of friends and acquaintances, literary and religious, in Scotland and in England, that I found it was in vain to attempt a correspondence with them all in my infirm state of health. I have therefore scarcely written to any one, but to yourself, Mr. Newton, and Mr. Grant. I have less time now than ever; and even my letters to you will be less frequent. The chief labor of the churches is devolving fast upon me. My religious correspondence in India is greater than at any former time. The whole direction of the college lies with me; every paper is drawn up by me; and every thing that is printed is revised by me. In addition to this, I give Greek and Latin lectures four days in the week during term; and I must visit and receive visits on an average twice a day.

"You desired me to say something in self-defence, else I should not have given you the above. I am yet an unprofitable servant, very unworthy the lowest place in my Master's vineyard; and I am supported chiefly at times by the feeble hope that the Lord, who works by any means, will be pleased to work even by me." pp. 162, 163.

In 1802, Mr. B. authorized his mother to draw on his agents for 300 pounds annually, he having previously made smaller remittances for her comfort; and, about the same time, he returned to Mr. Thornton the 400 pounds, which had been expended by that gentlemen to support him at Cambridge. Nor did he stop here: he remitted to Mr. T. 125 pounds, and engaged to remit the same sum annually for four years, for the support of some indigent and pious young man at the University, who should be selected by Mr. T. Mr. Newton, or Dr. Milner, for that purpose. Thus he availed himself of the first receipts of a considerable income to provide abundantly for an aged mother, to return the bounty of his benefactor, and to make this return doubly valuable by offering to another the same generosity, which he had experienced himself. This is the more worthy of notice, as he had a wife and child, his life was very precarious, the offices which he held were liable to be abolished, and his income was in fact diminished at the very time he was acting in so generous a manner, though the intelligence had not reached India. Yet who will venture to say, that Mr. B. was not wiser to bestow his property in this manner, than to lay it up carefully for his family? The view, which Mr. T. had of the transaction, is exhibited in the following extract of a letter, written by him soon after receiving the money.

"I would also request you to take some occasion of expressing to Mr. Buchanan the satisfaction which I felt at this mark of integrity, or of something more than integrity, as I ought to term it, in his conduct. It has raised him in the opinion both of myself and others, and it will not, as I am persuaded, be one of the acts of which he will repent whenever he may come to die. For my own part, I shall always hold that his children will have some claim upon me in consequence of the return of this money, in the event of their falling into pecuniary difficulties; and Providence, I am well persuaded, is wont to provide for those who, without robbing or neglecting their own household, avoid the common eagerness to lay up for them." p. 175.

We think all persons, who have received an education by charitable assistance, should feel bound to return the money, whenever they can do it without embarrassment; or, at least, to expend an equal sum in a similar kind of charity. Mr. B. did both. A young man was selected by the three friends to whom the business was committed;—and, after residing the usual term at the University, is now an able and respectable clergyman.

The institution of the College of Fort William did not meet the approbation of the Court of Directors. The government in India was ordered to abolish it altogether. The Marquis Wellesley felt bound, however, to give a liberal construction to the order; and determined that the College should be kept in full operation till the close of 1803, and should then be gradually diminished, unless the Directors at home should re-consider their proceedings. Mr. B. was uniformly the advocate of this seminary; not from any personal interest, for he hesitated about accepting an office in it, and always expected shortly to resign his charge; but he was deeply impressed with the value of such an establishment, both on account of the superior education which it would give to the younger servants of the Company, and the facilities which it would afford for the distribution of the Scriptures in the east. Just at the commencement of January, 1804, when the sentence of abolition was about taking effect, an express arrived, with orders that the college should be continued.

In a very useful digression, the biographer gives an account of the venerable Obeck, who died in Calcutta, at the age of 73; and who, from early youth, had adorned the Gospel by a holy life, in the midst of general dissoluteless and irreligion. A Mr. Edmonstone, also, an important servant of the Company, left a noble testimony to his faith in the Gospel, at his last hour. In letters to his friends, Mr. B. gave them to understand, that though he had not been able to preach to the natives, his labors had been blessed to the hopeful conversion of souls in India. About this time Mr. B. offered no less than 1,650 pounds sterling in premiums to the best writers, in prose and poetry, on certain subjects proposed by him, and relating to the promotion of civilization and Christianity in the east. These premiums were distributed, in sums from 25 to 100 pounds, to the officers of the English and Scotch Universities, and the great schools of the metropolis, to be adjudged according to rules prescribed by the donor. Several of the prize compositions have been published, and do great credit to the talents of the authors, as well as to the distinguished liberality of the patron. Few men indeed would have found it in their hearts to devote a large portion of their property, in so munificent a manner, to a great public object, while so many pleas could be urged by selfishness, under the appearance of prudence, in favor of laying it up for their families. But these premiums were not the whole of Mr. B.'s liberality in the same cause. For about three years he supported Mr. Lassar, a teacher of the Chinese language, with a view to promote the translation of the Scriptures into that language. The stipend was 1,750 dollars a year. The fidelity, which was manifested by the governors of the college, may be inferred from the following interesting facts; viz. that a weekly report was made by all the professors, as to the proficiency of their classes, which report went successively to Mr. B. the college council, and the governor general; that all indolent students were sent away in disgrace; and that there was not a duel among the students, and but a single death, for four years. The number of students was very considerable, we believe above a hundred, though it is not expressly mentioned. They had no time for vice, and were not permitted to incur debt.

Toward the close of 1804, considerable opposition was manifested, two or three of the chaplains, to the doctrines preached by Mr. Owen and Mr. Buchanan. In consequence of this opposition, the latter gentleman was induced to preach a series of doctrinal sermons, in which considerable extracts are given by his biographer. The following observation, taken from the sermon on justification by faith, is very judicious. It has probably often occurred to the mind of every reflecting and intelligent Christian; though every such person could express the same thoughts so forcibly and concisely.

This doctrine of justification by *works* is in substance also the doctrine of the Jewish church; and it will always be the popular doctrine among Christians who have a little true religion, by whatever denomination they may be called. For it is the doctrine of the *world*; it is found where the name of Christ is not known; and the spirit of every false religion and superstition upon earth." p. 240.

The observation was made in reference to the doctrine of justification, as held by Socinians. In 1805, Mr. B. offered to each University, Cambridge, and Oxford, a premium of 500 pounds for the best treatise on the duty of the British government in reference to its eastern empire, and on the progress of the Gospel since its first promulgation. Toward the close of summer in that year, he was seized with a fever, which he fully expected would prove mortal. His mind was composed, and even joyful, in the prospect of death; and he clung fast to the doctrines of grace, which he had preached, renouncing all dependence on his own merit, and casting himself at the feet of his Savior. He recovered, however, but soon heard of the decease of Mrs. B. on her second passage to England. She was a lady of great amiableness, humility, and piety, and left a precious memory.

It has not been generally known, how much the translations of the Scriptures, by the Baptist Missionaries at Serampore, are owing to the zeal, the friendship, and the enlarged mind of Mr. Buchanan. He not only firmly opposed that jealousy, which many persons of consequence toward the Baptist mission, he was decidedly in favor of employing the missionaries as professors in the college: he brought more patronage to the work of translations, from the English residents in India, than could have been brought by almost any other person: he circulated proposals for the translations in every part of India, and extensively in England: he wrote more than a hundred letters on the subject: he offered thirty guineas to each of four preachers, in the English Universities, for printed sermons on the subject of translations: he compiled the proposals, partly from materials furnished by the missionaries: in short, he used his whole influence and activity in behalf of this noble undertaking. We mention these things the more particularly, as it seems to be generally understood, that the whole merit of these translations is to be ascribed to the Baptist mission; whereas the principal agents in that work derived incalculable benefit, not only from Mr. B's exertions, but from the patronage, and the collection of learned natives, which the college afforded, and which could not have been derived from any other quarter.

About this time Mr. B. received the degree of Doctor in Divinity from the university of Glasgow, of which he had formerly been a member; and afterwards the same degree from the university of Cambridge, where he completed his education.

(To be continued.)

MISCELLANEOUS.

From the Evangelical Magazine.

AN ADDRESS DELIVERED BY DR. ENCONTRE TO THE STUDENTS AT THE COLLEGE OF MONTAUBAN, ON THE OCCASION OF HIS ENTERING ON THE DUTIES OF PRESIDENT OF THE FACULTY OF THAT COLLEGE. *Judges* vii, 6—7.

THESE words reminding me of the forlorn state of the afflicted Jews, whom the Amalekites and Midianites most cruelly oppressed, have naturally led me to reflect on the deplorable condition to which so many divisions, so many disorders, and above all, religious indifference, have reduced the Reformed Church. This melancholy conviction soon yields, however, to the pleasing hope of one day beholding this same Church re-united, consoled, and revived, by virtue of promises no less certain, and more precious, than those of which the Israelites were the object. But what particularly fixed my attention, is the trial to which Gideon subjected the warriors who were eager to join him, and the small number of those for whom was reserved (having honorably passed through the trial,) the glory of terminating the bondage of their country.

The appearance of degradation, the state of wretchedness, I might almost say, of opprobrium and ignominy, to which the evangelical church is reduced in many parts of Europe, and even in this part which we inhabit, is not precisely our subject; and to examine it might too much depress the feelings in the short time to be devoted to you on this occasion.

You, my young friends, are destined, as a Christian army, to wage perpetual war with the world, its vain pomp, its works of darkness, and with what the Scriptures call, "the lusts of the flesh," and to rescue the modern Israelites from a servitude as hard and humiliating, as was ever experienced from the disastrous irruptions of Amalek and Midian.

When the Israelites left Egypt, their number amounted to about six hundred and three thousand men, of all ages, handling sword and buckler. In the time of Gideon only thirty two thousand were found to march against the Midianites. So when our fathers, alarmed at the scandalous abuses of which Christian Societies universally complained, felt the absolute necessity of a reform, that is, of a renewal of doctrine, of discipline, and a revival of the rights and manners of the primitive church, the number of our pastors was nearly one thousand; to-day we can hardly estimate them at two hundred. But God regards not the number of combatants when he pleases to give the victory; for after repeated trials it was into the hands of three hundred chosen warriors only, that he delivered the hosts of Amalek and Midian.

You also, my dear brethren, are subjected to certain trials, and they have an alarming and rigorous appearance. Sermons, Catechisms, Lectures publicly exhibited, Examinations in Greek, Hebrew, Philosophy, Theology, Morals, History and Sacred Criticism; exercises calculated to germinate and maintain in you, and in others, those sentiments which are as noble as they are pure, and which constitute the essence of Christianity. What knowledge, what talents, what virtues, should those combine who pass honorably through trials so long and so difficult! They are familiar with ancient languages, they have dived into the science of Philosophy, they are able to derive instruction from the deepest and purest sources; they can analyze their own ideas, express them with perspicuity, arrange them with method, and unite in public a happy choice both of sentiment and language. Informed and convinced themselves of the sublimest truths of religion, they are able to attack and conquer the prejudices of ignorance, the sophisms of infidelity, and the falsehoods of error; they are acquainted with the principles of ecclesiastical discipline, and can with a modest confidence assume the administration in the churches to which they may be called; their long meditations on practical theology enable them to direct the conscience in the most delicate circumstances; their observation, their experience, and the care with which they have studied history, have introduced them to an intimate knowledge of the secrets of the human heart. Above all, they are animated with an ardent zeal for the success of the Gospel; they feel a tender interest in the salvation of their brethren; they are ready to do every thing, to sacrifice every thing, to suffer every thing, to secure the peace of the church, to diffuse the light of the Gospel, and to advance the kingdom of God and of his Christ.

These trials to which you are exposed are yet, however, insufficient; and you all require another, which may develop your internal disposition, reveal the secret of your character, and expose the recesses of the heart.

Instructed by the Spirit of the Lord, Gideon knew that to obtain great success, it was not sufficient to entertain a few feeble transient wishes; that when the end is not pursued with unremitting ardor; when personal ease is consulted; when the senses command, when there is in any degree a submission to want, or a devotedness to pleasure, there is an incapacity for the completion of a grand and noble enterprise.

My dear brethren, take heed to yourselves. When you chose the profession of the holy ministry, you could neither appreciate its obligations, nor its inconveniences, nor its advantages; you were perhaps unable to compare your strength with the burden you had to sustain. Scarcely had you quitted the age when you promised yourselves every thing; when every thing appeared easy, and when the character was yet unformed.

Years of study and labor will mature your reason, will give you the exact measure of your capabilities, will inform you of the extent and importance of your duties, and enable you to support with honor your last trials on the benches of your school; but to-day I have to propose to you a more serious and decisive proof. I venture to summon each of

you, not before weak and indulgent examiners, but before the tribunal of his own conscience.

First, observe, that before Gideon placed himself at the head of the Israelites, he endeavored to ascertain that God had chosen him to that official dignity.

You, my young friends, before you reply to the call of the churches, begin by gaining a full persuasion that it has been preceded by the call of God. You will not require such physical prodigies as might have been necessary in an ignorant age, among unenlightened men. You must ask more important, and no less decisive testimonies. You will examine whether you sincerely believe the truths of the Gospel; whether you are intimately and fully convinced of them; whether you can with St. Peter say to Jesus Christ, "Lord thou knowest all things, thou knowest that I love thee;" whether, like that fleece which Gideon exposed all night on the threshing floor, and which was saturated with dew, though the earth all around remained dry, your hearts are penetrated and watered by grace divine, though you live with men who unite with the misfortune of never having felt it the pride of believing it useless, and the temerity of denying its effects.

A second circumstance in Gideon's conduct, neither less remarkable, nor less instructive than the former, is, that after being assured of the will of God, he assured himself of his own resolution; he made no compromise with the Midianites; he separated openly and entirely from them; and in order to prevent himself from coming to any cowardly accommodation, any treaty unworthy a people whom God had designed to choose, he began by overthrowing the altar of Baal, taking the necessary precaution to prevent any interruption from his own brethren in the execution of this generous enterprise.

Many among us, though called to a warfare against the world, wish, however, to live in it, to preserve its habits, profess its pernicious maxims, display its vain pomp, and taste its false pleasures. Games, spectacles, trifling conversations, riotous entertainments, none of these ought, in their opinion, to be interdicted. They imitate the tone, and ape the manners of persons accustomed to the most frivolous societies. They correct and carefully efface whatever might denote the minister of the Gospel, the disciple of Jesus Christ. They would blush if a word, calculated to recal pious recollections, serious and religious meditation, having escaped them, some servant of Caiaphas should say to them, "thou also art of them, thy speech betrayeth thee."

I do not hesitate, my dear friends, to declare, that those who cherish such sentiments bear in vain the name of pastors; that they will never have its sacred, its indelible character. Diplomas, certificates of ability they may receive, but they will be but false, insignificant titles. The vocation which they have had the rashness to accept, will, in the eye of God, be an act of accusation, against which they will not be able to defend themselves. The imposition of hands will forever have impressed on their dishonored brows the disgraceful marks of reprobation. This is no oratorical exaggeration. I tell you only the exact truth as it is displayed before my eyes, and should be also to yours, if you have read the holy Scriptures, and believe them to be divine. No man can serve two masters; so long as your time, your

manners, your conversation, the places and persons you frequent, do not harmonize with the serious and sublime character with which you affect to be invested, it is falsely, and in vain, that you boast of this character. You may be distinguished by knowledge, by condition, by eloquence, you may pass for amiable men, judicious personages, great orators; you may be caressed, applauded, and admired by the world, or says our Lord, "the world loveth its own;" but your discourses will strike as empty sound upon the ears of your auditory; you will leave the soul unaffected; you will excite but a fruitless and fugitive emotion; you will not know what it is to carry a salutary terror into the conscience. Incapable of touching, alarming, deterring the sinner, you will be yet less able to console him; you will never teach him "how good the Lord is," for you are ignorant of him yourselves. The afflicted will implore your succor, and you may perhaps stammer to him the name of the true and celestial Comforter; but this sacred name, which says nothing to your own heart, will lose its energy in passing through your lips. The dying will call for you, but you cannot point him to the path of life. The criminal will confess his crime, his remorse, his terrors, but you cannot conduct him to the feet of a pardoning God.

Young Soldiers of Jesus Christ, who, far from stooping to drink of the pleasures of the world, have tasted even its innocent delights but with reserve, and with distrust, victory awaits you! Your Chief, your Master, he who loves you, and whom you love, has prepared palms soon to be distributed among you; but the first proof you can give him of your courage and devotedness, is to overthrow the altar of Baal—to trace between yourselves and the world the line of demarcation which you must never overstep; to assume openly the badge of Christ; the tone, manners, and language, (which can never be mistaken) of men supported by the Gospel, and animated by its spirit.

Undoubtedly you will be censured; the brothers of Gideon rose up with fury against him, and yours will perhaps be the first to condemn our conduct, because it condemns theirs; they will not say as did the atrocious inhabitants of Ophrah, "Let Gideon come forth and die," but they will attack you with the weapons of ridicule, they will audaciously insult you, meanly calumniate you, maliciously interpret all your actions; and, though they envy and vex each other, they will always agree when you are to be oppressed. But fear them not; and far from being dejected by the first reverse, rejoice with pure and lively joy, that you are found worthy to suffer loss, or grief, or humiliation, for the name of Christ, and the cause you are called to defend.

He is both a vile and contemptible being, who pretends to be a minister of the Gospel and believes it not, a serious buffoon; in tender youth he assumes a mask not to be laid aside but with his life.

It is his office to administer sacraments which he believes inefficacious; to relate absurd fables to youth; periodically to weary the public by pompous falsehoods, uttered with effrontery from the pulpit, so improperly styled the residence of truth. He constantly quotes, as if from God, a book which he pretends is the production of ignorant and deceitful men. He invokes with solemnity the assistance of the Holy Spirit, while he regards such assistance as a chimera. He makes us

repeat after him, "I believe in Jesus Christ the only Son of God;" and Jesus Christ being, in his estimation, but a mere mortal, is necessarily in his opinion the most guilty of impostors. He is incessantly imposing upon man, and insulting the Divinity. I should seek in vain in the dens of robbers, the haunts of infamy, or the gloomy darkness of the dungeon, for a monster so depraved, so odious, so worthy of public execration; I cannot find there his parallel. The false minister seems to me to have attained and passed the limits of all that may be designated as villany; for the greatest criminals have intervals of repentance, of candor, of emotion, sometimes even of generosity. But he has acquired a habit, a necessity, an absolute necessity, for fraud, and perjury, and blasphemy, and sacrilege!

But if we cannot find terms strong enough to express our indignation, contempt, and abhorrence of the pretended minister of the Gospel, how shall we describe our high esteem, profound veneration, and eternal gratitude for you, the vigilant sentinels of Israel, the true apostles of Jesus Christ, the faithful dispensers of the word of life; whose every action, every discourse, every thought, has for its object the glory of your divine Captain, and the salvation of souls?

Ah! it is not here below, not from our ungrateful hearts and our avaricious hands; it is not in consequence of our inefficient prayers that you will receive a reward proportioned to your pious labors and generous sacrifices; God himself will give you this reward; he is preparing it for you, faithfully preserving it as a deposit, and he will not fail to bestow it on you in the great day of retribution. Yes, on that day of terror, when according to the expressions of the Holy Writings, "The heavens shall pass away with a great noise, the elements melt with fervent heat, and the earth flee before the face of the Eternal," you will not partake of the terror which will seize the wretched slaves of sin and the world; your heart will leap with gladness; your attentive ear will eagerly catch the sounds which the voice of the Son of man, and of his saints, will cause to reverberate through the immensity of space. I think I see you raising from the tomb your venerable heads encircled with the rays of glory and majesty. I see you hastening to meet the Supreme Rewarder, whose hand contains the immortal crowns reserved for you and your fellow soldiers; already I hear the innumerable multitude of sinful spirits which you have restored to the paths of truth and life, singing hymns of praise, and following in your steps. Ah! the most ardent of my desires is to be but one of the least and the last of this blessed company, to applaud, though from afar, your triumph, and to assist in exalting its glory.

Young army of Jesus Christ! dear objects of our tenderest cares and sweetest hopes! the sacred fire is not yet utterly extinguished in our churches; we have indeed to groan over their languid declining state; but the vital principle, which formerly rendered them so flourishing, still acts in some, may revive in others, and only awaits your aid to exhibit itself with new energy—what do I say? Many of our churches, so desolate, so poor, so scattered, seem advancing to meet you. The venerable consistory unite to the most generous proceedings, the most delicate attentions. They wish that, according to the expressions of Malachi, "knowledge may dwell on your lips;" but they are principally so-

licitous, that humble virtue, the fear of God, true piety, Christian love, may animate your heart. Deeply convince yourselves, I conjure you, of the high importance of your station; no longer consider it as a trade, a profession, embraced to give you a sort of civil importance. Bless the kind, though severe hand, which sometimes suspends your march, and arrests your progress, the better to secure your steps. Henceforth, evince by your actions, your conversation, your behavior in the temple, your assiduity in your studies, your application to labor, by your employment of your intervals of leisure, what is the chief object, the noble aim of your exertions. Above all, I again repeat it, overthrow the altar of Baal, or forbear to follow the sacred banners of the Gospel. If you are only ambitious of lucrative stations, flattering successes, if, in a word, you expect every thing from the world, attach yourselves openly and decidedly to the world; but, if you have proposed to yourselves nobler ideas of your nature and destination; if you have conceived high hopes, if you believe yourselves called to great objects, if you aspire to a more perfect, more secure, more durable happiness, devote yourselves unreservedly to Him who alone can procure it for you, and who imposes it upon you as a first condition, to separate from a world which you love, which deceives, flatters, and despises you; and in which, after a few transitory enjoyments, you will find nothing but bitter regrets, intolerable disgust, and horrible remorse; the sad harbingers of a long train of evils, of which my mind, seized with horror, refuses to depict the frightful image.

What then shall I say to you, my friends; what thoughts, what expressions can I find to convince, to persuade, to affect you, and to produce in you a happy and durable change? Alas! what effect can my words have, if you hear the word of God in vain? Ah! these words which you read here every morning, and the assistance of the divine Spirit, which I cannot cease to implore for you, these are my only, but my powerful resources. With these words I began, with these I must conclude. I say with Elijah, "If Baal be God, serve Baal; but if the Lord be God, serve the Lord; and serve none but him." I say with St. Paul, "If there be any consolation in Christ," &c. I say finally with Joshua, "Choose now whom you will serve; as for me and my house, we will serve the Lord."

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

(Continued from p. 106.)

JULY 7. Lord's Day. At the table of the Lord I considered the blessed Jesus first as my high priest, then as my prophet and my king. I rejoiced him, I embraced him, I adored him, in all these glorious offices; I declared before him the precious things which I depended on him to do for me in them all.

2. *Good Devised.* I would afford more time unto my children and family in the latter part of the evenings, and employ it in conferences with them on the most noble and useful subjects.

3. *G. D.* I have a kinsman in my next neighborhood, of whom I ought to take a renewed and special notice, with admonitions of piety; and I will endeavor to do so accordingly.

4. G. D. Would it not serve the interests of piety very particularly in the town of *Salem*, and also in other places to which I may send it, if I should publish my last sermon at *Salem* directing the methods of becoming a happy town.

5. G. D. I am writing to a very capable, but very covetous person at S—— to stir him up to some expenses of his revenue on pious uses. And particularly for the dispersing of certain books of piety, which his own town has particular occasion for. The ministers of this town have disbursed liberally towards a new edition of the *Letter of the aged N. C. ministers*, that we may disperse it through the country, especially, where people are most in danger of being drawn into an apostasy to the superstitions of the church of *—— I will prevail with our society to advance a little money, for the forwarding of the same intention.

6. G. D. There is a family in our church fallen into very great poverty by the long sickness of the poor woman in it. I will afford them some relief, and procure more for them.

7. G. D. Many thoughts I have had about the name and the design of laughter; that odd action laughter. If it be nicely and narrowly examined, it seems to be little other than a sudden triumph of pride upon our perceiving others to be in circumstances inferior to our own; but most of all, upon a quick apprehension that the follies of others are such as we are not ourselves guilty of. More than seven efforts of laughter in ten really are no other than the operation of a proud conceit we have of ourselves. Behold a refined essay of the Christian ascetic! *First*, I must by no means make myself a part of any company, who make it their business to laugh. And then, as I would be slow to laugh upon provocation to it, I would accurately inquire, would not a humble charity, bespeak a prayer for this object, rather than a laughter? and govern myself accordingly. All proud satisfactions in my own superiorities must be mortified in me, and extinguished; I must be watchful against all ebullitions of pleasure, in opportunities to cast contempt upon other people, and those which discover themselves in laughter are particularly to be watched over. And if in the issue I find myself confined unto a perpetual seriousness, where is the damage of it? Never do we read of the great Savior, that, at any time, he laughed.

1. G. D. I may do well to repeat a charge upon my flock, with a more than ordinary and an ungainsayable importunity, that they sometimes inform their children what they were baptized for. I would also myself do it, both in my sermons and in my catechising. And I would in my baptismal prayers mightily prosecute the same intention. The benefits of abounding more than we do, in this method of piety, will be unspeakable. But I am suspicious, that shortly there may be temptations to the growth of Anabaptism in my neighborhood. And piety operating this way will be a special antidote.

3. G. D. My son Samuel gives his mind much unto reading. I would on this happy occasion exceedingly encourage him, and set him things to read and learn, and reward him when he has done.

*The author here left the manuscript imperfect.

3. G. D. The gentlewoman who is the widow of my kinsman — at *Hampton*, being now removed unto *Brookline*, I would concern myself to do as many good offices for her and hers as I can: and for her only son particularly. I have one at this time in view. I have a kinsman also, a schoolmaster, at *Beverly*, to whom I would give certain books that may be useful for him, and my best counsels.

4. G. D. There are several services to be done for the cause of Christianity among the Indians, particularly a large tract of land may be procured for them near *Dartmouth*, where we may settle a pretty village of them in Christian circumstances. I would form an address to our General Assembly upon it, and get our commissioners to engage in it.

5. G. D. The people of the Old Church hold a monthly lecture in this time of their dispersion, and at it they have a collection for the support of their ministers, in some of their domestic expenses. I would not only give my own presence at it, but also encourage many others to visit it, and contribute on the occasion.

6. G. D. At ——— they have chosen a minister who has a bad reputation for levity and vanity; yea, and for disaffection to good men and things. I must use a method that this person be well advised of the just expectation, which both God and man have concerning him.

7. G. D. I feel an unknown illness hanging about me; it looks like a tendency to a fever. I know not what will be the progress and issue of it. I would this day spend some time extraordinary in those prayers, and other cares that may be necessary for the dispatch of every thing that may render my death comfortable to me, if I must now be called unto it.

1. G. D. There is a woman of uncommon accomplishments in this neighborhood, who, if she were effectually drawn to serious piety, and joined unto the people of God, would prove a great blessing to our church. I will use a variety of the most exquisite methods I can devise to accomplish it. About this time I fitted for the press the discourse I lately delivered at *Salem*. I furnished it with some additional inculcations of holy sabbatizing, and preservatives from the contagion of Quakerism, which I thought might singularly serve the interests of religion in that, as well as in some other towns. My purpose is, to present many scores of this book unto the families of *Salem*, and some scores to some other towns. I therefore give it unto the bookseller under this title, "A TOWN IN ITS TRUEST GLORY: a brief essay upon a town happy and glorious; recommending those things by which a town may come to flourish with all prosperity;" a discourse wherein the state of all our towns is considered; but the peculiar temptations and occasions of some towns among us are more particularly accommodated.

2. G. D. One precious way of my redeeming the time with and for my children will be, often, when I am sitting with them, to single out some article of religion, and ask them how they will prove it, shew them how to prove it, and proceed then to discourse on the holy use that must be made of it. My conversation with my son Increase may now be so managed, as to sharpen both of us for the ready and fluent speaking of *Latin*.

3. G. D. I have a brother-in-law in whom I wish I could see a brighter shine of piety, and a better effect of the awakenings he has met withal. Fresh losses, and hard ones, are inflicted on him in his interests at sea. I would use the best means I can, that the dispensations of God may be sanctified unto him.

4. G. D. I would send unto the southern colonies, where they may extremely want them, some numbers of the book we have lately published, the letter of the aged N. C's. that so the people of God there may be fortified against their enemies, and established in the present truth.

5. G. D. Methinks it should not be amiss for me, my lecture falling this year on the second of October, the memorable day of the burning of the town, to make it an opportunity of delivering such things, as I have prepared in my discourse of *a town in its truest glory*.

6. G. D. Here is a gentleman who has formerly been very abusive to me, but remarkably repents of it. He is now in danger of being led away with grievous distempers and temptations. I will study all the most exquisite ways I can to rescue him.

7. G. D. In reading the European papers of intelligence, I am continually entertained with passages wherein the ignorance, the wickedness, and the misery of mankind are discovered. As those passages occur to me, I would make them occasions to exercise the suitable dispositions of piety. Some of them will be expressed in such applications of my mind unto the glorious Lord. Lord, I adore thy sovereign grace, in that thou hast not left me to such unfavorable circumstances. And Lord, what woful effects has the fall and sin of man brought upon the world. Lord, pity those poor people, and bring them into a better condition. And, O my great Savior, do thou hasten thy return, and rescue mankind from the curse.

(To be continued.)

For the Panoplist:

SAVINGS FROM USELESS EXPENSES.

Mr. Editor,

I CONSIDER the present as days of reformation, days for devising liberal things, for making savings and sacrifices to promote the cause of Christ. We are told of some who have sacrificed their gold and silver ornaments, of some who have dispensed with sweetening in their tea, of others who have performed extraordinary labors, that they might be better able to contribute to this noble object. In one instance I recollect to have seen in a missionary account one dollar credited, as the saving which a person had made by dispensing with the use of segars. Very worthy deeds are all these. They doubtless receive the general approbation of the Christian public.

And it greatly excites my wonder, Mr. Editor, that we do not hear of far greater and more frequent sacrifices of this latter kind, if sacrifices they may be called. Why are not savings made by dispensing with snuff, with the pipe, and with tobacco in every form? I have long hoped and waited to hear some voice raised on this subject. Why is this silence? We see calculation upon calculation, (and perhaps no

one better entertained with them than myself,) to show what great sums are wasted, and worse than wasted, in the consumption of ardent spirits, and what great good might be effected by them, were they rightly applied. I believe, and, if I mistake not, both physicians and others will generally admit the truth of the observation, that nine tenths of the money consumed in the use of tobacco is worse than wasted.

Nor is this sum too trivial to deserve notice. Of the eight millions of people in the United States, it is probable that, at least, one eighth part are in the habitual use of tobacco, and that the average sum expended by them annually for this article is not less than two dollars to each person. Here then, though we have not the enormous sum of thirty three millions, yet we have the very important sum of two millions of dollars.

One half of this would be far more than sufficient to support all Christian missionaries now employed in the whole Pagan world. Let Christians think on these things.

PHILOS.

For the Panoplist.

PROPOSED METHOD OF STUDYING THE SCRIPTURES.

I. In a *family* I would recommend,

1. That all the family who can read, take their Bibles, every morning and evening before family prayer, and reverently read a chapter; and let the parents say, at least, a few words on what is read, that something of it may be remembered.

2. That all who attend public worship, be required to commit and repeat the texts from which they hear sermons, with as many leading thoughts from the sermon, as they can recollect.

3. That a part of Saturday evening, Sabbath morning or evening, be devoted by parents, to hearing their children and domestics repeat portions of Scripture, and Scripture catechisms. In this work some system should be adopted. Let it be known where each learner begins, and how much each has learned.

4. That there be, in every family, a competent supply of common Bibles, and catechisms, a good reference Bible, concordance, and commentary, and let frequent use be made of them.

5. That family conversation, especially on the Sabbath, be much upon the Scriptures. Let the family be encouraged to propose questions, and let opportunities for this purpose, which the visits of ministers and Christian friends afford, be diligently improved. A pertinent question proposed to a minister often encourages and assists him very much in his visits.

6. That the work of biblical instruction be commenced as soon as the young mind opens to receive knowledge, and carried forward from step to step, till an accurate and thorough knowledge of the Bible is acquired.

7. That parents and the older members of the family take special pains to qualify themselves for the work, and to interest all the family in it.

II. In a school.

1. Let careful attention be paid to the reading of the sacred Word. Let remarks be made and questions asked concerning what is read.

2. Let each scholar commit daily one verse, from some interesting part of the Bible, and let these verses be repeated just at the close of the school.

3. Let the scholars be encouraged to commit chapters, psalms and hymns, and portions of Emerson's Evangelical Primer, Cummings's Scripture Questions, and Wilbur's Biblical Catechism.

4. Let one evening in each week, or an hour or two of Saturday afternoon, or an hour on the Sabbath, be devoted to the assistance of those pupils who will meet to study the Bible.

5. Let the older scholars be encouraged to write epitomes of historical books, or biographies of particular persons, from the Bible.

6. Let some method be devised, if practicable, to procure premiums, consisting of valuable books or tracts, to be given to the small scholars, in proportion to the lessons they commit.

Finally, let all be done in humble reliance on the mercy of God for a blessing.

F.

For the Panoplist.

RETROGRADE MOVEMENT OF NATIONAL CHARACTER.

THE manner in which the population is spreading over this continent has no parallel in history. The first settlers of every other country have been barbarians, whose habits and institutions were suited to a wild and wandering life. As their numbers multiplied, they have gradually become civilized and refined. The progress has been from ignorance to knowledge, from the rudeness of savage life to the refinements of polished society. But in the settlement of North America the case is reversed. The tendency is from civilization to barbarism.

Every one knows the manner in which our new settlements are formed. Single families, sometimes single individuals, proceed from this cultivated country, and, leaving behind them the religion and institutions of their fathers, they penetrate the western forest. It is usually several years before they are able to erect a comfortable dwelling-house, and many more before they can enjoy some of the most common privileges of older settlements. During this whole period, they are from necessity without schools, without ministers, without any of that influence, or those institutions which form the sober, steady, sterling character of older parts of the country. By the time that they are able to support these institutions, long habit has made them easy without them. With many the expense is an objection; and, not unfrequently a new generation have sprung up, who are unacquainted with their value, and unwilling to make any sacrifices for their support. In such a soil we should naturally suppose that infidelity and error of every species would take root and flourish. And such is the fact. The accounts which we hear represent the state of these settlements as deplorable for ignorance and irreligion.

The tendency of the American character is then to degenerate, and to degenerate rapidly; and that not from any peculiar vice in the

American people, but from the very nature of a spreading population. The population of the country is out-growing its institutions.

But would we have a more convincing evidence of this degeneracy, let us go back to the days of our fathers. It is but a few years; our aged men can almost reach the time, when they first landed on these shores. They were good men, men of prayer, upright, and perfect in their generations, men who walked with God. Go now to our western borders—and who are these without Bibles, without Sabbaths—to whom the news of a Savior was never preached—who blaspheme God day and night? Are these the sons of the pilgrims?—these the children of their prayers—these the offspring for whom they endured persecution—the perils of the sea, and the perils of the wilderness—for whom they toiled and bled to procure the blessings of the Gospel? You search history in vain for degeneracy like this. Yet this is the beginning of sorrows. Could we draw aside the veil from the future, we might see these degraded men giving birth to settlements still more remote; we might see whole nations sprung from *their* loins—yes, we might see these men, at whose degeneracy we are now shocked, regarded as venerable, as holy, by their still more degenerate offspring. We talk of *India*—of Juggernaut—of the bloody rites of Pagan worship—but who can tell, how soon our own Missouri will be a Ganges, and our own children pass through the fire to Moloch.

M. N.

For the Panoplist.

ON SELF DECEPTION.

It is very generally admitted that a large proportion of men are fond of deceiving others, but not so universally allowed that they are diligently employed in self-deception. To the man of little reflection it does not occur, that any reasonable being can be so much his own enemy, as to endeavor to impose on himself by a studied deceit. To many it seems somewhat incredible, and to those who never take the trouble of looking within, altogether impossible. What more common than the remark, that the discovery of truth is pleasant, and that it amply repays the toil of investigation?

The acquisition of every other kind of knowledge by no means secures an acquaintance with one's self. On the contrary, we often find those of respectable attainments in science, and who have explored extensive tracts of the fields of literature both ancient and modern; but who, nevertheless, fall into the most palpable absurdities in regard to their own characters. We have seen them catch at the most egregious falsehoods concerning the exercises of the human heart, and the various motives which exert a controlling influence over the mind on ordinary occasions. Such unfounded notions obtain their implicit belief, as are loudly contradicted by the concurrent testimony of facts, the passing events of the day, and the experience of all men.

Without enumerating the causes which may concur to produce the evil in question, I advert to one whose operation is very considerable. Any man who has been reprov'd for a fault with severity, knows very well that his feelings on the occasion were far from being agreeable. Although possessed of the fullest conviction that the reprimand was just, and originated in the purest motives, still, so revolting to the mind

is the knowledge of its own errors, that they can scarcely be kept in sight while a catalogue of them may be repeated. No one, suffering under a painful wound, was ever more reluctant to have the surgeon commence the dreaded examination, than the man who knows not himself, is to search his own heart; nor more gladly would the one dispense with the visit of the operator, than other be excused from looking into that polluted fountain, which is deceitful above all things, and desperately wicked. The result is obvious. He who has not the courage "to meet his naked heart alone, and to hear the full charge" brought against him, is not a familiar associate with himself; he is necessarily a stranger at home.

But the consequences of breaking off all communications with one's self, are widely different from those of keeping at a distance from other strangers. In the latter case, we can have but little esteem for those of whom we know nothing. Not so in the former. Our opinion of our own good qualities rises in direct proportion to our ignorance of ourselves.

Hence the incredulity of such persons on every subject which raises a doubt respecting their goodness. If the threatenings of God's word are repeated, they turn away with scorn, and rail against the preacher as "a bigot, a narrow minded enthusiast." If the path to endless bliss be described as a narrow way, and the entrance to it a strait gate, they laugh at such "nice distinctions." When reminded that broad is the way that leads to destruction, and that it is thronged with travellers, they "do not believe that God has made the avenues of heaven of so difficult access, or that he will punish a man for following his own inclinations."

Z. Y.

For the Panoplist.

ON PLAIN PREACHING.

Mr. Editor,

I know that it is your object to furnish your readers with original pieces rather than extracts. But I have an extract before me that will occupy only a few lines on one of your pages, which is so good and important, that I desire all your readers may see it; and especially those of them who minister at the altar. It is from one of the Sermons of the good Mr. Flavel. The text of this sermon is 2 Cor. iv, 4; *In whom the god of this world hath blinded the minds of them which believe not, &c.* In showing the great policy of satan to blind the understandings of men, by hiding, and preventing the reception of Gospel light, among other remarks he has the following, which, if they were needed in his day, are probably not wholly unnecessary in ours.

"ONE way that Satan prevents the reception of Gospel light, is, by tempting the dispensers of the Gospel to darken the truths thereof, in their delivering them; to shoot over the heads of their hearers in lofty language and terms of art, so that common understandings can give no account, when the sermon is done, what the preacher would have; but, however, commend him for a good scholar, and an excellent orator. I make no doubt but the devil is very busy with ministers in their studies, tempting them by the pride of their own hearts, to gratify his design herein: he teaches them how to paint the glass, that he might keep out the light. I acknowledge, a proper, grave, and comely style befits the lips of Christ's ambassadors: they should not be rude or careless in their language, or method. But their affectation of great swelling words of vanity, is but too like the proud Gnostics, whom the

apostle is said to tax for this evil, Jude, verse 16. This is *to darken counsel by words without knowledge*; (Job xxxviii, 2;) to amuse, and remind poor ignorant souls, and nullify the design of preaching: for every thing is accounted so far good, as it is good to the end it is obtained for. A sword, that hath an hilt of gold, set with diamonds, is no good sword, if it hath no edge to cut; or if it want a good back to follow home the stroke. O that the ministers of Christ would choose rather *sound*, than *great* words; such as are apt to pierce the heart, rather than such as tickle the fancy. And let the people beware of furthering the design of satan against their own souls, in putting a temptation upon their ministers, by despising plain preaching. The more popular, plain, and intelligible our discourses are, so much more probable they are to be successful: this is the most excellent oratory that persuades men to Christ."

EXTRACTS FROM THE REPORT MADE ON THE THIRD ANNIVERSARY OF THE FEMALE EDUCATION SOCIETY OF BOSTON AND ITS VICINITY. MARCH 20, 1818.

[We publish the following article from the Recorder, by request.]

By these it appears that the Board of Managers, to whom the disposal of the funds are entrusted, have extended the hand of this charity to three young men of hopeful piety and respectable talents; one of whom is now in Yale College, and the others are in the Academy at Andover. Of these the eldest will be prepared to enter college the next fall. Although the expenses of the beneficiaries are not fully met by this society, yet such aid is afforded, as will enable them by their own exertions and strict economy to complete their classical education for the Gospel ministry. The managers with pleasure recognize the formation of two auxiliary societies the past year, one instituted in this town, the other in Framingham, and gratefully acknowledge a generous donation of twenty dollars from an individual lady of the latter place, independent of the Auxiliary Society. They also state, that the amount of donations received the last year is \$237 25—and of subscriptions from one hundred and twenty-two members of the Society, is \$185 00. Also that the permanent fund is at the present time \$500. These sums may indeed appear small, in comparison with the income of many societies in this town; yet the Board of managers express their gratitude, that with these slender means they have hitherto been enabled to afford all necessary aid, in the education of the three young men placed under their patronage, while at the same time it is their ardent desire that the means of doing good may be increased; and as these extracts may meet the perusal of many, and some of opulence, who not only wish well, but really feel willing to promote the prosperity of Zion, the Board respectfully solicit them not to pass by this additional call of charity to their extended liberalities, but by annual subscription, or donations, or by forming auxiliary societies, so to increase the funds, that no deserving applicant may be sent empty away; but received under its care, and thus increase the number of the heralds of the Gospel, as instruments in the hand of God, of teaching thousands the way of life, peace, and happiness through a gracious Redeemer.

LITHOGRAPHY.

THE art of lithography, or making impressions from stone, instead of copper plates, or similar means, has arrived to so great perfection in France, that the government has thought proper to place it under the same regulations as other presses. By simply writing a letter, or piece of music, or making a drawing in the ordinary way, with a peculiar ink fit for the purpose, the design may be transferred to the stone without further preparation, and is immediately ready to print off thousands of proofs all equally perfect. This quality of lithography has, it seems, procured its admission in the French public offices; so that sixty or seventy thousand proclamations, or other papers, in the autograph of the minister, may be taken off and dispatched before a copper-plate could even have been engraved. The rival exertions of Count Lasteurie and M. Engelmann, have been of the greatest service to an art, which has more than once been taken up with avidity, and afterwards abandoned as hopeless. A series of lithographic prints is now in a course of publication by Count Lasteurie, and which are said to possess great spirit and fidelity. One of these, a pen-and-ink drawing of considerable merit, was traced on the stone upwards of sixteen years since; a proof that lithographic designs may be kept, like those of copper, without injury, as long as may be required. A stone well adapted for the purposes of lithography, we have heard, has been lately discovered in East Lothian, and doubtless might be found in many other places.

Ch. Observ. for Nov. 1817.

OBITUARY.

DIED, in Montpellier, Ver. April 6, 1818, MR. JOHN O. CROSBY, eldest son of Dr. John Crosby, late of Ashby, Mass. aged 23 years, after a lingering sickness of twelve months.

With promising prospects and sanguine hopes, this young man, at the age of twenty-one, set out in life, pursuing no higher happiness than the world promises its votaries, though rationally, and in no small degree, *convinced* of the inestimable worth of religion.

It pleased God, however, to arrest him in his pursuit of earthly good, and to call his attention to objects of a celestial nature. He became convinced, that, as a rational and immortal being, happiness was to be found only in religion; and that, as a sinner, pardon and salvation could be obtained only by the merits of Christ, through faith in his blood. Religion was regarded by him as the great business of life, and he looked forward to heaven, as the rest of his soul. This was in the autumn of 1816. In April following, while returning from Boston, he was attacked with pulmonary symptoms, and confined with his friends at Ashby, until October, when by short stages, he was removed home. From the time of his arrival at his father's, he continued to languish until the time abovementioned, when he closed his eyes in death. During his long protracted sickness, and while watching the progress of a wasting and often extremely distressing disease, he gave increasing evidence that he had built his foundation for eternity on the rock, Christ Jesus. He manifested a calm resignation to the will of God, and was much affected with his goodness in so favorably ordering the circumstances of his sickness. Gratitude for the favors he received, and for the comforts he enjoyed, above thousands of the human family, even when suffering great distress, and especially gratitude for the blessed hope he was permitted to entertain, that when absent from the body he should be present with the Lord, was a prominent feature in the exercises of his mind. As he drew near the closing scene, he expressed much comfort in the promises of the Gospel. To the writer of this article, he observed that the following lines were expressive of the feelings of his heart, while he viewed himself most unworthy and deserving of evil only at the hand of God.

*"Jesus thy blood and righteousness,
My beauty are, my glorious dress,
Midst flaming worlds in these array'd,
With joy shall I lift up my head."*

When convinced that his last hour was come, his expression was "the will of the Lord be done," and soon after fell asleep.

Let the young remember, that youthful vigor, and promising prospects, furnish no security for the continuance of life, and that to make sure of dying the death of the righteous, and of having their last end like his, the high command of Jehovah must be instantly obeyed, "Remember now thy Creator in the days of thy youth—seek ye the Lord while he may be found, call upon him while he is near."

ERRATA.

- [In our last number, p. 154, l. 16 from the top, for *excellences*, read *excellencies*.
 Page 155, l. 9 from top, strike out the word *such*.
 Page 160 line 24 from the bottom, for *recource*, read *recourse*.
 Page 168, in the last line of the review, for *benefence*, read *beneficence*.

From the Missionary Register.

HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL.

(Concluded from p. 175.)

CENTURY XVI.

THIS great event was the *Reformation* from the errors and superstitions of the Romish church, which commenced in Saxony, by the magnanimous exertions of the justly celebrated Martin Luther, and which forms the most prominent feature in the history of the *sixteenth century*. Europe at this time, with very few exceptions, was converted to the public profession of Christianity, though scarcely any thing short of the ruin which had overwhelmed the Eastern church, could be more deplorable than the state of the Western, at the commencement of this period. The thick darkness which had gradually overspread it, was beginning to be dispelled, by the revival of literature and philosophy during the preceding century; but at the glorious æra of the Reformation, the pure light of moral and religious truth shone forth with renovated lustre, and produced the most important effects on the general state of Europe. The profession of Christianity, which now pervaded almost every part of that quarter of the world, necessarily precluded any further propagation of it, and restrained its European history to that of the contests between the Reformers and the church of Rome.

For the extension, therefore, of the pale of the visible church during this century, we must chiefly look to the newly discovered regions of America. The Spaniards and Portuguese, if we may give credit to their historians, exerted themselves with the utmost vigor and success in propagating the Gospel amongst the barbarous nations of the new world. It cannot, indeed, be disputed, that they communicated some faint and imperfect knowledge of Christianity to the inhabitants of America, to those parts of Africa to which they carried their invading arms, and to the islands and maritime provinces of Asia, which they subjected to their dominion. It is certain, also, that considerable numbers of these unhappy people, who had hitherto been enslaved by the most abject superstition, apparently embraced the religion of Christ. But, when it is considered, that these nominal conversions were obtained by the most violent and cruel methods, and that their acquaintance with Christianity consisted only of a blind veneration for their instructors, and the performance of a few unmeaning ceremonies, we are tempted, with some of the most pious and intelligent even of their own writers, rather to lament that the Gospel should ever have been thus propagated; and to regard both the labors of these false apostles, and their converts, with a mixture of indignation and pity.

The progress of the Reformation having given an effectual check to the ambition of the Roman Pontiffs, and even deprived them of a great part of their spiritual dominion in Europe, they began to direct their attention to other quarters of the world; and to indemnify themselves for these losses, they became more solicitous than they had ever yet been to propagate Christianity in Pagan countries. In the execution of this design, the renowned society of Jesuits, which was established by Ignatius Loyola in the year 1540, seemed particularly calculated to assist the Court of Rome. A certain proportion of their order, who were to be at the absolute disposal of the Roman Pontiff, were accordingly, from its commencement, directed to be formed for the work of propagating Christianity amongst unenlightened nations. Great numbers of this important society were in consequence employed in the conversion of the African, American, and Indian heathens. But both the credit and the real success of their labors were lessened and obscured by the *corrupt motives*, which too evidently appeared to actuate

these zealous missionaries, and by *the unchristian means* which they adopted to accomplish their purpose.

The example of the Jesuits excited the emulation of the Dominicans and Franciscans, and of several other religious orders; but it may be justly doubted, whether the interests of pure and undefiled Christianity were not rather injured than promoted by their labors.

Amongst the members of the society of Jesuits who were thus engaged in the propagation of the Gospel, Francis Xavier, who acquired the honorable title of *the Apostle of the Indians*, obtained the most distinguished reputation. In the year 1522, this great man, who possessed many of the requisites of a successful missionary, set sail for the Portuguese settlements in India; and in a short time spread the knowledge of Christianity, as it is professed by the church of Rome, in many parts of the continent, and in several of the islands, of that remote region. From thence in the year 1529, he passed into Japan, and there laid, with incredible activity, the foundations of the church, which flourished during so many years in that island and its dependencies. His indefatigable zeal prompted him to attempt the conversion of the vast empire of China; and, with this intention, he embarked for that country, but died in sight of the object of his voyage, in the year 1552. After his death, other members of his order penetrated into China. The chief of these was Matthew Ricci, an Italian, who rendered himself so acceptable to the Chinese Emperor and his nobles by his mathematical knowledge, that he obtained for himself and his associates the liberty of explaining to the people the doctrines of the Gospel. Ricci may therefore be considered as the founder of the Christian church, which, notwithstanding the vicissitudes it has undergone, still subsists in China.*

The dominions of the Protestant Princes being confined within the limits of Europe, the churches under their protection could contribute but little towards the propagation of the Gospel in those distant regions which have been just mentioned. It is certain, however, that in the year 1556, fourteen Protestant missionaries were sent from Geneva to convert the Americans; although it is neither known by whom this design was promoted, nor with what success it was attended. The English also, who, towards the close of this century, sent colonies into the northern parts of America, gradually extended their religion amongst that rude and uncivilized people. It may be added, that about this time the Swedes exerted themselves in converting to Christianity many of the inhabitants of Finland and Lapland, of whom considerable numbers had hitherto retained the extravagant superstitions of their Pagan ancestors.

The vigorous attempts which were made during this century to support the grandeur of the Papal See by the propagation of Christianity in distant nations, were renewed during *the next*, and were attended with considerable success.

CENTURY XVII.

In the year 1622, Gregory the Fifteenth, by the advice of his confessor Narni, founded at Rome the celebrated College "De propaganda fide," and endowed it with ample revenues. The college consisted of thirteen cardinals, two priests, and one secretary, and was designed to propagate and maintain the religion of the church of Rome in every quarter of the globe. The funds of this society were so greatly augmented by the munificence of Urban the Eighth, and the liberality of other benefactors, that it became adequate to the most splendid and extensive undertakings. The objects to which its attention was directed, were the support of missionaries in various parts of the world; the publication of books to facilitate the study of foreign languages; the translation of the Scriptures and other pious writings, into various tongues; the establishment of seminaries for the education of young men destined to act as missionaries; the erection of houses for the reception of young pagans yearly sent to Rome, who, on their return to their native countries, were to become the instructors of their unenlightened brethren; and the support of charitable institutions for the relief of those who might suffer on account of their zeal in the service of the church of Rome. Such were the arduous and complicated schemes of this celebrated college. To this, however, another of a similar kind was added in the year 1627 by Pope Urban the Eighth, which owed its origin to the piety and munificence of John Baptist Viles, a Spanish Nobleman. The same spirit of pious beneficence

* See Barrow's Travels in China.

was communicated to France about the year 1663, and produced several other establishments of this nature; particularly the "Congregation of Priests of foreign Missions," and the "Parisian Seminary for the Missions abroad;" the one for the actual sending forth of missionaries, the other for the education of fit persons for that important work. A third society in France was denominated, "the Congregation of the holy Sacrament," and was under the direction of the Pope, and the College De Propaganda at Rome.

From these various institutions, a great number of missionaries were sent forth during the seventeenth century to different parts of the world, who converted multitudes to the outward profession of Christianity, and subjection to the church of Rome. The religious orders who chiefly distinguished themselves in these missions were the Jesuits, the Dominicans, the Franciscans, and the Capuchins; who, though engaged in one great common design, mutually opposed and accused each other. Of these, the Jesuits were justly considered as having employed the most unwarrantable methods in the propagation of Christianity.* They were accustomed to explain the doctrines of Paganism in such a manner, as to soften and diminish, at least in appearance, their opposition to the truths of the Gospel; and wherever the faintest resemblance could be traced between them, they endeavored to persuade their disciples of the coincidence of the two religions. They permitted their proselytes, also, to retain such of their ancient rites and customs as were not glaringly inconsistent with Christian worship; and thus labored to effect a *coalition* between *Paganism* and *Christianity*. To these artifices they added an unwearied assiduity in conciliating the favor and confidence of the priests, and civil governors of the people, to whom they were sent, and that by means wholly unworthy of the character of Christian ambassadors to the heathen. It should be mentioned, to the honor of the other religious orders who were engaged in similar undertakings, that they uniformly disclaimed this worldly policy of the Jesuits; and, wherever they went, preached the peculiar, exclusive, and unaccommodating doctrines of Christianity with apostolic boldness and simplicity.

By the labors of these various missionaries, the knowledge of Christianity was disseminated, during this century, through the greatest part of Asia. The Jesuits and others communicated some rays of divine truth, though mixed with much error and superstition, to those parts of India which had been possessed by the Portuguese, previous to their expulsion by the Dutch. The most celebrated of the missions which were established in that remote region was that of Madura, which was undertaken by Robert de Nobili, an Italian Jesuit. The plan which he adopted for the conversion of the Indians is a singular specimen of that worldly and temporizing policy, which has so justly brought reproach on the missions of his society. He assumed the appearance of a Brahmin, who had come from a far distant country, and by his austerities, and other artifices, persuaded many native Brahmins to receive him as a member of their order, and to submit to his instructions. By their influence and example, great numbers of the people were induced to become his disciples, and the mission continued in a flourishing condition till the year 1744; when, with others in the kingdoms of Carnate and Marava, which the Jesuits had established, it was formally suppressed by Benedict the Fourteenth, † who expressed his disapprobation of the methods which they had practised for the conversion of the heathen.

Christianity was, during this century, first conveyed to the kingdoms of Siam, Tonquin, and Cochin-China, by a mission of the Jesuits, under the direction of Alexander of Rhodes, a native of Avignon; whose instructions were received with uncommon docility by an immense number of the inhabitants of those countries. The mission continued to be successful in the kingdom of Siam till the year 1688, when the violent death of the king and his chief minister, who favored it, obliged the missionaries to return home.

At the commencement of this century, a numerous society of Jesuits, Dominicans, Franciscans, and Capuchins, proceeded to China with a view to enlighten that vast empire with the knowledge of the Gospel. Though differing in other

* A curious account of these corrupt practices of the Jesuits is contained in a letter of Mr. Maigrot, quoted by Millar in his History of the Propagation of Christianity, from a work entitled, "Popery against Christianity," under the signature of Parthenopæus Hereticus.

† For a full account of this famous mission, of which the Jesuits particularly boast, see the "Lettres Curieuses et Edifiantes écrites des Missions Etrangères."

points, these discordant missionaries agree in asserting the wonderful success which attended their labors. The Jesuits especially, by their literary and scientific attainments, acquired great influence with two successive Chinese Emperors, which they directed to the furtherance of their great and important design; and had their integrity been as great as their talents and activity, they would have acquired immortal renown by their exertions in the cause of Christianity, in this immense region.* But they pursued in China the same compromising plan which has been already mentioned, and which they did not hesitate to defend, by resorting to the plea of necessity; alleging, that certain evils and inconveniences may be lawfully submitted to for the attainment of important and salutary purposes.

The ministerial labors of the Romish missionaries, particularly of the Jesuits, were eminently successful about the same period, in the islands of Japan, notwithstanding the jealousy and opposition of the native priests and nobles, and the still more fatal disputes of the missionaries amongst themselves. The success, however, of the Gospel in Japan was, unhappily, but of short duration. In the year 1615, the hopes of its ministers were suddenly blasted, by the publication of a persecuting edict of the emperor, occasioned, as it is generally agreed, by the discovery of certain seditious designs of the Jesuits; which was executed with a degree of barbarity unparalleled in the annals of Christian history. This cruel persecution, during which many, both among the Jesuits and their adversaries, testified the sincerity of their attachment to the Christian faith, and almost expiated, if the expression may be allowed, the errors of their ministry, raged for many years with unrelenting fury; and ended only with the total extinction of Christianity throughout that empire. The example of the Roman Catholic States tended to excite a spirit of pious emulation in Protestant countries, to propagate their purer form of Christianity amongst the heathen nations. The peculiar situation of the Lutheran Princes, whose territories were for the most part within the limits of Europe, prevented them from engaging in this laudable design. This was, however, by no means the case with all the states who professed the reformed religion. The English and Dutch, more especially, whose commerce extended over the whole world, and who had sent colonies to Asia, Africa, and America, had the fairest opportunities of exerting themselves in this great cause; and although neither of these nations can be said to have improved them to the utmost of its power, they by no means entirely neglected them.

In the year 1647, a Society was established in England by an Act of Parliament, for the propagation of the Gospel in foreign parts. The civil war, which ensued, suspended the execution of this plan; but at the Restoration the work was resumed. In the year 1701, this respectable Society was incorporated by a charter, and received other marks of favor from King William the Third; and was enriched with new donations and privileges. Since that period, it has been frequently distinguished by royal munificence, and by the liberality of many private persons. The primary object of this Society being to promote Christianity in the British Colonies, its exertions have hitherto been principally directed to the plantations in North America; where several missionaries and schoolmasters are constantly employed at its expense, in places which would otherwise have been destitute of the public worship of God, and almost of the knowledge of the Gospel.

The efforts of the United Provinces were successfully directed to the islands of Ceylon and Formosa, the coast of Malabar, and other Asiatic Settlements, which they had either acquired by their own industry, or had conquered from the Portuguese. No sooner were the Dutch sufficiently established in the East Indies, than they formed various schemes for the religious instruction of the natives, great numbers of whom were converted to the Christian faith.†

In Africa, the missionaries of the church of Rome were in the year 1634 banished from the kingdom of Abyssinia. But on the western coast of that continent, the Capuchin Missionaries, after enduring the most dreadful hardships and discouragements, succeeded in persuading the kings of Benin and Awerri, and the queen of Metemba, to embrace Christianity, about the year 1652. The conversions, however, which took place among the Africans, are acknowledged to have been very slight and imperfect, and to have been confined to the maritime provinces; and more particularly to the Portuguese Settlements. The interior of this

* Lett. Cur. et. Edif. tom. viii. The progress of this mission, and the charges urged against the conduct of the Jesuits, are sufficiently detailed in Mosheim, cent. 17, vol. v.

† See *Epist. de Successu Evan. apud Indos Orient. Ultraject. 1699.*

great peninsula remains still, in a great measure, inaccessible to the most adventurous Europeans.

The late auspicious measure of the Abolition of the Slave Trade, and the formation of the African Institution,* will, however, it is hoped, gradually lead to the civilization of this long-injured continent, and eventually to the propagation of Christianity amongst its unhappy natives.

The various colonies from Spain, Portugal, and France, which were established in the extensive continent of America, were instrumental in diffusing some faint and corrupted notions of Christianity among the conquered and the neighboring nations. Great multitudes of them, however, were prevented by their distance from European Settlements, and their wandering and unsettled state, from deriving even this slight advantage. The Jesuits, under the pretence of propagating the Christian religion, but, in reality, to gratify their own insatiable avarice and inordinate ambition, erected several cities, and founded civil societies cemented by government and laws, in several provinces both in South and North America. The most celebrated of these settlements was in the province of Paraguay, where, by their insinuating manners, and the natural ascendancy of talents, they succeeded in forming a republic composed of Indians, from which every European was cautiously excluded. In order to prevent more effectually all communication between the Indians and Europeans, the Spanish language was prohibited throughout the extent of this new empire; and the natives were accustomed to regard the Jesuits not only as their instructors, but as their sovereigns, and to look upon all other Europeans as their mortal enemies. Such was the state of things till the year 1752, when the mystery of this singular government was disclosed, by the attempts of the courts of Spain and Portugal to execute a treaty respecting the limits of their several dominions; which being resisted by the Jesuits, and a war ensuing between the Spaniards and Portuguese and the Indians, the real views of the Jesuits became apparent, and an effectual check was given to their ambition.

The cause of Christianity was more wisely and successfully promoted in those parts of America, in which the English had formed settlements during this century; and, notwithstanding the various obstacles which it had to encounter, it made in a short time some considerable progress. The Independents, who retired to America on account of their dissent from the Established church, claim the honour of beginning this important work. Several families of Independents, which had been settled in Holland, removed to America† in the year 1620; and there laid the foundations of a new state. The success which attended this first emigration induced great numbers of the Puritans to follow the example in the year 1629. Between the years 1631 and 1634, fresh emigrants arrived, amongst whom were the Puritans Mayhew, Sheppard, and Elliott; men who were eminently qualified by their piety, zeal, and fortitude, for the arduous work of converting the savage natives. In this they were all remarkably laborious and successful; but more particularly the latter, who learned their language, into which he translated the Bible and other instructive books, collected the wandering Indians together, and formed them into regular societies; instructed them in a manner suited to their dull apprehensions; and by his zeal, ingenuity, and indefatigable industry, merited, and obtained at his death, the title of *the Apostle of the North American Indians*.‡

In the American Provinces which were taken from the Portuguese by the Dutch, under the command of Count Maurice of Nassau, zealous exertions were made for the conversion of the natives by their new masters, and with much success; but the recovery of those territories by the Portuguese, in the year 1644, obscured the pleasing prospect which was beginning to open upon them. In the Dutch Colony of Surinam, no attempt has been made to instruct the neighboring Indians in the knowledge of Christianity, except by the charitable and self-denying labors of the Moravian Missionaries.

* We may add to the grounds of hope, expressed in the text, that Africa will be eventually civilized and converted, the efforts of the Church Missionary Society in erecting Settlements and opening Schools, on the Western-coast; and those of the United Brethren and the Missionary Society, in the South; with the future efforts of these and other Societies.—*Editors*.

† To that part which was afterwards called New Plymouth.

‡ It was the unexpected success which had attended these pious labors, that first excited the attention of the Parliament and people of England, and gave rise to the Society for the Propagation of the Gospel in Foreign Parts, which has been before mentioned.

CENTURY XVIII.

The eighteenth century was distinguished by very considerable efforts in the great work of propagating the Gospel. The Popish and Protestant Missionaries manifested equal zeal in disseminating its doctrines in Asia, Africa, and America. In the early part of the century, the Jesuits converted great numbers to the profession of the Romish faith, in the East Indies, particularly in the kingdoms of Carnate, Madura, and Marava, on the coast of Malabar, in the kingdom of Tonquin, in the Chinese Empire, and in certain provinces of America. It is, however, to be feared, that the greater number of those whom the Romish Missionaries have persuaded to renounce Paganism are Christians only so far as external profession and the observance of certain religious ceremonies extend; and that, with very little of the true spirit of Christianity, they retain their ancient superstitions under a different form.

The converts which were made by the Protestant Missionaries during this century, though far less numerous, were, in general, much more solid and sincere. In the year 1706, Frederick the Fourth, King of Denmark, with equal wisdom, piety, and munificence, established a mission for the conversion of the Indians on the coast of Coromandel, which has been eminently successful. The first missionary from this noble Institution was Bartholomew Ziegenbalgus, a man of considerable learning and eminent piety,* who applied himself with so much zeal to the study of the language of the country, that in a few years he obtained so perfect a knowledge of it, as to be able to converse fluently with the natives. His addresses to them, and his conferences with the Brahmins, were attended with so much success, that a Christian church was founded in the second year of his ministry, which has been gradually increasing to the present time. During his residence in India, he maintained a correspondence with several European sovereigns; and on his return to Europe in the year 1714, on the affairs of his mission, he was honored with an audience by King George the First; and was invited to attend a sitting of the bishops in the Society for promoting Christian Knowledge, to whose patronage the Danish Mission had been some time previously recommended.† The grand work, to which the King and the Bishops directed his attention, was a translation of the Scriptures into the Tamul language; and so diligent was this eminent missionary in his studies, that before the year 1719 he had completed that great work, and had also composed a Grammar and Dictionary of the same tongue, which are still extant. With this zealous missionary was associated Henry Plutsch, and John Ernest Grundlerus. The first station in which they were established was Tranquebar, on the coast of Coromandel, which has continued to be the chief seat of the Danish Mission. Zeigenbalgus finished his mortal course in India at the early age of thirty-six years; but a constant succession of zealous and pious men has been continued, by whose ministry Christianity has been extended to many different parts of India; and although the number of the converts which have been made is far short of that of which the Romish Missionaries boast, it must be remembered, that Protestant Teachers are not accustomed to consider any as such, until some satisfactory proofs are given of the extent of their knowledge, and of the sincerity of their practice of the Christian religion. Besides the patronage and assistance which the venerable Society for promoting Christian Knowledge thus afforded to the Danish Mission at Tranquebar, and which has ever since been continued, in the year 1728 it sent out missionaries at its own expense to Madras; who were followed, in 1737, by others to Cuddalore, Negapatam, Tanjore, and Trichinopoly, and in 1766 to Tirutschinapally; by whose indefatigable labors, above all, by those of the apostolic Swartz, Christian congregations have been formed in those places, and in many others in their neighborhood. The same excellent Society also supports a missionary at Malacca.

Amongst the Protestant churches which have distinguished themselves by their zeal in the propagation of Christianity, that of the Unitas Fratrum, or Moravians, is entitled to hold a very high rank. It is well known, that this body of Christians have long since purged themselves from the corrupt practices which were once justly objected against them, and are now in general distinguished by the peculiar simplicity and purity of their moral and religious conduct. During a long course of years, they have supported missions in various parts of the world;

*Dr. Buchanan dates his arrival in India in October in 1705. See his Memoir, p. 69.

† By the Rev. A. W. Boehm, Chaplain to Prince George of Denmark.

and in ardent zeal for the conversion of the heathen, in patience under the most difficult and trying circumstances, in perseverance amidst the most unpromising appearances, that they have never, perhaps, been surpassed by any denomination of Christians. The church of the United Brethren supports twenty-nine different missions, in which one hundred and sixty missionaries are employed: their principal stations are in Greenland, on the coast of Labrador, in Canada, and amongst the North American Indians; in the islands of Jamaica, Antigua, St. Christopher's, Tobago; amongst the Indians and free Negroes in Bambey, near Surinam; amongst the Hottentots at Bavian's Kloof, near the Cape of Good Hope; and at Sarepta, near Astracan. Various missions are established in these remote parts of the world, and in many of them they have been signally successful.*

Amongst the regions to which Christianity has been carried during this century, must also be mentioned the colony of New South Wales; where, however, it has been as yet almost entirely confined to the exiled European inhabitants of that remote settlement.

We have now in a very rapid and cursory manner traced the rise, progress, and decline, the revival and extension, of Christianity in every quarter of the world, from its first promulgation to the present time.

We may observe, in conclusion, that *the civilization of the world has kept pace with the progress of our divine religion*; that Christian nations have in every age considered it to be *their duty to propagate it* in unenlightened regions; that *success* has, for the most part, attended their endeavors, when the *proper means* have been taken to secure it; and, that *the consequences* of their exertions, in proportion as they have been successful, have been uniformly *beneficial* to themselves, and productive of the most important blessings to the favored objects of their benevolence.

RELIGIOUS INTELLIGENCE.

JOURNAL OF THE MISSION AT TILLIPALLY, CEYLON.

(Continued from p. 84.)

Jan. 23, 1817. Two Brahmins from a neighboring parish called on us, to converse on the subject of religion. Spent two or three hours in conversation with them; read to them the fortieth chapter of Isaiah, and the first of Genesis. One of them was the most intelligent Brahmin we have seen. He did not attempt to defend the practice of idolatry; said he worshipped the true God; admitted that the people, in consequence of their ignorance and in compliance with the custom of their forefathers, worshipped idols, and that the Brahmins joined with the people that they might obtain from them a support. He said their *book of wisdom* taught them to worship one God, and contained many things similar to those we read and related to them from the Bible, and that he thought it desirable that the *book of wisdom* should be known and regarded by the people. We lent him a part of a Tamul Bible, which we could not spare without inconvenience to ourselves, which he said his son would attentively read.

What the real sentiments of these Brahmins are, or what their object was in coming to us, we know not. Many of them will occasionally, in private, make such concessions as these Brahmins made. Reference is often made to their *book of wisdom*, which they say contains very sublime sentiments, and very different maxims from those observed by the people. This book is known only by name to most of the Brahmins. We have endeavored in vain to obtain a copy for our perusal.

Monday, 27. On Saturday our brethren and sisters Richards and Meigs visited us. Yesterday our little church, consisting of seven persons, united for the first time on Missionary ground in celebrating the ordinance of the Lord's supper. Brethren and sisters Meigs and Poor dedicated their two infant daughters to God, in the ordinance of baptism. All the services of the day were interpreted into Tamul. The curiosity and attention of the audience, consisting of about seventy

* In confirmation of this assertion, see Barrow's Travels in South Africa, where a very interesting account is given of the Moravian Mission at Bavian's Kloof, on the banks of Zouder End River.

persons, appeared to be considerably excited. Many circumstances affecting ourselves as individuals, and our missionary work, conspired to make this a joyful occasion.

February 1. The number of persons who apply for medical assistance increases. For some particulars relating to the establishment of a hospital, we refer to our letters addressed to the Corresponding Secretary.

5. Made an excursion to Panditrepo, Changané, and Oodooville. It was with difficulty that we could travel in a carriage, on account of the bad state of the roads. As the natives do not use carts or carriages of any kind, they are not interested to repair the roads. Indeed they have so encroached upon them, that it is often difficult to find where the roads should be. From what we could learn from observation, and from conversation with the people, we think it very desirable that missions should be established in these parishes.

8. We are gratified to learn that brother and sister Richards have removed from Jaffnapatam, to their missionary station at Batticotta.

Sabbath, 9. P. M. Having no meeting at Mallagum in consequence of the absence of the magistrate, D. Bast, Esq. we went out into the parish to speak to the people wherever we could find them. We found them much engaged in gathering in the harvest. At two places spoke to about 70 persons. We explained to them the nature of the harvest that will come at the end of the world. Some listened attentively; others scoffed.

To prevent repetition we remark, that our routine of service on the Sabbath has been usually as follows: morning prayers, accompanied with singing and reading the Scriptures in Tamul, at half past 8 o'clock. Preaching in our house at 10 A. M. the number present, on an average, about fifty. Preaching at Mallagum, two miles south of Tillipally, at 12 o'clock, to an audience of from 20 to 60. Owing to different causes, our preaching at Mallagum has been much interrupted. At half past 4 P. M. we have preached alternately at three houses in different parts of the parish. This service is usually better attended than either of the others. After preaching, we have more or less conversation with the people. In the evening we give instruction to the different members of our household.

February 11. This morning we had the pleasure of receiving a letter from the Rev. Dr. Worcester. It was brought to Bombay by the ship Saco, Captain Haskel, and forwarded to us by mail, accompanied by letters from our brothers Hall and Newell. We have the unwelcome intelligence of the death of one of brother Warren's sisters. But in this affliction he has much cause of thanksgiving, that he need not sorrow even as others who have no hope.

Saturday, 15. This is a celebrated day among the heathen. It is the season of their annual bathing in the sea, at a place about two miles from Tillipally. This practice appears to have originated from some fable contained in their system of mythology. The people, however, tell us very different stories on the subject. By attending to this ceremony they hope to wash away their sins, and obtain some favor. Early this morning we went to the place of bathing. Thousands of people were assembled from different parts of the district of Jaffna. Before they bathed, they received a string from the Brahmins. After bathing they made some small offering, either of money or fruits, before the idols, and received a portion of ashes from the excrement of the cow, considered by them as sacred, which they rubbed upon different parts of their bodies. In every direction we saw many idols of different sizes, to which the people were making offerings. In the most conspicuous place upon the beach, which appeared to be the central point for the whole multitude — — But it is a shame to speak of the disgusting evidence that impurity and blood are the natural attendants on idolatry.

As many persons as could hear at once gathered around us, to hear our conversation. We endeavored to make them acquainted with that fountain which the Lord has opened for sin and for uncleanness. Some endeavored to defend the practice of idolatry, and disputed much among themselves how they ought to answer us. Some asked many questions concerning our religion. Others, who appeared to have sufficient knowledge to discover the futility of their own superstition, observed, that neither we nor they know what will be hereafter; therefore, we have nothing to do, but to take care of ourselves in this world. Many persons were displeased at our presence, and would have insulted us, had they

not been restrained by fear. When we go among the people on such occasions, and many come around us, generally one or two come forward as speakers. If they do not defend their cause well, or are brought into difficulty, others come to their assistance. But most frequently they begin to dispute among themselves. We can but very seldom converse with the Brahmins in the presence of the people, as they studiously avoid public conversation. These remarks may serve as a general description of the manner in which we are received, when we go where multitudes are assembled.

Sabbath, 23. As we were closing public worship at our house, a man in the neighborhood fell from a well-sweep, and broke his leg. Being notified of the event by his distressed relations, we went immediately to his relief, and brought him to our hospital for surgical assistance. The native physicians have but little knowledge of medicine, and less of surgery. Some of our school boys ascribed his fall to his breaking the Sabbath. One of them in particular, exhorted the people, in view of this man's sad condition, to attend our meeting.

25. A man in our neighborhood fell from a tree by which his collar bone and some of his ribs were broken, and his head badly bruised. As a person came for our assistance, we went, and found the patient in a very suffering condition. Many persons of a higher cast were present, in whose conduct we saw a fair specimen of the boasted morality of paganism. They refused to render any assistance to the sufferer, because he was of a lower cast than they were. In vain we entreated them to bring us a bed, or a basket, in which the man might be carried to the hospital. We embraced the opportunity for contrasting the nature and tendency of their religion with Christianity. At length, some of them appeared to be ashamed of this conduct, and assisted in putting the man into our carriage, and in bringing him home.

26. This afternoon another man was brought in, with a broken thigh, and a bruised head, occasioned by a fall from a high tree. His wounds are bad, and we fear he has received some internal injury. We know not what the Lord intends, by casting so many of these distressed objects upon us. We hope it is that we may effectually point them to the great Physician of souls.

March 4th. This day Mr. Mooyart visited us, and brought with him John Dewasagayan, a young Malabar from Tranquebar, who was one of Dr. John's pupils. He is an intelligent, pious man, and has the superintendence of several schools at Tranquebar, which are under the care of Dr. Camerer. He converses well in English, and has given us much valuable information on the subject of schools among the heathens.

6th. For several weeks past, we have had exceeding great and unexpected rains. They have been very destructive to the crops which the people were gathering, particularly to the rice, which is as bread corn to this people. Many cattle have died in Jaffna, by exposure to the rains, and for want of food. Mr. Glenie with his family has been driven from his temporary residence at Cangasantory, on the sea-shore, by the rains, and will tarry with us a few days, till he can remove to Jaffnapatam. As he will not return to Cangasantory again, he gives us permission to remove from that place to Tillipally his buildings, which he has generously given us to be prepared for a hospital, which we much need at present.

18th. A promising young man from a Dutch family at Jaffnapatam, who speaks the Tamul fluently, came to reside with us on trial, to assist brother Warren in attending on the sick. The assistance of some one is necessary, that brother Warren may devote more time to the more important duties of the mission.

20th. Rev. Mr. Glenie and his family are about to remove to Point de Galle. He presented us, for the use of the mission, a number of Tamul and English books. Among them are fifteen New Testaments. This is a most valuable and reasonable present to us. We much regret Mr. Glenie's removal from Jaffna, but believe, however, that the place to which he is removed presents a wider field than this.

Friday, 21st. In visiting the people this day, it happened that we came into the neighborhood of the Roman Catholics. We find that the influence of the Catholic priest, who visits the parish occasionally, is very great. Some listened attentively to our conversation; but said they were afraid to come and hear our preaching, lest they should offend the priest.

The case of Supayen, a young Malabar from Jaffnapatam, of about nineteen years of age, has become interesting to us. He is the eldest son, the favorite of his parents, who have high expectations respecting him. His father, who is a man of considerable property, placed Supayen under our care about three months ago, to be instructed in the English language. He committed him to us in a very formal manner, and said that Supayen was no longer his son, but ours. A few days before Supayen had visited us. He told us that in consequence of reading a few chapters in a Bible, which he received from a native Christian, he thought that the heathen religion was wrong, and he earnestly desired to become acquainted with Christianity. We had much interesting conversation with him, as his mind was awakened to very serious inquiry. He said he would request his father to permit him to come to school to us to learn English, though his principal object would be to learn the Christian religion. His conduct, since he has been with us, has been uniformly good. His modest deportment, and earnest desire to receive instruction, have induced us to encourage him to be much with us. We rejoice in the belief that he has felt, in some degree, the power of divine truth on his heart. A few weeks ago, when D. Bast, Esq. was with us on a visit, Supayen took us aside, and told him in Tamul, as he (Supayen) understands but little English, that he had something to communicate to us. He was considerably agitated, and manifested a deep interest in what he was about to say. He said he had been examining the Christian religion, and being convinced that it was true, he wished to receive it. He learned from the New Testament, that no one could become a true disciple of Christ, unless he forsook father and mother; &c. he wished us to know that he was willing to leave all for Christ. When we explained to him the meaning of those passages, and told him that it was even his duty to continue with his parents, unless they endeavored to prevent his serving Christ, his mind was somewhat relieved. As his parents were heathens, he appeared to think that he must leave them, without reference to the treatment he might receive from them. Perhaps, however, he foresaw the storm which has since arisen. He has expressed a wish to be baptised. But for several reasons we think it best that he should not receive baptism at present.

Sabbath, March 23. This is the anniversary of our arrival on the island. We have found it good to review the way in which the Lord has led us. We held our afternoon service at the house of a man who has been in the hospital for several weeks past, on account of some of his bones having been broken, but who has now recovered. As he was of a low cast, but few people attended. Many came and listened at a distance, but were either afraid or ashamed to come near. Others came and looked at us very scornfully, and passed by.

25. At 7 o'clock P. M. we heard in our neighborhood a loud noise of bells, horns, drums, &c. On inquiry, we found that it was at a temple dedicated to a devil, whose name is *Payroven*, and that this was the season for the annual festival. Immediately, accompanied by our interpreter, we went to the temple. As we approached it unobserved, we saw the officiating Brahmin, a man with whom we once had some acquaintance in public, flee into an inner apartment of the building. We made many inquiries respecting their proceedings. Some of them conversed indeed like the votaries of the devil, and said that the same God who made heaven made hell also; and that hell would cry if some did not go to it, therefore they wished to go to hell! Others, after attempting to defend their practices, acknowledged that they had no good reasons to give, but the customs of their forefathers. The offering of the people consisted chiefly of fruits of different kinds. One man in the neighborhood, who prayed at this temple, successfully, as he supposes, for the recovery of a sick child, made a large offering. Having stated to them the Scriptural account of the devil, and some other truths, we returned home. The people recommenced their ceremonies, which were continued till nearly morning. We learn, that in almost every village a temple may be found dedicated to this imaginary devil.

March 26. This evening D. Bast, Esq. united with us in our weekly prayer meeting.

We have been obliged to suspend our school at Mallagum, for want of a proper schoolmaster. A few weeks ago we brought forward to the people of Mallagum a subscription paper, to procure money to build a school house. Contrary to our expectations 35 rix dollars were subscribed. If the money be pur-

tually paid, this will prove an encouraging event to us, and will be worthy of notice.

27. Yesterday Mr. Poor went to Jaffna. While there, Supayen, who went to visit his parents two days ago, came to him in great affliction. A disaffected boy whom we dismissed from our school, told Supayen's father that Supayen had renounced the heathen religion, and had become a Christian. On this account his father was much enraged at him. He charged him not to go again to Tillipally, refused to give him any victuals, insisted on his attending the heathen ceremonies, and threatened to disinherit him if he did not obey. Supayen resolutely refused to worship at the temples, and told his father that he greatly desired to continue his studies at Tillipally. His father then confined him in a dark room. His mother, though much displeased with him, gave him a little rice, without the knowledge of her husband. Supayen made his escape, and related to Mr. Poor the circumstances of his case, and expressed an earnest desire to return to Tillipally. It was easy to state general principles of action from the New Testament, but difficult to give advice in this case. Mr. Poor did not attempt to dissuade him from returning to Tillipally; for as he had in a very formal manner been committed to our care, it appeared proper that we should have an interview with his father, before his son is taken from us. Supayen returned to Tillipally this evening.

Sabbath, 30. At our afternoon service, which was held among the people, there appeared to be more than usual attention to the word. Several persons told us that they were ignorant, being deceived by their Brahmins, and wished for instruction. In the evening we had conversation with several persons, who manifested a degree of interest in the discourse. They, like many others with whom we have privately conversed, confessed the folly of idolatry; that they continued in the heathen religion merely in compliance with custom, and said that they and many other people would soon become Christians. But we believe that Satan will not give up a subject without a struggle.

31. Supayen's father sent for him to return home, saying, that if he did not come immediately, he would come to Tillipally and take him. Supayen, without our knowledge, sent word that he could not go home at present. When he received the message from his father he came to us in tears, and pointed us to the latter part of the tenth chapter of Matthew as being applicable to his case. He pointed to the 34th to 39th verses inclusively, and said with much expression of feeling, "That very good."

April 1. Met our brethren Richards and Meigs at Jaffnapatam to settle our annual accounts, and to attend to some other concerns relative to the mission. Were unanimous in our proceedings, and had a pleasant interview.

This morning a man was brought to our hospital, who had fallen from a tree, and was much injured. He ascribed his fall to the influence of the devil, to whom he has made no offerings of late.

(To be continued.)

BOMBAY MISSION.

Letter from the Missionaries at Bombay, to the Corresponding Secretary.

Bombay, Dec. 15, 1817.

REV. AND DEAR SIR,

OUR last communications to you were forwarded by the Cicero, Capt. Edes, early in July last. As no opportunity of sending to America direct has since occurred, we have delayed our communications for the last quarter until this time, and are now about to transmit them to you by the Fawn, Capt. Austin. We received very few letters by the Fawn, and none from yourself; which we impute to the circumstance, that when Capt. Austin sailed, it was uncertain whether he would come to Bombay or not.

When we wrote you last, the Gospel of Matthew was in the press. The printing of Matthew was completed some time ago, and we now have the pleasure of sending you a copy. We have since the completion of Matthew struck off 1000 copies of a tract of sixteen pages octavo, which we also send. The second sheet of the Acts of the Apostles is now in the press. We have made arrangements for binding books ourselves, which reduces the expense of binding full one

half. We have bound a part of the edition of Matthew, and also of the tract, and have commenced the distribution of them. A copy of the Gospel has been presented to the Governor, which His Excellency was pleased to accept with kindness and approbation. The translating and printing of the sacred Scriptures we calculate to continue until the whole shall be completed, should we live so long; but in the mean time we intend to prepare and print, in a series of tracts or numbers, an abridgment of the Bible in the regular order of events. The first number, embracing the history of the period between the creation and the flood, is now ready for the press, and will be printed soon. The whole work will make a volume of 200 or 300 pages octavo.

The schools continue to prosper. Since our last account of the schools, two new ones have been opened, one of them for outcasts, who have hitherto been excluded from the means of instruction, as they are not allowed to sit in the same room with persons of any cast. We are obliged to employ a Jew to teach this school, because no Hindoo of cast would teach the outcasts; and no one among themselves was found capable of teaching. We have now six schools, taught by native masters, under our superintendance. The average number of boys, who attend from day to day, in all the schools collectively, is about two hundred, and about twice that number are on our lists, though they are never all present at once. A considerable number of the children have learned to read the printed character with facility; all such have been rewarded with a copy of the Gospel, which they are very eager to receive, not from a sense of its intrinsic worth, nor any idea of changing their religion, but because they are proud to have a book which they can read to their parents and friends; an acquisition in this place, of which comparatively few can boast. We find the school boys and their connexions more desirous of receiving the Gospel and tracts, which we have printed, than any other persons. This is one good effect of imparting instruction to the young, which begins to be immediately felt. And with the blessing of God may we not confidently hope that a great and general change, in the moral, religious, and intellectual condition and habits of this people, may ultimately be effected by means of Christian schools and a Christian press, in connexion with the preaching of the Gospel.

We are filled with admiration at the liberality of our friends and countrymen, who have furnished us so bountifully with the means of supporting and extending our plans for the education of heathen children and youth. As an encouragement to persevere in so benevolent an object, the contributors to the heathen school fund may be informed, that by means of their liberality three or four hundred Heathen, Mahometan, and Jewish children and youth in this town are daily instructed in the Holy Scriptures, (in their own tongue,) which are able to make them wise to salvation, through faith in Jesus Christ. We have it in contemplation immediately to extend the benefits of instruction by opening schools in the distant parts of the island, and in Salsette, and to devise and extend all such plans of education as our funds will warrant, and such as we trust will give satisfaction to our patrons at home, and further the general objects of their wishes. A separate account of all our receipts and expenses on account of schools is kept, and will be forwarded, from time to time, to the Treasurer of the Board.

Our preaching to the natives continues much the same as we have described in former communications. We have not yet succeeded in collecting a regular congregation to assemble stately in one place: nor can we give encouraging accounts of any special attention to the Gospel among the heathen in this place. They listen, and in general approve, but go away indifferent, and still cleave to their idols. But is it not much the same with the generality of those who call themselves Christians? We hope, however, that it will not always be thus; for it *would* be discouraging to spend our lives among these heathen, and never see any of them converted. To Him, with whom is the residue of the Spirit must our eyes be directed, until he is pleased to give his blessing.

We have for about five months past had a meeting in the Fort on Thursday evening, where we preach to about twenty persons in English. The renewing of our English preaching was occasioned by the suspension of a Thursday evening lecture established by the Rev. Mr. Davies, one of the chaplains, who is now gone to England. It was the wish of a few people that we should keep up the lecture during Mr. D.'s absence.

Since we wrote you last, we have been visited with afflictions. On the the 7th of Sept. brother Bardwell's infant son was removed by death, after a lingering

illness of six weeks, aged thirteen and a half months. About the 18th brother Bardwell was seized with an inflammation of the liver, which was so violent as to render his case very critical for several days, until he was brought under the influence of mercury, when the symptoms began to abate; and after undergoing a thorough salivation, he is now nearly restored to his former health. We are greatly indebted to Dr. Taylor for his kind and assiduous attention on this, as well as on former occasions of dangerous sickness in our family. We have the greatest cause of thankfulness to the Author of all our mercies that brother B.'s sickness was not unto death, and that the danger was so speedily removed. Had another breach been made in our number, it would have been severely felt by us; and we doubt not by the Board. God has ever been merciful in his dealings with this Mission. Though he has often afflicted us, yet he has never taken his loving kindness from us. May our spared lives be wholly devoted to his praise.

When we last heard from Ceylon, we received the afflicting intelligence that brother Warren has had a return of his old complaint of raising blood. He had gone to Colombo for the benefit of a better air, but with a doubtful prospect of ever returning to Jaffna. He was composed and comfortable in mind, and seemed to be prepared for life or death. We have not heard from him since his departure for Colombo.

We have long been looking for the arrival of the four missionaries who were to sail from home last spring, but have not yet heard of their arrival in this country.

We forward together with this, three letters from our Ceylon brethren, which have lain by us several months, for want of an opportunity of sending them without the heavy postage now charged on letters sent by way of England.

We remain, Rev. and dear Sir, your most obedient and humble servants.

G. HALL, S. NEWELL, H. BARDWELL.

Rev. Dr. Worcester.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

April 1. From two little boys, Joseph L. and Elias Riggs, of New Providence, N. J. for the Cherokee Mission,	\$ 2 00	Brought forward	\$146 79
Mr. Samuel Brown, of Brimfield, by Rev. Joseph Vail,	1 00	subscription for three months,	3 00
Mr. Jacob Hitchcock, of do.	1 00	Collection in the vestry in Park Street Church, at the monthly concert, by Mr. Nathaniel Willis,	3 15
4. The Newell Mission Society in North Stonington, Con. by Miss Hannah T. Randall, Treasurer,	25 00	8. A Society of females in Newbury and Newburyport, by Mr. S. Tenney,	20 00
The Rev. Lathrop Thompson, of Catehogue parish, Southold, Long Island,	25 00	Miss Elisabeth Winslow, by Mr. T. Winthrop,	10 00
6. The Female Cent Society of Orwell, Ver. by Dr. Wm. G. Hooker,	43 94	A Legacy bequeathed by Mrs. Elisabeth Hinsdale, late of Newark, N. J. by David D. Crane, Esq. Executor,	50 00
Contribution at a Monthly concert for prayer at Bradford, Ver. by the Rev. Silas M'Kean,	14 55	11. A Friend, by Miss E. Prentiss, Holliston, for instructing the hea-	
7. Subscribers in the Congregational Society in Acworth, N. H. by Mr. Alexander Grout, viz. for Foreign Missions,	33 00		
For Christianizing the heathen in America	2 00	Carried forward	\$232 94
A Friend to Foreign Missions*, his			
Carried forward	\$146 79		

* This "Friend to F. Missions" accompanied his request to become a subscriber for the abovenamed purpose, with the following note.

"Boston, Jan. 24, 1818.

"Dear Sir,
"Since perusing the books abovenamed (viz. *The Christian Orator*, and the pam-

phlet containing the performances at the ordination of the Rev. Mr. Dwight) I have concluded to offer my services to you, to write each and every month to the amount of one dollar; though small, it will give a helping hand to the watering of the footsteps of the Missionaries. My wife cordially joins me in this, and wishes to extend our love and fellowship to all who believe on the Lord Jesus Christ, and devoutly call on his name. We believe it to be a glorious object, and regret that it is not in our power to do more. Dear Sir, should you have an apprehension of your removal hence to the eternal state, let me request that you would appoint a substitute to employ me, as above specified, for the glory of God, and the good of his church.

"I am, &c. — — —"

	Brought forward \$232 94		Brought forward \$74 37 \$385 37
then in our own country,	3 00	Benjamin Threepie,	2 00
From Miss E. Prentiss,	1 00—4 00	William Harris,	1 00
19. A friend in Hanover,	5 00	Alexander Chapman,	1 00
The Foreign and Domestic Mission		Samuel Garrison,	1 00
Society of Framingham and Marl-		Alexander Graham,	1 00
borough, by Mr. Samuel Witt,		Joseph Sloss,	2 00
jun. Treasurer, for Foreign Mis-		William Hodge,	2 00
sions,	6 00	A friend,	75
For Domestic do.	6 08	Contribution in Nashville, Ten-	
Unappropriated,	49 00—61 00	nessee,	28 81
The Rockingham N. H. Charitable		Individuals in do. as follows viz.	
Society, by Mr. J. Burley Hill,		A. Caldwell,	10 00
Treasurer,	90 52	James Trimble,	5 00
Mr. Isaac Parker,	3 50	R. M. Gavoock,	5 00
A friend of Missions, by Mr. Pliny		J. P. Irwin,	10 00
Fiak,	2 00	Ephraim R. Foster,	5 00
18. By the Rev. Dr. Worcester from		Alpha Kingsley,	5 00
several sources, as follows, viz.		Robert Armstrong,	5 00
An unknown person in Zanesville,		Angier Hynes,	5 00
Ohio, by the Rev. James Culbert-		O. B. Hayes,	5 00
son,	7 00	Alexander Porter,	5 00
A Society in the west parish of		Robert W. Greene,	5 00
Rowley, by Mr. John Platta,	10 00	Eleanor Nichol,	10 00
Collection in a family in the		James Whittaker,	1 00
north parish of Andover,	3 00	Ruth Talbot,	1 00
The Male Society in aid of For-		Ralph E. W. Earle,	1 00
oreign Missions, in Poultney,		Henry Crabb,	5 00
Ver. by Mr. Stephen W. Dana,		A friend,	1 00
Treasurer,	17 15	George Crocket,	1 00
The Female Society in do. by		Mary Berryhill,	1 00
Miss Emily Brace, Treasurer,	19 36—56 41	Nathan Ewing,	5 00
By the Rev. William Chamberlin, an		G. Bedford,	2 00
agent of the Board, collected on		Th. Hill,	2 00
his way from Louisville, Ken. to		In Shelbyville,	8 50
Chickamaugh, from several socie-		In Franklin county,	13 00—230 43
ties and individuals as follows, viz.		20. The Female Reading Society in	
Contribution at Beardstown, Ken-		Wrentham,	50 00
tucky,	13 94	Several Females in Quiney,	4 53
Mr. Hynes,	5 00	A Mission box at Parsippany, N. J.	
James Gilkeson, of Springfield,	1 00	by the Rev. Elisha P. Swift,	4 00
Samuel Mo Elroy, Lebanon,	1 06	22. The Female Cent Society in	
From the following individuals at		Hingham, by Miss Rachel Ripley,	
Greensburg, viz.		Treasurer,	10 00
James Allen,	5 00	The Monthly Concert for prayer at	
Daniel Brown,	5 00	Foxborough, by Mr. Samuel Sea-	
Joseph Aikin,	5 00	ver,	2 02
Andrew Steele,	5 00	Miss Lucretia Whitney, of Boston,	2 00
J. Barrett,	3 00	The Foreign Mission Society of Dun-	
Dorothy Barrett,	2 00	barton, N. H. by Maj. John Mills,	
Martin Kelby,	2 00	jun.	34 00
Samuel Marshall,	2 00	23. The Male Juvenile Society of	
Daniel B. Taylor,	2 00	Waitsfield and Faystown, Ver. by	
Mary Barrett,	1 00	the Rev. Chester Wright,	24 00
Ann Allen,	1 00	The Society of Friends to Morals and	
A friend,	1 00	Missions in Westminster, Ver. by	
Polly Rhea,	1 00	the Rev. Dr. Lyman,	22 00
Robert Moore,	1 50	24. A Legacy bequeathed by Dea.	
Robert Allen,	1 00	Jonathan Lawrence, late of Ashby,	
John Emerson,	1 00	by Mrs. Mary Lawrence, admin-	
Hiram Emerson,	50	istratrix,	25 00
John Brown,	1 00	25. The Female Cent Society in	
James Brown,	1 00	Chester, Orange Co. N. Y. for the	
John Moore,	1 00	Mission among the western In-	
Samuel Cowley,	50	dians, by Mrs. Eleanor Thomas,	
Stephen Scott,	75	Treasurer,	13 00
A friend in Glasgow,	2 00	Rev. James Thomas, for the	
From the following individuals		same object,	4 00—17 00
at three Springs, viz.		27. A vails of a Charity Box, kept by	
Mrs. Susan Skyles,	5 00	a female in the first parish in Ded-	
Mrs. Julia Cook,	1 12	ham after defraying annual contri-	
Mrs. Margaret Harney,	2 00	butions,	1 00

Carried forward \$74 37 \$385 37

Carried forward \$811 45

Brought forward \$811 65
 Missions in Pomfret, Con. -
 Western Mission, - 2 00
 Concert for prayer at Dr. Mr. Levi Spaulding - 1 68
 's box, - 2 00
 Cent Society of Belton, of Warren, Ohio, by Mrs. Winter, Treasurer, - 12 00
 Deborah Frothingham; an subscription, - 1 00
 friend in Salem, - 4 00
 tribution in Holden, - 16 75
 members of the Rev. Dr. Worcester and the Rev. Mr. Emeruobes in Salem, to constitute Rev. Cyrus Kingsbury, try to the Cherokees and ra, a member for life of the an Bible Society, by the : Worcester, - 30 00
 \$881 09

THE SCHOOL FUND.
 From the Juvenile Female in New Providence, N. J. ating heathen children, by Elias Riggs, wton's school in Brimfield, ating heathen children in r the Rev. Jo. Vail, 4 30 in Mr. Jacob Hitch-school in Western, 1 51 Hubbard, of Brimfield, Foreign Mission School wall, - 1 00--6 81 to the heathen in West ton, - 1 00 little girls in Middlebury, Mr. D. Hemenway, 3 00 own friend, - 60 00 cient Society of young la-ewburyport, by Miss Ma-son, Treasurer, - 20 28 ale Charitable Society in rfield, Ver. for promoting n and christian knowledge se heathen in N. America, N. Coolidge, - 4 41 lady in Windsor, Ver. 50 male Society of Draout for ig heathen children, by tacy Stanley, Treasurer, r in Uxbridge for the bene-heathen children in the ookingham (N. H.) Char-ity, by J. Burley Hill, er, - 51 10 for educating a heathen he name to be given at t payment,) 15 00--66 10 r in Saybrook, Con. for the t Cornwall, by Samuel W. oyt, of St. Albans, Ver. for eation of a child named HOYT, the 2d semi-annual t, - 15 00 dual subscription by a num-ang ladies in Salem, for the
 Carried forward \$214 04

Brought forward \$214 04
 support of a female heathen child, now in the family of the Rev. Mr. Poor, at Tillipally, called HARRIET NEWELL, by the Rev. Dr. Worcester, - 9 00
 20. By the Rev. Elisha P. Swift, from the Heathen School Society in Rockaway, N. J. for the support of a heathen child in the mission family, to be called BARNABAS KING, - 30 00
 The Heathen School Society in Parsippany, N. J. for the support of a heathen child to be called JOSEPH FORD, 30 00
 A friend, for the Foreign Mission School at Cornwall, 1 00--61 00
 The Association in Francestown, N. H. for educating heathen children, by Mr. Moses Fisher, jun. Treas-urer, - 18 21
 The Female Association in do. by Miss Deborah Starrett, Treasurer, - 9 00
 Individuals in Francestown, 3 77--30 98
 The Young Men's Society in Farm-ington, Con. for educating heathen children, by Solomon Cowles, jun. Treasurer, - 30 00
 22. The Orphan's Friend Society in Grafton, Ver. for the education of heathen children in Bombay, by Miss Fanny Hall, Treasurer, - 5 08
 24. The Association in Bosawen, N. H. for educating heathen chil-dren, by the Rev. Ebenezer Price, 45 07
 27. A friend to Missions in Pomfret, Con. for the school at Cornwall, Subscribers in Middlebury College for a child in the Mission School at Bombay, to be named SOLOMON METCALF ALLEN, by John Clansay, 35 00
 29. The Female Association in Con-cord, N. H. for ASA McFARLAND, the second annual payment, by Miss Sarah Kimball, - 30 00
 \$461 17
FOR THE MISSIONARY CHAPEL AT BOMBAY.
 April 22. From Mrs. Charlotte Por-ter, of Hadley, by the Rev. Dr. Morse, - 57 00
 23. A friend in Montpelier, Ver. as a part of the saving from funeral charges,* - 3 00
 Carried forward \$10 00

* This donation was accompanied by the following note.
 "I send three dollars a part of the saving of funeral expenses, for the Missionary Chapel at Bombay, having adopted a plan agreeable to my views of that simplicity which so solemn a Providence demands, and agreeable also to the feelings of the deceased. He remarked "that he wished all ostentatious parade and expense to be dispensed with. That he should sleep in his grave as quietly without it, and the money might do the heathen good."

24. Dr. Arannah Bardwell of Hertford county, N. C.	5 00
	<u>\$15 00</u>
Total of Donations in April	\$1,357 19.*

The following gentlemen are agents of the

Board, and will receive and transmit; viz. Henry Hudson, Esq. Hartford; Timothy Dwight, Esq. New Haven, Conn.; Dodge & Sayre, Bookseller, New York; Thomas Singelton, Charleston, S.C. M. Schenk, Bookseller, Savannah, and A. Moore, Esq. Augusta, Georgia.

* The Treasurer has received, in the course of a journey for his health, in which he is now employed, the following sums; viz.

From Mr. Jonathan Meigs, Savannah,	\$20 00
From a lady by Mr. S. C. Schenk,	2 00
From Mr. Schenk, a part of the clear profits of the Panoplist, Vol. XIII,	6 00
From Mr. Sulmi Lethbridge,	10 00
From Mr. H. W. Hills,	20 00
From Mr. Joseph Cumming,	10 00
From a gentleman who wished his donation to be entered as cash,	10 00
From do. do. do.	16 00
From do. do. do.	5 00
From two gentlemen do.	4 00
Arails of gold necklaces, and other trinkets contributed at the north, and sold at Savannah,	34 60
Arails of a charity box kept in the family of the Rev. Dr. Leland, Charleston, for the education of a heathen child to be named TRUMAN OSBORN,	30 00
From Mrs. Nathaniel Russell, for the	

Foreign Mission School, by the Rev. Dr. Palmer,	
From Mrs. Mary C. Gregorie, for do. by do.	
From Thomas Ford, Esq. Georgetown,	
From Mr. A. Marvin,	
From Mrs. Scroon, for American Indians,	
From General Charles Cotesworth Pinkney, Charleston,	
From a friend, a widow,	
From Miss Lynch, for the American Indians,	
From two sisters, the Misses Bowman's for do.	
From Mr. John Haslett,	
From Mr. S. F. B. Morse,	
From Mr. Thomas Chiffelle,	
From T. S. Grimke, Esq.	
From Col. Daniel Stevens,	
From Mrs. Amelia Bennett,	
From Mrs. Stone, and Miss Stone, by Mrs. Bennett,	
From Mr. Zebulun Ruddulph, Columbia,	

JOURNAL OF THE MISSION AT JAFFNAPATAM AND BATTICOTTA CEYLON.

(Continued from p. 137.)

Jaffnapatam, January, 23, 1817. The Rev. Mr. Lynch left Jaffna for M at which place he expects to reside some months. He kindly took charge packet of letters from us for America.

28. On Saturday last we all went to Tillipally to spend the Sabbath, attend to the ordinance of the Lord's supper. The day was pleasant, and seventy natives were present on the occasion. To us it was an interesting solemn season, on many accounts. It was the first time we had attended the nance together since we left Columbo; also the first time that we had celebrated either of the ordinances in presence of the heathens of Jaffna. We have perceived many mercies from the Lord to excite our gratitude. We were alive, and in health. We had been delivered from dangers, particularly in coming from Columbo to this place. We had been brought in safety to this place in which we hope to spend our days; and our prospects of usefulness among the heathen were as good as we could possibly expect. We sat down to commemorate the dying love of our Redeemer, as we do with grateful hearts. We enjoyed sweet communion with Christ at table, and with each other. The spectators present appeared attentive, and of them interested in what they heard and saw. All the exercises were interpreted into Tamul. May the time speedily arrive, when multitudes of heathen people shall sit down with us at these feasts of love.

Feb. 7. This morning received three letters from America. They contain joyful news of the revival of religion in many parts of our native land. God surely has many mercies in store for our country, as well as for other Christians. The set time to favor Zion is come; for thy servants take pleasure in her success and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

Mr. and Mrs. Richards left this place to fix their residence at Batticotta. The house is in a very unfinished state, and unfit to be inhabited. It will be obliged to live many weeks without a door or window in the house, and six miles from any English family. This measure is necessary, on account of the very great difficulty of carrying on work at a distance as we have hitherto been obliged to do. Mr. Meigs and I will continue some time longer in Jaffnapatam, to superintend that part of work which must be done there. To forward the repairs to the best advantage it is expedient that one of us should be at Batticotta, and the other at Jaffnapatam.

John Dewasgayan, a native catechist of Tranquebar, arrived in Jaffna, to visit his friends in this island; but principally with the intention of becoming acquainted with the missionaries. He is employed at Tranquebar in superintending, under Dr. Camerer, the native free schools established by the late Mr. John. He is about thirty years of age, speaks and writes English very well for a native of this country.

Received a circular letter from the missionaries of the London Society at Madras, containing an interesting account of the present state of all their missionary stations in India. Their mission, at present, appears to be in a prosperous condition.

Yesterday Mr. Meigs went to Batticotta in a boat with our interpreter, and returned by moonlight in the same manner. We encountered considerable difficulty in succeeding with our repairs at that place.

This day completes a year since we landed in Ceylon. It has fled rapidly. What we have to do, must be done quickly; for in this hot and unhealthy climate life is peculiarly uncertain. Many mercies have we received from our heavenly Father.

The Rev. Mr. Glenie, one of the colonial chaplains, sailed this afternoon for Columbo.

Yesterday morning the brethren met by appointment at Jaffnapatam, to attend to public business. The same day received a bundle of books, pamphlets, and papers from Columbo. They came from America by way of Bombay.

The Roman Catholics have just finished their yearly celebration of Easter. The house which we occupy at Jaffnapatam, is situated within a few rods of their principal church in this place, we have had ample opportunity of witnessing all their abominations, if we had been disposed to do it. But as we attended their ceremonies last year at Columbo, we did not judge it advisable to go to their church, because they take advantage of it when Protestants, and especially Protestant missionaries, are present on these occasions. They persuade their ignorant people, that we are pleased with their forms and ceremonies, and secretly connect them with the worship of images. Although for these reasons, we did not enter their church, yet from the garden in which we live, we had a full view of their processions, and many of their ceremonies.

On Friday evening, after the ceremony of the crucifixion of Christ, we were so disturbed by the confused noise of the multitude, as to render it almost impossible for any one to sleep during the night. For the purpose of making a noise,

attracting the multitude, (for we could not conceive of any other design in their employing not only their throats and many instruments of music, or rather of drums, but in a great variety of modes they burned large quantities of gunpowder. Again, on the Sabbath after the pretended resurrection of Christ, the tumult was shocking to the feelings of any enlightened Christian, who has not from his infancy been accustomed to witness such scenes, and to regard them in a degree sacred. The noise of the multitude appeared much more like that of an army preparing for battle, than of Christians engaged in the worship of a God of order. Our ears were saluted at the same moment by the ringing of bells, the blowing of trumpets, the beating of drums, together with the noise of many instruments somewhat peculiar to this country. The priests and the people formed a very long procession, and marched through the principal streets, carrying various images, and representations, designed to attract the attention of an ignorant, deluded populace.

The Roman Catholics in this district vie with the heathen at their annual festivals, in making great parade to attract the attention of the people. Indeed, their religion here, and in many other parts of India, exhibits an unnatural compound

of Christianity and heathenism. It is painful to observe the similarity between the tenets and ceremonies of nominal Christians and professed heathens. In a variety of instances, by opposing the errors of the one, you attack those of the other. We consider the condition of most of these people nearly as deplorable, as that of the avowed worshippers of the heathen images. For although many of them are strict in the observance of times, seasons, and ceremonies, yet we have the greatest reason to believe, that very little real religion exists among them. They are kept in the most profound ignorance of the Scriptures, and in slavery to their priests.

Yet, notwithstanding this, a few young men of this persuasion attend the school of the Wesleyan missionaries in this place, and some of them already begin to have their eyes open to see the errors of their church. This has created a considerable ferment among their priests and principal men, who are unwilling to have these youth continue any longer in the school; but we believe, that a considerable number of them are so strongly attached to the missionaries, that they will not easily be persuaded, or forced, to abandon their instructions. The Spirit of God appears to be operating on the minds of a few, who seem considerably affected by the truths of his word, which they daily read and hear explained. We trust, that in due time, many of them will be brought to a knowledge of the truth as it is in Jesus.

8. Some of the Brahmins frequently call at Batticotta and converse with Mr. Richards. One of them is a sensible man, who has sent his son to be instructed in English. We have not yet a regular school established; but several native boys and young men come here to receive instruction from us. We have also one little girl, the grand daughter of the *Mudliar*, who lives near us, who is taught by Mrs. Richards.

10. Last evening about ten o'clock killed a large Cobra Capella (hooded snake,) in our back *veranda* at Jaffnapatam. It is one of the most poisonous serpents in this country. It possesses the singular power of expanding the skin on the back of its neck, producing an appearance very similar to the wings of a flying squirrel. When thus extended it presents to the eye the most beautiful arrangement of colors.

11. This day the *MaTabars* commence their year. They reckon according to the old style, accounting this the first day of April. All work, except that of absolute necessity, is laid aside. Most of the natives perform no labor from Wednesday till Monday. The first day of the new year is spent in visiting, feasting, and play. The reason assigned for visiting and feasting is, that they do not know that they shall live through the year, and therefore they wish to call their friends together, and eat with them. Mr. Richards at Batticotta found only one among his laborers who was willing to work on that day, and he did it because he was very poor. The people, though extravagantly fond of money, will not receive it on the anniversary of the new year.

12. Last night at twelve o'clock all the possessors of rice fields went into them, and spent a few minutes in digging up the ground. The owners of gardens did the same. Should this be neglected, they say their rice will not grow, and the men and cattle will be sick.

13. Received a letter from the Rev. William Ward, Serampore, in answer to one which we addressed to him on the subject of Tamul types. He engages to have a fount of types finished, in six months after the receipt of our order for the same. Thinks that European or American paper will be necessary for printing the Scriptures; but that Chinese paper will be sufficient for small tracts.

14. The Rev. Christian David arrived at Jaffnapatam, from Columbo, where he has resided for little more than a year. He expects now to continue in this place.

28. Held our monthly sacrament at Tillipally. D. Bast, Esq. attended as a spectator.

Sabbath, May 4. A number of people being collected at Batticotta, Mr. Richards for the first time attempted to preach to them. He had one of the Rev. Christian David's scholars for an interpreter, who gives some evidence of piety. His Christian name is Nicholas. Among his hearers were the Brahmin and his son above mentioned. The people were generally attentive, while he spoke to them about half an hour, and prayed. It was an interesting season. The thought is animating, that the Gospel of Jesus Christ is again published in a part of the

earth where spacious churches have many years been entirely forsaken, till many of them have gone to ruins, and heathenism has been rapidly gaining ground, till scarcely a vestige of Christianity remains. Almost all those who were baptised in infancy, are now ashamed to confess the fact, and are bold to acknowledge themselves heathens. May the Lord grant, that his Gospel may never again cease to be published in this place, and that all these idol temples and altars may soon totter to the ground, and His name alone be exalted.

May 6. Heard the good news of the arrival of three more Wesleyan missionaries at Point de Galle. Their names are William B. Fox, Thomas Osborne, and Robert Newstead. Two of them have wives. They are much wanted on the Island, as there are many good stations yet entirely unoccupied, and several more at which there is but one missionary.

12. Yesterday Mr. Meigs preached at Batticotta through our interpreter to thirty or forty hearers, who in general were quite attentive. We now expect to be able to preach regularly to the people every Lord's day. We hold public worship in the house at Batticotta, as there is one large room convenient for the purpose.

15. A central eclipse of the sun visible. It presented a beautiful appearance during the few minutes in which it remained central. The sky was clear, yet the sun emitted but a faint light. The contrast between this faint light, and the usual glare of a vertical sun, was strongly perceptible. During the eclipse the thermometer fell several degrees, and the air became much cooler.

The native Malabars have some very singular notions respecting the causes of an eclipse. Their astronomy teaches, that there are two planets, one called *Kagoo*, and the other *Cudoo*, in the shape of serpents, which in eclipses intercept the light of the sun and the moon; the former causing an eclipse of the sun, and the latter that of the moon. But the common people, and most of the Brahmins, have much more gross ideas of the subject than these. They tell us that there is a large snake in the heavens, which bites the sun or the moon in an eclipse, and that when the eclipse is total, the snake swallows the sun or the moon. The Brahmins take these opportunities to visit the houses of the principal inhabitants to receive presents, or perhaps their extortions might more properly be called tribute. The principal articles which they collect from the people on these occasions, are fruits and vegetables. Many of the people also take rice flour, and make into some kind of cake resembling a serpent, which they present to the Brahmins, probably supposing, that through their intercession, these will have some effect in healing the wound, which the sun has received from the great serpent in the heavens. On these occasions also, the Brahmins always carry their almanac and read it to the people.

18. Yesterday being cloudy, the men at Batticotta told us that the sun was sick, in consequence of the wound he had received from the serpent the day before, and therefore he could not shine upon us. None of the natives will eat any food during the time of an eclipse. They believe, that if they do, they shall certainly be sick immediately after it. Another of their customs is to bathe in the sea as the shadow is passing off. These ceremonies they perform in eclipses both of the sun and of the moon.

19. The south west monsoon has now fully set in, and the weather is cooler and much more pleasant. The winds began to blow briskly on the 14th ult. For the last two months, the weather has been excessively hot and uncomfortable.

28. On Monday last John Dewasagayan left Jaffna for Tranquebar, and proceeded as far as Kaytes, a small port about eight miles beyond Batticotta, on the west. But not finding an opportunity to sail immediately, he came back and spent the day with brother and sister Richards. He is a very amiable and interesting man. His personal appearance is prepossessing, his talents good, and he appears to be ardently pious. With great meekness, and unassuming manners, he is well fitted to gain the affections and confidence of his deluded countrymen. His usefulness and activity are great in the station in which Providence has placed him, and encourage the hope that he may become another Christian David, if his life should be spared.

June 4. Mr. and Mrs. Meigs have removed from Jaffnapatam to Batticotta. The house is yet in a very unfinished state, but so far repaired as to render it in some sense habitable, though by no means a comfortable dwelling, for want of good floors. There is but one floor completed in the whole house. These floors

will be made of mortar, the surface of which is rendered very hard and smooth. If formed of timber and boards they would be much more expensive, and in a short time would be destroyed by the white ants, except those of a chamber.

(To be continued.)

*Copy of a Letter from the Rev. Mr. Fisher, one of the East India Company's Chaplains in Bengal, to the Rev. Mr. Thomson, of Madras.**

"You know Anund Masee is baptised. The other day he asked my permission to go over for a few days to Delhi. During his stay at Delhi a report was in circulation, that a number of strangers from several villages to the west of Delhi had assembled, nobody knew why, in a *tofte* near the imperial city, and were busily employed, apparently in friendly conversation, and in reading some books in their possession, which had induced them to renounce their cast, to bind themselves to love and associate with one another, and to intermarry only with their own sect, and to lead a strict and holy life.

"This account filled Anund with great anxiety to ascertain who and what they were, and he instantly set out for the *tofte*, which had been pointed out as a place of their rendezvous. He found about five hundred people, men, women, and children, seated under the shade of the trees, employed, as had been stated to him, in reading and conversation. He went up to an elderly looking man and accosted him, when nearly the following conversation ensued.

Anund. 'Pray who are all these people, and whence came they?' 'We are all poor and lowly, and read and love this book.' 'But what is this book?' 'The book of God.' 'Pray let me look at it if you please?' On opening the book he found it to be the Gospel of our Lord, translated into the Hindostan tongue, many copies of which seemed to be in their possession, some printed, and others written by themselves. From the printed ones, Anund pointed to the name of Jesus, and asked, 'who is that?' 'That is God. He gave us this book.' 'When did you obtain it?' 'An Angel from Heaven gave it to us.' 'An angel?' 'Yes, to us he was an angel; but he was a man, a learned Pundit.'

Doubtless, these translated copies must have been the books distributed five or six years ago by the missionaries. "The written copies we write ourselves, having no other means of obtaining more of this blessed Word. 'These books, said Anund, teach the religion of the Europeans. It is their book, and they printed it for our use. Ah no, replied the stranger, that cannot be; they eat flesh. Jesus Christ, said Anund, teaches that it does not signify what a man eats, or drinks. Eating is nothing before God. Not that which entereth into a man's mouth defileth him, but that which cometh out of his mouth, this defileth the man; for vile things come forth from the heart. Out of the heart proceed evil thoughts, murders, adulteries, fornications, theft, and these are the things that defile a man. That is true; But how can it be the European's book, when we believe it is God's gift to us? He sent it to us at Hurdwar. God gave it long ago to the *Sahibs*,† and they sent it to us.'

"I find from Anund, that these Testaments were circulated at Hurdwar, (I believe by Chamberlain,) and falling into the hands of different persons, residing in different but neighboring villages, they were soon found to be very interesting records, and well worth the attention of the people.

"A public reader appears to have been selected by themselves, for the express purpose of reading this miraculous book; and their evenings have been habitually spent for many months in this blessed employment, crowds gathering to hear God's Book. The ignorance and simplicity of many were very striking, never having heard of a printed book before, and its very appearance was miraculous. A great stir was excited by the gradually increasing information hereby obtained, and all united in acknowledging the superiority of the doctrine of this book to every thing they had hitherto heard or known.

"An indifference to the doctrine of *cast* soon manifested itself, and the interference and tyrannical authority of the Brahmins became more offensive and contemptible. At last, it was agreed to separate themselves from the rest of their Hindoo brethren, and establish a party of their own; choosing four or five, who

*It may be recollected that reference is made to this article, in the letter from the missionaries in Ceylon, in our last number, p. 82.

†Masters.

read the best, to be public teachers from this newly acquired Book. The number daily and rapidly increasing, especially among the poor, at last suggested the idea of convoking a public meeting of all their congenial associates, and of ascertaining how many accepted the newly acquired doctrine. The large grove of trees near Delhi seemed a convenient spot, and this interesting group had now met for the purpose, when Anund's visit took place. They seemed to have no particular form of congregational worship, but each individual made daily and diligent use of the Lord's prayer.

"Anund asked them, Why are you all dressed in white?" "The people of God should wear white raiment" was the reply, "as a sign that they are clear and rid of their sins." Anund observed, you ought to be baptised into the name of the Father, and of the Son, and of the Holy Ghost. Come to Marat. There is a Christian padre there, and he will show you what to do. They answered, 'Now we must go home to the harvest, but as we mean to meet once a year, perhaps the next year we may come to Marat.' In consequence of this information, I have thought it advisable to make all possible further inquiry respecting these promising blossoms of hope; and I hope to be enabled very soon to give you more definite information."

REVIVALS OF RELIGION.

A Letter from the Rev. James Johnson to the Rev. Dr. Morse, dated Plattsburg, N. Y. March 11, 1818.

REV. AND DEAR SIR,

WHEN I last wrote you, I promised to give you a particular account of the work of grace, which God has been carrying on, for some time past, within the county of St. Lawrence, and now, Sir, shall submit it to your disposal.

It is the prerogative of God to bring light out of darkness, and in seasons of the greatest discouragements to manifest his saving power. This he has eminently done in his gracious visitations to a number of towns in this vicinity, during a few months past.

The last winter God was pleased to pour out of his Holy Spirit on different parts of the county of Franklin; and especially on Malone and Chateaugay, where there was a very great harvest of souls. In the latter place, where the ordinances were never before enjoyed, a Congregational church and a Baptist church were organized, and about fifty added to each. From this revival precious fruits remain. So great and general is the change of morals in Chateaugay, that it is noticed by strangers passing through the town. God still remembers them, and both in this town and Malone, the religious prospects are very flattering.

While this good work was advancing, and affected almost every part of Franklin, the county of St. Lawrence appeared to be entirely passed by, and scarcely did we receive a drop of the rain of righteousness. But the present year God has shown himself to be gracious. Last year a small church was organized in Gouverneur, which was attended with happy effects. A seriousness immediately commenced among the people, and in a few weeks the number of members in the church was doubled. A considerable work has been carried on, during the summer and fall, and not less than forty or fifty are the hopeful subjects of grace. There is a Baptist church in this town, with which most of the converts have united, principally on account of the Congregational church being unable to obtain a Minister to receive them, and administer the ordinances.

At Black Lake, God has also poured out of his Spirit, and the work has been considerably general. I understand, a Presbyterian church has been gathered at that place, within a few weeks. The number of hopeful converts cannot be less than thirty. This people are entirely destitute of religious instruction, and are exposed to embrace the opinions of any errorists, that may come among them. But the *foundation of the Lord standeth sure*; and those who are united to Christ will be kept from fatal errors. The town of Madrid has been visited, and quite a number has been added both to the Congregational and Baptist churches.

Stockholm is also a favored town. Five years since God graciously visited this place, and about thirty were the hopeful subjects of grace. Since that time

here has been an almost continual dropping of divine influences. But within a few months God has appeared with manifestations of his power, in making sinners *willing* to be saved. On the first Sabbath of December twenty-three were united to the church, four of them by letter. Several had been previously admitted, and as large a number is expected to unite at the next communion, on the first Sabbath in March. Twelve, or fourteen, have united to the Baptist church. Almost every man in the eastern part of the town, possessing any degree of influence, is a professor of religion. It is believed the work is not yet at an end. The minds of many young persons appear to be solemnly impressed, and there is reason to hope, that God is bringing in the children of his covenant.

In Hopkinton the work commenced the latter part of the autumn, with great power, and the whole town appeared at once to become solemnized. But in a few weeks, a melancholy dispute respecting baptism ensued, and the Spirit was grieved away. This is the first time that this town has been thus visited, and alas! how soon contending about *rites* and *forms*, unmindful of the *one thing needful!* About twenty are the subjects of the work. The Rev. H. S. Johnson divides his labors between this town and Stockholm.

In Russel God has appeared to build up Zion the present winter. Here have been, for several years two little languishing churches, a Congregational church and a Baptist. Religion has been at the lowest ebb. Very little attention has been paid to missionaries, (for they have no minister of their own,) or to their instructions; and ministers passing by have doubted the propriety of laboring with them. But here have been a number of praying females, who have sighed and mourned for the abominations of the people. For their sake the town has not been neglected. And in answer, no doubt, to their prayers, the Spirit has been poured out upon them; for they had held private prayer-meetings, for some time, to pray for their graceless husbands, and graceless neighbors. From twenty to thirty are the hopeful subjects of grace, of whom a majority are males. Among these are a number of the greatest opposers in town. One was the Physician of the town, a confirmed *deist*, and as great an opposer as I ever met with. He was suddenly convinced of the fallacy of his system, and, filled with anguish and horror, went to a neighbor's house, calling them out of bed before the day appeared, saying to them: "*I am undone, I am undone, for Jesus is the only Savior, I have rejected him.*" He continued in this agony, which nature could scarcely support, about forty-eight hours, when his burden suddenly left him, and he felt a sweet serenity of mind, and was immediately heard recommending to his old companions that Savior, whom he had lately been reviling. The man gives pleasing evidence of the work of grace; but for the reality of this sudden change, we must wait for the fruits. We trust the work, in this place, has not yet terminated. May our expectations be realized, and many be born into the kingdom.

There has also been a great revival of religion in De Kalb, and the consequences of it are truly happy. By looking at the religious state of this town, we more clearly discover the hand of God, in the late reformation. The town has been settled as long as most of the towns in the county, with regular, industrious people; and they have continued free from the most open vices, which have prevailed in the county. Five years since I visited this town, and found but one male professor of the Congregational order in town; and he had greatly disgraced his profession. I since learn that there was one other, but he had so apostatized, that his light was entirely extinguished. About a year since another male professor removed into town. A number of Baptists resided in town of a similar character. The people have had but little preaching, except the two years past, during which they employed a Baptist elder. The state of things continued, when I was requested, in July last, to visit the place; and, if practicable, to organize a church. I attended, but the prospect that a church could be gathered, was very unfavorable. However, the inquiry respecting a church excited attention; and when I returned in a few days after, the appearances were more flattering, and one person appeared to be under conviction. A few persons had, some time before, instituted a prayer-meeting, the design of which was to implore a blessing upon their feeble exertions for the organization of a church. The few professing Christians began to be engaged. The prayer-meetings were more and more interesting, and more generally attended. Seriousness began to be manifested in the countenances of the people, and hopes were entertained that God was beginning a good work on the hearts of many *among them.*

On the last of August a Presbyterian church was organized, consisting of four males and six females; two by new profession, and the rest by letters from other churches. The ordinances were administered, and a number present, who had milies of children, never saw them administered before. The exhibition was fully solemn, which, with the discourses delivered on the occasion from Matt. iv, 6, made a deep impression on the minds of a large assembly. God appeared to be present in very deed, and this day may be considered the commencement of the awakening. The work gradually advanced till Wednesday, the 24th September, when many were awakened by a discourse from Joshua xxiv, 15. death-like silence prevailed, except when interrupted by deep sighs and groans, that could not be suppressed. I said to myself, *Verily the Lord is in this acc!* And I anticipated the joy that would result from the conversion of many that assembly. In this I was not disappointed! On the next Sabbath evening Pentecost season was experienced, which it will be impossible to describe. The church prayer-meeting above-mentioned was attended immediately after the public exercises of the afternoon, in consequence of a shower of rain, which prevented the people from returning home from meeting. A shower of rain descended at the same time, both from the nether and upper springs. For soon after the opening of the meeting, a man, who had been awakened the Wednesday before, rose and related what God had done for him, in bringing him out of darkness into his marvellous light; and in a few moments, almost every one in the house, who had not previously entertained a hope, was in tears, and many crying out "*What shall I do?*" It was observed, that the Spirit appeared to come down with such power, that the people bowed, as though a weight had been laid upon them. A great part of the assembly, who were not previously awakened, were at this time brought to a discovery of their miserable situation, as sinners. A number of persons, who were at a distance from the place of worship, were under similar impressions of the Spirit at the same moment, and were constrained to acknowledge their lost condition, and implore forgiveness through Jesus Christ. A similar display of divine power was experienced on the next evening, and soon after in a remote part of the town, where the work had not before commenced. After a discourse in the evening, it was thought proper to pass a little time in conference, and almost suddenly the whole assembly became deeply affected. The most hardened sinners were in tears, and unable to resist the Spirit. From this moment the work became general in that part of the town.

These seasons will be long remembered, but they can never be described; for even an angel's pen would do no justice to the subject; nor can an angel's tongue render sufficient praise!

On the 16th of November, thirty persons were united to the church, and fifty-seven were added. Thus in a wilderness, where no church had been gathered, and where the ordinances had never been administered, till the 31st of August, there is now a regular church of fifty-six members, embracing almost every influential man in the town. The whole number of adults in town, exclusive of one neighborhood, to which the work did not extend, is two hundred and thirty-three. About thirty of these were professors of different denominations previous to the work. And the whole number that profess to have passed from death to life, is one hundred and sixteen. Of these are thirty-three husbands with their wives. A majority of the subjects of this work are males, and of every age from seven years to sixty-five. That these will all persevere is not to be expected; but that a greater part of them will be found at the right hand of the Judge, on the day when he shall make up his jewels!

Those who have united with the church give pleasing evidence of the reality of their change, and several more are expected to unite soon. The most perfect unity prevailed among the converts for a considerable time, and every possible exertion was made to preserve that unity, so honorable to religion. But in the latter part of November an unhappy division was occasioned by a proselyting spirit, and about thirty of the converts were drawn away to the Methodists, and an end was put to the awakening by the contention.

Among the subjects of this work are some of the most dissolute in morals, and dangerous in principles. I will give a single instance. Gen. B. was a man of liberal education, and brilliant talents. He had amassed a large estate, enjoyed

all the honors the town could bestow upon him, and received the appointment of General in the late war. He lost his property, and on returning from the service, he gave himself up to complete dissipation, and became confirmed in the principles of *deism*. When the late work commenced he was most violently opposed. After a few weeks, when exulting in his deistical principles while walking alone, supposing he had found an argument that would overthrow Christianity, he was instantly thrown into a state of profound darkness; his system was gone, and his sins were set in order before him. To use his own words: He looked down, and destruction was uncovered, as dark as blackness itself; he looked before him, and his sins rose like mountains on mountains, till they reached the heavens, and above them, he saw an angry God frowning upon his soul. Soon after, in a public conference, he made the most humble confession, and entreated the prayers of God's people, that he might be enabled to live in new obedience. He said, when he set out in the world, his object was to make money, and he had made it; but it gave him no satisfaction; he sought for honor, and had obtained it; but it afforded him no enjoyment; he had sought for pleasure, and had sunk down into beastly dissipation; but it was vexation of spirit. He soon obtained a hope, that through Christ his sins were forgiven, and has since united with the church. When he appeared before the church to relate his experience, though he could command an army, and lead them to battle without dismay, he was pale, he trembled, and his voice almost entirely failed him. He is a pillar in the church, and as yet, his *path is as the rising light, shining more and more.*

Thus, Sir, I have given you a very inadequate description of the work of grace in this county, to the most of which I have been an eye-witness. And often have I stood still to see the salvation of the Lord. In eighty-six days, that I have labored in this vicinity, in the service of the General Assembly, I have preached eighty-four discourses, baptised one hundred and twenty-three persons, and admitted eighty-nine to the church; and notwithstanding these multiplied labors, and constant exposure to wet and cold, my health has never been more perfect, since I have been in the ministry.

In this County of twenty towns, comprising about ten thousand inhabitants, there is one minister, who labors in Hopkinton and Stockholm, but the western half of the town of Stockholm is missionary ground; and a minister in the western part of Madrid, the east part is destitute, leaving seventeen towns entirely destitute of any competent religious instruction. Some of these would be willing to do something towards supporting a minister, if one could be obtained; but the scarcity of provisions, during the two last years, has reduced the people so generally, that they feel unable to afford a minister much encouragement. This part of the State is in a deplorably destitute situation, and is becoming more destitute as the number of the inhabitants increases. Instead of four ministers, which we have had laboring in the County, we now have but two, and one of the two is engaged for one year only. Who can cast his eye over this part of the Gospel field, already white, and not raise his heart to the Lord of the harvest, that he would send more laborers into his harvest! The propagators of error are pouring in among us like a flood, and we have none to oppose their progress. Now is the time to do something, and if we had skilful laborers, much, very much, might be done. Do, Sir, remember us, and use your influence to send a number of missionaries into this part of the country, as soon as possible. Do the heathen call for the assistance of the religious world? So do we, with a voice still more distressing! For we enjoy just light enough to sink us infinitely below the heathen, while we are destitute of the means, that are necessary to lead to heaven. Must the destitute heathen be supplied by your Societies? So must the destitute of your own brethren, or they must go down to death, without any saving knowledge of the Savior of sinners. A little assistance, afforded at this favorable opportunity, may deliver many souls from death, and save this people from a multitude of sins.

JAMES JOHNSON.

THE
PANOPLIST,
AND
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VOL. XIV.

REVIEWS,

MEMOIRS OF DR. BUCHANAN.

(Concluded from page 202.)

In the year 1806, Dr. Buchanan commenced his journey to the south of the Indian peninsula; a journey which he had sometime contemplated, and the particulars of which will be long commemorated by his Christian Researches. The work before us contains many interesting extracts from the letters, which he wrote while on this tour; some relating to facts, which had not been published before, and others adding circumstances to the previous information. He set out from Calcutta on the 3d of May,—was at Balasore on the 25th, and at Buddruck on the 31st. The following anecdote of the independent manner, in which he treated a Hindoo Prince of bad character, is from a letter to Mr. Brown:

"The Kunka or Kannaka Rajah paid me a visit at my tent last night. I had heard he had formerly murdered some English sailors who were wrecked on his coast between Balasore and Juggernaut, and therefore resolved not to acknowledge him as a gentleman. I accordingly desired a table to be placed on the lawn before the tent, and one chair, in which I sat with a book before me. The Rajah came up with much ceremony and presented a auzzur. I did not rise from my seat, nor offer him one. He was much embarrassed. I spoke to him civilly; and presently rose up and made salam to him as a signal to depart. The crowd of Faquirs and Sanyasses could not understand this. After he was gone I told them the reason, and that I could not as a Christian Padre bow to vice, whether in a Rajah or in a Priest. This seemed something new to them; but one of them, a very old man, said it was very proper." p. 283.

This circumstance is again alluded to, in a subsequent letter, as follows:

"The Kunka Rajah, alarmed at my reception of him, and fearing lest I should give an unfavorable character of him at this place, followed me, and overtook me in two marches. He requested moolaqat. I explained to him the cause of my conduct towards him. He said he repented of his former sins, and hoped the British government would pardon him." p. 284.

Our readers are well acquainted with the visit to Juggernaut; but the following particulars of the Doctor's arrival at Tanjore will doubtless be pleasing:

"This is the grand scene of all. This is the garden of the Gospel.

"Some days before my arrival here, the Resident, Major Blackburne, wrote to me, inviting me to reside at his house. This was unexpected, for as yet I had no communication with Tanjore. On my arrival there, I first waited on Mr. Kd-

hoff, and he shewed me two rooms, which he had prepared for my reception. He told me that the Rajah (Serfoge) was impatient to see me, and had directed the Resident to let him know when I came. I asked how the Rajah came to know me. He said that the Resident had a copy of my Memoir, and of Mr. Mitchell's Essay.

"Mr. Kolhoff is first in piety, in ardor, in meekness, and in knowledge of the Tamul; for he has been brought up chiefly in India. His countenance is more expressive of amiable qualities of mind than that of any man I ever saw. Major Blackburne admires him much."

"On my arrival here on Friday last, the 29th of August, great numbers of Christians came to visit me; and Mr. Kolhoff introduced some particularly to me, as being truly godly and intelligent men. He gave me also an account of many triumphant deaths lately, both of men and women, young and old.

"As I went to the Resident's house I passed through a long street inhabited by Christians only. They stood in rows as we passed, and bowed affectionately to their pastor, the young women coming forward with lively confidence, and soliciting his benediction. The infants also form themselves in little rows, and waiting his approach make the customary salutation, 'God be praised.'

"When we arrived at the Resident's, he told me that the Rajah had appointed next day (Saturday) at noon to receive me. I proceeded accordingly to the palace, accompanied by the Resident: the Rajah arose on our entrance, and taking me by the hand led me to a seat on his right. He spoke English very well, and intimated that he knew me very well. After some conversation, he carried me up to his splendid apartments, which are ornamented with the portraits of Tanjore kings. All around there is a display of gold, silver, and mirrors, English paintings, libraries, musical instruments, orreries, portfolios of oriental drawings, and many curiosities in art and nature. Finding that I wished to hear the music of the *vina*, he ordered up the chief musician. He has a band of twenty performers, of whom twelve play on the *vina*, and one on the harp. The whole black band can read English music. In the evening his Highness sent the band to Major B. where I dined. Six *vinas* and six singers played 'God save the King,' in Tamul words, applied to the Maha Rajah. They played also a variety of English overtures and Indian airs, the master of the band sitting by and keeping time.

"My visit to the Rajah was very long. Our chief conversation related to Mr. Swartz. When I first mentioned his name, his Highness led me up to the picture of the reverend apostle. He then shewed me the design for the grouse for the marble monument, now executing by Mr. Bacon in England. It represents the Rajah coming to the bed of the dying Swartz, and taking him affectionately by the hand, while a number of boys are weeping at his feet.

"When I was about to depart, the Rajah presented me, to my great surprise, with a picture of himself, a miniature about six inches in length, elegantly set in a gold and silver frame, and glazed. We then went down stairs and resumed our seats. I took this opportunity (having previously acquainted the Resident with my purpose, who communicated it to the Rajah) of thanking his Highness, in the name of the Society at home, and of all Mr. Swartz's friends in India, for the remarkable kindness shewn by the Rajah to that worthy man, and to his successors, and for the munificent support granted lately by the Rajah to the body of Christians in his dominions.

"To this he replied in suitable terms, declaring it to be his purpose to befriend the Christians *for ever*. He then called for pawn; and immediately afterwards a servant came up with four pieces of gold cloth of different kinds, which the Rajah taking into his hands presented to me. He then put a chaplet of flowers round my neck, (this is the usual etiquette,) and a bracelet of flowers on my arms, and leading me and the Resident, one in each hand, to the steps of the hall, he bowed and retired." pp. 294—296.

Of all the additional information, which Mr. P. has compiled from Dr. B's letters, relating to this journey, none are more interesting, than those which concern the Syrian Christians of Malabar. We have often wondered, that the Christian Researches were not made a larger work, as the most abundant materials must have been afforded.

We are now more than ever convinced, that, in preparing his work for the press, Dr. B. must have acted upon the principle, that a small book may do more good than a large one, even though the matter contained in both should be equally valuable and interesting.

After having been received with great respect and attention, at every principal place, both by native princes and English magistrates and officers, thus possessing the best means of information and achieving all the purposes of his tour, our benevolent traveller embarked at Cochin in February, 1807, and arrived at Calcutta in the following month. Probably no journey in modern times has been undertaken from more pure and exalted motives, or been crowned with more gratifying success. Its consequences, indeed, have but just begun to unfold themselves, comparatively speaking; but they will be seen to increase in number and magnitude, so long as the great work of evangelizing the world shall be in operation: nor will they stop here; for the ages of eternity will bring perpetual recollections of heathens converted and saved by the instrumentality of Buchanan.

At the commencement of the year 1807, the College of Fort William was greatly diminished, the offices of Provost and Vice Provost having been abolished, and the number of professorships reduced to three. Of course, Dr. Buchanan's employment and income as Vice Provost immediately ceased, and his means of usefulness, in promoting various plans of beneficence, were greatly abridged. It ought to be a matter of joy with all good people, when a truly liberal man has a liberal income; and all who have influence should strive to promote such a state of things, instead of looking on with an envious and covetous eye, as too many do.

In the course of this year, Dr. B. took measures for the formation of what he denominated a Christian Institution in the East, the principal object of which was to be the translation and distribution of the Scriptures. As his intentions were not realized, exactly in the manner he had contemplated, we need not occupy the reader's attention with details. About the period, concerning which we are now speaking, there was an unaccountable fear, which haunted the minds of many influential persons at Calcutta, both in and out of office. It imagined, that a host of evils would originate from the propagation of Christianity among the Hindoos, and would very gladly have put a final stop to all the missions and translations, then in successful progress. Dr. B. was not backward in espousing and defending the cause of truth. The Baptist mission and press was then in danger, and was preserved partly by his disinterested interposition, but principally by the memorial of the Baptist missionaries, one of the ablest documents of modern times. So great was the dread of any thing which might tend to the conversion of the heathen to Christianity, that the government gazette was not permitted to advertise proposals for printing a series of sermons on the prophecies, which Dr. B. had recently preached, and the publication of which was earnestly solicited. But these times have passed by; and it may reasonably be doubted whether they will ever return. We earnestly hope, and strongly believe, they will not.

Just before leaving India, Dr. B. presented a memorial to Lord Minto, then governor general, in behalf of Christianity in the East. This paper was long afterwards published by the Court of Directors, and reflects much credit on the zeal, courage, firmness, and prudence of the writer. After preaching farewell sermons, he left Calcutta for the last time on the 27th of November, visited Ceylon again, touched at Cochin, and made those thorough investigations at Goa, which are disclosed with such interest in the *Christian Researches*. At Bombay he spent some time with Sir James Mackintosh, whom he characterizes as "a friend to religion," and who is admitted to be one of the greatest men of the present age. At every place which he visited, his great aim was to promote the success of the Gospel, and to this result all his plans and labors were directed.

The treatises, poems, and sermons, which were written and published at the Universities, in consequence of the munificent premiums of Dr. B. contributed not a little to that national excitement, which was afterwards so conducive to the proper decision of the India question: and the personal attacks, which were made upon him in the House of Commons, by persons who would shut out the Gospel from the heathen, are a sufficient testimony to the zeal and effect, with which he engaged in the great cause of evangelizing the world.

A letter from the Rev. David Brown, of Calcutta, inserted at p. 406, is a pleasing monument of the affection which subsisted between these good men, and one or two passages indicate genius as well as piety. The selfish, avaricious Christian, if such a character can exist, might well be ashamed, while reading and contemplating the disinterestedness and laborious self-denial of these lights of the eastern hemisphere.

In Feb. 1809, six months after his arrival in England, Dr. B. preached his *Star in the East*, which was one of those able and well directed efforts for the promotion of Christianity in India, which were continued without intermission till his death. Though the greater part of his time was occupied in these exertions, still he preached regularly at Welbeck chapel in London, and subsequently, as often as he was able, at a country parish of which he held the curacy. In the course of his ministry several occasional sermons were published by him, which were perused with great avidity, and have been extensively useful on both sides of the Atlantic.

Some of our readers may be pleased to see the opinion, which this eminent man entertained of *Milner's Church History*. We therefore quote the following sentences:

"I am glad you are reading *Milner's Church History*. He has combined more real piety and sound sense in these volumes than are to be found in half the books of the day." p. 419.

Early in 1810, Dr. B. was married to a Miss Thompson, with whom he lived happily for three years, she dying soon after the birth of her second son. Both children died in tender infancy.

The following apology for the coldness and suspicion, with which various plans of benevolence are regarded by some professed Christians, is worthy of being extracted. It is from a letter of Dr. B. to a friend.

'Hebetude and illiberality are apt to creep on our minds after a long retirement in a nook of the vineyard. We need to be 'withstood to the face,' like St. Peter, and to receive the bastinado on the soles of our feet once a month at least, keep us active and operative, according to 'the gift that is in us.' Men who walk in and about a house for a whole life are at last afraid of people who walk abroad, and begin to criticise and to despise them; for they really do not understand what they are doing. And we must bear with such. For we should have in just the same had we vegetated in a corner." pp. 427, 428.

The closing part of the volume before us is occupied, in a great measure, with extracts from letters from Dr. B. to Col. Macaulay, and other particular friends. In the midst of bodily debility, he exerted himself in promoting the great work of Indian missions, and the publication of the Scriptures for distribution in the east. The summons of death found him laboriously engaged in printing the Syriac Testament, Feb. 9, 1815. He lived to see the triumph of the Christian cause in reference to India; and, having been prepared for the heavenly state, by the purifying influence of domestic afflictions, which were evidently the salutary chastisements of his heavenly Father, he was suddenly removed from this world of disappointment and sin, and admitted to the blessedness which he had long desired.

Among the amiable and desirable traits of Dr. B.'s character, the first place is to be assigned to his disinterestedness, and his elevation above the world. In his most unreserved communications, it is perfectly evident, that riches, fame, and even the comforts of life, had but small hold on his affections, and occupied but a small portion of his thoughts. "These are the times," said he, "when *every thing a man has*, which may be in any way for the advantage of Christianity, ought to be given to the world. For we shall soon die, and then shall 'all our thoughts perish.'"

The last of Dr. B.'s publications is a Charge to four missionaries, who were about sailing for India. He was not able to deliver it in person; but it was delivered with great solemnity by his friend, Mr. Caltry. It comprises much useful instruction, great practical wisdom, and a happy selection of commanding motives. We cannot give a better summary of this excellent man's character, than by quoting his epitaph, which was composed by the Rev. Mr. Richardson, and with which we conclude this article.

Sacred to the memory of
CLAUDIUS BUCHANAN, D. D.
 Late Vice-Provost of the College of Fort William in Bengal,
 whose eminent character as a Christian,
 zeal for the cause of his God and Savior,
 and unwearied endeavors to promote it in the earth,
 deserve to be had in everlasting remembrance.

He was a native of Scotland,
 but educated at Queen's College, Cambridge.
 During the twelve years of his abode in India,
 "his spirit was stirred in him,"
 while he beheld millions of his fellow subjects,
 under a Christian government,
 as sheep without a shepherd, and perishing
 for lack of knowledge.

To excite the attention of the British nation to this sad spectacle;
 he devoted his time, talents, and a
 large portion of his income.

By his "Christian Researches," and other valuable publications, he pleaded the cause of neglected India, nor pleaded in vain: Britain was roused to a sense of her duty, and sent forth laborers to the harvest. Though gentle and unassuming, he was bold and intrepid in this work of faith and labor of love; and exhibited mental vigor to the last, amidst great bodily debility and severe affliction. In social and domestic life he was holy and exemplary, full of mercy and good works: Yet in lowliness of mind, he renounced all dependance upon the excellencies which others saw and admired in him, and looked for eternal salvation through the obedience unto death of Christ. He departed this life February 9, 1815, aged 48, At Broxbourne, in Hertfordshire; where he was superintending an edition of the Syriac Scriptures; and was buried near the remains of his amiable wife, whose virtues he has recorded on the adjoining stone. "They were lovely and pleasant in their lives, "and in their death they were not" long "divided."

REVIEW OF CHALMERS' DISCOURSES.

(Continued from p. 166.)

THE third discourse, in the popular volume before us, is ON THE EXTENT OF THE DIVINE CONDESCENSION; from Psalm cxliii, 5, 6. "*Who is like unto the Lord our God, who dwelleth on high; Who humbleth himself to behold the things that are in heaven and in the earth.*" There is not, we believe, a class of men in the world, more inconsistent, and on all moral and religious subjects more unphilosophical, than the modern scientific adversaries of the Gospel. The professed eulogists and disciples of Bacon and Newton, they hesitate not, in their unhallowed zeal against revelation, to transgress the fundamental rules of those illustrious fathers of the modern inductive philosophy. In questions of physical science, they adhere rigorously to their lines and angles, and experiments. As far as these will carry them, they advance with boldness and confidence. All that lies beyond, they regard as *terra incognita*, into which it may be amusing enough to carry our conjectures, but concerning which nothing can be affirmed with certainty. So far these men do well. They follow in the track of their masters. They adhere to that modest, cautious, but wonderful system, which has, within the last hundred and twenty years, so extended the boundaries of human knowledge. But when these very champions of induction come to reason upon the credibility of the Gospel history, they seem to forget their whole system in a moment, and unblushingly assail the Scriptures, with objections founded upon mere conjecture. Of this palpable dereliction of the Baconian philosophy, has Dr. Chalmers convicted them in his second discourse, an abstract of which we have already laid before our readers.

In order to make his answer more complete, Dr. Chalmers next admits, for a moment, the infidel assertion, that "Christianity is set up for the exclusive benefit of our minute and solitary world," and then proceeds to "examine the reasoning which has been constructed upon it."

"Such a humble portion of the universe as ours," says the philosophical infidel, could never have been the object of such high and distinguished attentions as christianity has assigned to it. God would not have manifested himself in the flesh for the salvation of so paltry a world. The monarch of a whole continent, could never move from his capital, and lay aside the splendor of royalty; and subject himself for months, or for years, to perils, and poverty, and persecution; and take up his abode in some small islet of his dominions, which, though swallowed by an earthquake, could not be missed amid the glories of so wide an empire; and all this to regain the lost affections of a few families upon its surface. And neither would the eternal Son of God—he who is revealed to us as having made all worlds, and as holding an empire, amid the splendors of which the robe that we inherit, is shaded in insignificance; neither would he strip himself of the glory he had with the Father before the world was, and light on this lower plane, for the purpose imputed to him in the New Testament. Impossible, that the concerns of this puny ball, which floats its little round among an infinity of other worlds, should be of such mighty account in the plans of the Eternal, or could have given birth in heaven to so wonderful a movement, as the Son of God putting on the form of our degraded species, and sojourning amongst us, and curing all our infirmities, and crowning the whole scene of humiliation, by the grace and the agonies of a cruel martyrdom." p. 97.

As a sort of preliminary to his subsequent answer, Dr. Chalmers repeats these remarks, that this objection aims to rob Jehovah of a glorious and incomprehensible attribute. It supposes, that he cannot, or will not, amidst the immensity of his works, bestow so much care upon one little speck as the Bible represents. But how unworthy of the infinite Creator and Upholder of all things is this supposition! What is it that imperfection, which prevents the monarch of a hundred provinces from personally superintending the administration of affairs, in every village and hamlet of his empire? What a lustre would it throw around him, if he had an eye which could see, and a mind which could grasp, every thing;—if while promulgating laws from his throne, and ministering justice in his capital, he could at the same time hear the complaints and relieve the wants of his meanest subjects, in every remote and obscure corner of his dominions. And how would it increase our admiration of his character, how bright and unfading the glory which it would shed upon the annals of his reign, if to bring back a single rebellious family to their allegiance; a family which he might at any moment exterminate in a moment, he should send his only son to offer himself a free and full pardon, and voluntarily to suffer for them the penalty of his violated law.

Let us then raise our thoughts from earth to heaven; from the monarch of half a continent, to the infinite Ruler of the universe. The vastness and government of eighty millions of worlds, supposing there were no more, does indeed present an overpowering idea of the wisdom and might of Jehovah. But how must it increase our admiration and astonishment, if we suppose, that "while he is expatiating at large among the suns and systems of astronomy, he is, at the very same moment, impressing a movement and direction on all the minuter wheels of that machinery which is working incessantly around us! How immeasurably must it heighten the wisdom and goodness of God to know, that while he is maintaining the order and harmony of the universe, he is lavishing his inexhaustible resources on the beauties, varieties and arrangements of every scene, however humble, of every world, however narrow, of the creation he has formed;—that at the

very time his benignant regard takes in the mighty circle of created beings, every family and every individual, in every corner of his dominions, is as effectually seen to, as if the object of an exclusive and undivided care.

Now to apply this train of reflections to the case before us; we will make the supposition that mankind had not fallen; that sin had never entered their terrestrial abode; but that information should be brought them, from some far distant world, of a most daring rebellion against God, and that he had suddenly swept away all the rebels with the "besom of destruction." He would certainly appear glorious in this expression of his abhorrence of sin. But what if he should develop a plan for the exercise of mercy, which might at the same time magnify the law and make it honorable? What if he should propose terms of reconciliation, and even lay the burden of atonement upon his own Son, that he might once more smile upon that revolted province of his immense empire? Would not this condescension throw a moral sublime over the goodness of God, which the unrelenting exercise of punitive justice, could never have imparted to his character?

But this is just what, according to the Scriptures, God has done for our rebellious world. He has spared its guilty inhabitants, and by laying on his Son "the iniquity of us all," has shown to admiring and adoring angels, how he can be "just, and yet the justifier of every one that believeth." Will it be said, that what would have been highly honorable to Jehovah in some other world, must be regarded as derogatory to his character in this? Strange inconsistency!

We return to the objection. "God has so many millions of worlds to uphold and govern, that he cannot be supposed to interest himself so deeply in the affairs of men." How low, how unphilosophical, as well as unscriptural, is this supposition. Is any thing too hard for omnipotence? Can any thing escape the notice of omniscience? Is not Jehovah essentially present in every place, and can he be indifferent to the display of his own glorious perfections? Do we not "live and move and have our being in him?" Will the philosophical infidel himself pretend, that he has any independent power of his own? Can he act, or speak, or think, or exist, without God? Let him look abroad among the works of the Creator. Can he discover any marks of neglect, as if God "were over-crowded with the variety and minuteness of his engagements?" Does not the whole face of nature exhibit a scene of the most various and unwearied activity? And who is it, that moves and regulates all the minute wheels of this amazingly complicated machine? Whose hand sustains every insect, "pencils every flower, and gives nourishment to every blade of grass?" Who is it that rides in the whirlwind, speaks in the thunder, whispers in the zephyr, and smiles in the sun-beam? "Declare, if thou hast understanding."

But to proceed; the discoveries of the microscope, in the opinion of Dr. Chalmers, completely invalidate the argument of our infidel astronomers.

"By the telescope they have discovered, that no magnitude, however vast, is beyond the grasp of the Divinity. But by the microscope, we have also discovered, that no minuteness, however shrunk from the notice of the human eye, is beneath the condescension of his regard. Every addition to the powers of the

one instrument, extends the limit of his visible dominions. But, by every addition to the powers of the other instrument, we see each part of them more crowded than before, with the wonders of his unwearying hand. The one is constantly widening the circle of his territory. The other is as constantly filling up its separate portions, with all that is rich, and various, and exquisite. In a word, by one I am told that the Almighty is now at work in regions more distant than geometry has ever measured, and among worlds more manifold than numbers have ever reached. But, by the other I am also told, that, with a mind to comprehend the whole, in the vast compass of its generality, he has also a mind to concentrate a close and separate attention on each and on all of its particulars; and that the same God, who sends forth an upholding influence among the orbs and the movements of astronomy, can fill the recesses of every single atom with the intimacy of his presence, and travel, in all the greatness of his unimpaired attributes, upon every one spot and corner of the universe he has formed." pp. 113, 114.

In this eloquent strain Dr. Chalmers proceeds to show the direct bearing of the preceding illustration upon the infidel objection. Aided by the microscope, we are enabled to trace the operations of divine wisdom, in atoms and spaces far too minute for the inspection of the best human eye, unassisted by that inquisitive instrument. There is nothing so small, as to be overlooked by the infinite Creator. A sparrow falls not to the ground without his notice. The smallest microscopic insect is plainly an object of his regard, and this notwithstanding his ceaseless agency, in all the great concerns of nations and empires. This the philosophical objector will hardly think of questioning, and by admitting it he gives up the very point in debate. For surely, if he who formed, upholds and guides all the starry worlds, condescends at the same time to lavish his goodness upon countless millions of living beings, "which no eye hath seen or can see," in earth, air, and water, the smallness of this world, in comparison of the whole creation, affords no objection against that divine condescension to our puny race, with which the Scriptures have made us acquainted.

"But the whole of this argument is not yet exhausted. We have scarcely entered on the defence that is commonly made against the plea which Infidelity rests on the wonderful extent of the universe of God, and the insignificance of our assigned portion of it. The way in which we have attempted to dispose of this plea, is by insisting on the evidence that is every where around us, of God combining with the largeness of a vast and mighty superintendence, which reaches the outskirts of creation, and spreads over all its amplitudes—the faculty of bestowing as much attention, and exercising as complete and manifold a wisdom, and lavishing as profuse and inexhaustible a goodness on each of its humblest departments, as if it formed the whole extent of his territory.

"In the whole of this argument, we have looked upon the earth as isolated from the rest of the universe altogether. But according to the way in which the astronomical objection is commonly met, the earth is not viewed as in a state of detachment from the other worlds, and the other orders of being which God has called into existence. It is looked upon as the member of a more extended system. It is associated with the magnificence of a moral empire, as wide as the kingdom of nature. It is not merely asserted, what in our last Discourse has been already done, that for any thing we can know by reason, the plan of redemption may have its influences and its bearings on those creatures of God who people other regions, and occupy other fields in the immensity of his dominions; that to argue, therefore, on this plan being instituted for the single benefit of the world we live in, and of the species to which we belong, is a mere presumption of the infidel himself; and that the objection he rears upon it must fall to the ground, when the vanity of the presumption is exposed. The Christian apologist thinks he can go further than this—that he cannot merely expose the utter base-

lessness of the infidel assertion, but that he has positive ground for erecting an opposite and confronting assertion in its place—and that after having neutralized their position, by showing the entire absence of all observation in its behalf, he can pass on to the distinct and affirmative testimony of the Bible." pp. 122, 123.

We hasten to the *fourth* discourse in the volume before us, ON THE KNOWLEDGE OF MAN'S MORAL HISTORY, IN THE DISTANT PLACES OF THE CREATION; from 1 Pet. i, 12. "*Which things the angels desire to look into.*" Here Dr. Chalmers' first object is, to "cast down lofty imaginations," by pointing out the narrow limits of the human faculties. How narrow is the material field of man's contemplations! How little does he know even of himself! And then as he recedes from the centre of his own personal experience, what a cloud of ignorance and secrecy spreads, and thickens, and throws an impenetrable veil over the intricacies of every department of human contemplation!

"And should he in some lofty enterprise of thought, leave this world, and shoot afar into those tracks of speculation which astronomy has opened—should he, baffled by the mysteries which beset his every footstep upon earth, attempt an ambitious flight toward the mysteries of heaven—let him go, but let the justness of a pious philosophical modesty go along with him—let him forget not, that from the moment his mind has taken its ascending way for a few little miles above the world he treads upon, his every sense abandons him but one—that number, and motion, and magnitude, and figure, make up all the barrenness of its elementary informations—that these orbs have sent him scarce another message, than told by their feeble glimmering upon his eye, the simple fact of their existence—that he sees not the landscape of other worlds—that he knows not the moral system of any one of them—nor athwart the long and trackless vacancy which lies between, does there fall upon his listening ear, the hum of their mighty populations." p. 130.

But should a messenger, bearing satisfactory credentials, come from the remotest star that has yet been discovered, and give us information concerning its inhabitants and government; as we possess no means of confronting his testimony, let him only appear before us invested with the characters of truth, and who would hesitate to believe his report?

"It were well had a sound philosophy schooled its professing disciples to the same kind of acquiescence in another message, which has actually come to the world; and has told us of matters still more remote from every power of unaided observation; and has been sent from a more sublime and mysterious distance, even from that God, of whom it is said that "clouds and darkness are the habitation of his throne;" and treating of a theme so lofty and so inaccessible as the counsels of that Eternal Spirit, "Whose goings forth are of old, even from everlasting," challenges of man that he should submit his every thought to the authority of this high communication. Oh! had the philosophers of the day known as well as their great Master, how to draw the vigorous land-mark which verges the field of legitimate discovery, they should have seen when it is that philosophy becomes vain, and science is falsely so called; and how it is, that when philosophy is true to her principles, she shuts up her faithful votary to the Bible, and makes him willing to count all but loss, for the knowledge of Jesus Christ and of him crucified." p. 132, 133.

"The informations of the Bible" from heaven, says Dr. Chalmers, "are of two sorts. That from which we confidently gather the fact, that the history of the redemption of our species is known in other and distant places of the creation, and that from which we indistinctly guess at the fact, that the redemption itself may stretch beyond the limits of the world which we occupy."

With respect to the first of these points, there can be no room for doubt. The holy inhabitants of the upper world, are certainly acquainted with the wonders of redeeming love in this. By a multitude of the heavenly hosts, was the birth of Messiah announced to the astonished shepherds. On the mount of transfiguration, Moses and Elias spake of the decease, which Christ should accomplish at Jerusalem. We are made a spectacle to the world, and to angels, and to men. Which things, (*viz.* the mysteries of redemption,) the angels desire to look into. Such is the accredited testimony of the Bible, as to the knowledge which the angels have of the moral state and history of mankind.

"And though we know little or nothing of the moral and theological economy of the other planets, we are not to infer, that the beings who occupy these widely extended regions, even though not higher than we in the scale of understanding, know little of ours. Our first parents, ere they committed that act by which they brought themselves and their posterity into the need of redemption, had frequent and familiar intercourse with God. He walked with them in the garden of paradise; and there did angels hold their habitual converse; and, should the same unblotted innocence which charmed and attracted these superior beings to the haunts of Eden, be perpetuated in every planet but our own, then might each of them be the scene of high and heavenly communications, and an open way for the messengers of God be kept up with them all, and their inhabitants be admitted to a share in the themes and contemplations of angels, and have their spirits exercised on those things, of which we are told that the angels desire to look into them; and thus, as we talk of the public mind of a city, or the public mind of an empire—by the well frequented avenues of a free and ready circulation, a public mind might be formed throughout the whole extent of God's sinless and intelligent creation—and, just as we read of the eyes of all Europe being turned to the one spot, where some affair of eventful importance is going on, there might be the eyes of a whole universe turned to the one world, where rebellion against the Majesty of heaven had planted its standard; and for the re-admission of which within the circle of his fellowship, God, whose justice was inflexible, but whose mercy he had, by some plan of mysterious wisdom, made to rejoice over it, was putting forth all the might, and travailing in all the greatness of the attributes which belonged to him." p. 135.

We shall close our extracts from this discourse with the following animated and sublime passage:

"The minute and variegated details of the way in which this wondrous economy is extended, God has chosen to withhold from us; but he has oftener than once made to us a broad and general announcement of its dignity. He does not tell us whether the fountain opened in the house of Judah, for sin and for uncleanness, send forth its healing streams to other worlds than our own. He does not tell us the extent of the atonement. But he tells us that the atonement itself, known as it is among the myriads of the celestial, forms the high song of eternity; that the Lamb who was slain is surrounded by the acclamations of one wide and universal empire; that the might of his wondrous achievements spreads a tide of gratulation over the multitudes who are about his throne; and that there never ceases to ascend from the worshippers of him who washed us from our sins in his blood, a voice loud as from numbers without number, sweet as from blessed voices uttering joy, when heaven rings jubilee, and loud hosannas fill the eternal regions." p. 149.

We regret, that our limits will not allow us, to make copious extracts from the *fifth* Discourse, which Dr. Chalmers entitles, "THE SYMPATHY WHICH IS FELT FOR MAN IN THE DISTANT PLACES OF THE CREATION;" from Luke xv, 7. "*I say unto you, that likewise, joy shall*

be in heaven, over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."

It will not be disputed, that the angels from their high and glorious abode have more extensive views of the created universe, than the greatest infidel astronomer, with the most powerful telescope that ever was formed by the art and ingenuity of man. But while *he* would infer that our earth must be in a great measure overlooked in the immensity of the Creator's works; *they* are actually so deeply interested in the affairs of men, that the repentance of a single individual, however obscure, "sends forth a wave of delighted sensibility throughout the mighty throng of their innumerable legions."

After a fine eulogium upon the warm and expansive benevolence of such men as Howard, Clarkson, Wilberforce, and the Missionaries to the heathen; and also expatiating upon the lively sympathy of the angels, Dr. Chalmers thus proceeds, in the glowing strains of a touching and overpowering comment upon a part of the fifteenth chapter of Luke.

"Keep all this in view, and you cannot fail to perceive how the principle, so finely, so copiously illustrated in this chapter, may be brought to meet the infidelity we have thus long been employed in combating. It was nature, and the experience of every bosom will affirm it—*It* was nature in the shepherd to leave the ninety and nine of his flock forgotten and alone in the wilderness, and betaking himself to the mountains, to give all his labor and all his concern to the pursuit of one solitary wanderer. It was nature, and we are told in the passage before us, that it is such a portion of nature as belongs not merely to men, but to angels; when the woman, with her mind in a state of listlessness as to the nine pieces of silver that were in secure custody, turned the whole force of her anxiety to the one piece which she had lost, and for which she had to light a candle, and sweep the house, and to search diligently until she found it. It was nature in her to rejoice more over that piece, than over all the rest of them, and to tell it abroad among the friends and neighbors, that they might rejoice along with her—aye, and sadly effaced as humanity is, in all her original lineaments, this is a part of our nature, the very movements of which are experienced in heaven, "where there is more joy over one sinner that repenteth, than over ninety and nine just persons who need no repentance." For any thing I know, the every planet that rolls in the immensity around me, may be a land of righteousness; and be a member of the household of God; and have her secure dwelling place within that ample limit, which embraces his great and universal family. But I know at least of one wanderer; and how wofully she has strayed from peace and from purity; and how in dreary alienation from him who made her, she has bewildered herself amongst those many devious tracts, which have carried her afar from the path of immortality; and how sadly tarnished all those beauties and felicities are, which promised, in that morning when God looked on her, and saw that all was very good—which promised so richly to bless and adorn her; and how in the eye of the whole unfallen creation, she has renounced all this godliness, and is fast departing away from them into guilt, and wretchedness, and shame. Oh! if there be any truth in this chapter, and any sweet or touching nature in the principle which runs throughout all its parables, let us cease to wonder, though they who surround the throne of love should be looking so intently toward us,—or though, in the way by which they have singled us out, all the other orbs of space should, for one short season, on the scale of eternity, appear to be forgotten,—or though, for every step of her recovery, and for every individual who is rendered back again to the fold from which he was separated, another and another message of triumph should be made to circulate amongst the hosts of paradise,—or though, lost as we are, and sunk in depravity as we are, all the sympathies of heaven should now be awake on the enterprise of him who has travailed, in the greatness of his strength, to seek and to save us.

"And here I cannot but remark how fine a harmony there is between the law of sympathetic nature in heaven, and the most touching exhibitions of it on the face of our world. When one of a numerous household droops under the power of disease, is not that the one to whom all the tenderness is turned, and who, in a manner monopolizes the inquiries of his neighborhood, and the care of his family? When the sighing of the midnight storm sends a dismal foreboding into the mother's heart, to whom of all her offspring, I would ask, are her thoughts and her anxieties then wandering? Is it not to her sailor boy, whom her fancy has placed amid the rude and angry surges of the ocean? Does not this, the hour of his apprehended danger, concentrate upon him the whole force of her wakeful meditations? And does not he engross, for a season, her every sensibility and her every prayer? We sometimes hear of shipwrecked passengers thrown upon a barbarous shore; and seized upon by its prowling inhabitants; and hurried away through the tracks of a dreary and unknown wilderness; and sold into captivity; and loaded with the fetters of irrecoverable bondage; and who, stripped of every other liberty but the liberty of thought, feel even this to be another ingredient of wretchedness, for what can they think of but home, and as all its kind and tender imagery comes upon their remembrance, how can they think of it but in the bitterness of despair? Oh tell me when the fame of all this disaster reaches his family, who is the member of it to whom is directed the full tide of its griefs and of its sympathies? Who is it that, for weeks and for months, usurps their every feeling, and calls out their largest sacrifices, and sets them to the busiest expedients for getting him back again? Who is it that makes them forgetful of themselves, and of all around them; and tell me if you can assign a limit to the pains, and the exertions, and the surrenders which afflicted parents and weeping sisters would make to seek and to save him?

"Now conceive, as we are warranted to do by the parables of this chapter, the principle of all these earthly exhibitions to be in full operation around the throne of God. Conceive the universe to be one secure and rejoicing family, and that this alienated world is the only strayed, or the only captive member belonging to it; and we shall cease to wonder, that from the first period of the captivity of our species, down to the consummation of their history in time, there should be such a movement in heaven; or that angels should so often have sped their commissioned way on the errand of our recovery; or that the Son of God should have bowed himself down to the burden of our mysterious atonement; or that the Spirit of God should now, by the busy variety of his all-powerful influences, be carrying forward that dispensation of grace which is to make us meet for re-admittance into the mansions of the celestial. Only think of love as the reigning principle there; of love as sending forth its energies and aspirations to the quarter where its object is most in danger of being for ever lost to it; of love, as called forth by this single circumstance to its uttermost exertion, and the most exquisite feeling of its tenderness; and then shall we come to a distinct and familiar explanation of this whole mystery. Nor shall we resist by incredulity the Gospel message any longer; though it tells us that throughout the whole of this world's history, long in our eyes, but only a little month in the high periods of immortality, so much of the vigilance, and so much of the earnestness of heaven, should have been expended on the recovery of its guilty population."

(To be continued.)

MISCELLANEOUS.

For the Panoplist.

THE WISDOM OF CHRIST IN ELECTING JUDAS TO BE ONE OF HIS APOSTLES.

SOON after the divine Savior began his public ministry, he chose twelve men to accompany him in his travels, and to share with him in his toils. These men were known by the name of *the twelve*, in distinction from his other disciples. From the following testimony of

Luke, it is evident they were selected from the whole company of his followers. "And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles." The act of Christ, in choosing these twelve men, was a different thing from his electing them to be heirs of eternal life; it respected merely their office and work in this world. He now called them to the apostleship, to be constantly with him, and witnesses of all he said and did. Doubtless, he had called the most of them with an holy calling, and made them subjects of special grace, prior to this occasion. But that not all these men, whom he selected to compose his particular family, were his real friends, is evident from the following passage in the Gospel of John, in which he calls one of them a devil. "Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon; for he it was that should betray him, being one of the twelve."

When our Savior chose these men to be his constant companions, he had a perfect knowledge of their characters; "because he knew all men, and needed not that any should testify of man." Being the omniscient God, he knew the real character of Judas, and had a full view of the course he would take; yet, as he had openly professed his friendship, Christ chose him to be one of the twelve, and treated him according to his profession. This astonishing procedure was, undoubtedly, the result of infinite wisdom, and a necessary link in the great chain of events, which was connected with the redemption of fallen man. The divine plan would have been imperfect, unless a Judas had been in the family of Christ. Nor are we to suppose, that the ends accomplished by this event are always to lie concealed from us. Is it not the design of God, in all the events which take place, to exhibit to his creatures his own wisdom and glory? He, who has his "way in the sea, and his path in the great waters," makes use of wicked men, as well as of those who fear his name, to promote the cause of truth. He disposes of the talents, acquirements, and influence of all intelligent beings, in that way which will advance his own glory, and the greatest possible good.

If the wisdom of Christ does not now fully appear in the election of Judas to the apostleship, it will hereafter be made manifest to the full conviction of all moral beings. It is not rational to suppose, however, that all the ends answered by this event are even now concealed from us. If we peruse the Scriptures with attention, and particularly the history of our Savior, we shall discover many important purposes obtained by that divine appointment, which brought an hypocrite and a traitor into the family of Him, who was sent into the world to effect the redemption of man. An attempt to illustrate this subject, if successfully made, will evince the wonderful counsel of that Being, whose prerogative it is to bring good out of evil.

It may be observed,

I. In accomplishing the great work of redemption, it was necessary that the Son of God should be betrayed into the hands of sinful men, that he might be crucified and slain; and, consequently, there must have been a betrayer. This had been predicted by the prophets;—and in the event, the truth of God and the inspiration of the Holy Scriptures were fully confirmed. If Christ had not been betrayed and crucified,

the whole of this glorious plan, devised in the counsels of eternity, would have utterly failed. Notwithstanding all that had been previously done, in the course of thousands of years, the whole plan would have been frustrated. This one event, the giving up of our Savior to be crucified, was the grand pivot, on which the great work of redeeming a fallen world seemed to turn. The Son of God must have bled on the cross, or there could have been no remission of sin. His sufferings constituted that atonement, which is the foundation of all the privileges and blessings, bestowed on man in his fallen state. The importance of Christ's being betrayed into the hands of sinful men shows the necessity of there being some one to betray him. It was truly an awful work; and no wonder that a heavy woe was denounced against that man, who should perform it. Judas, by being taken into the family of Christ, and by visibly maintaining a good standing there, was in a situation to effect what no other man could.

The chief priests and elders, who thirsted for the blood of Christ, perceived great obstacles in the way of accomplishing their wishes. They could not cut him off without accusing him, nor without the formality of a trial. Here was their embarrassment; for his character was spotless, and his life unimpeachable. They feared even to apprehend Christ in open day, and in a public manner, because of the high estimation in which he was held by the multitude, who thronged around him to hear his doctrines, and to witness his wonderful works. They were conscious that it would produce an uproar and insurrection among the people, and that they would be foiled in the attempt. The only way, in which they could hope to gratify their malice, was to apprehend Christ, and go through with his trial in the night, when the multitude was not around him, and when they could more easily avail themselves of false witnesses. This conclusion imposed on them the necessity of finding some one, who could lead them to the place where Christ resorted, in the night, and single him out from his disciples and followers, though it were dark. All these circumstances rendered it necessary, that there should be a *Judas* in the family of the Savior. There must have been a betrayer of that holy and wonderful personage, who was to die for the sins of the people. Judas was raised up for that very purpose, as the Assyrian monarch was for another purpose, though his heart did not think so. Criminal as he was, divine wisdom was manifested in an event, which was connected with infinite blessings to a fallen world.

II. Through the instrumentality of Judas, many Scriptures, relating to the severe trials of Christ, and his wonderful patience and humility under them, were fulfilled.

It was a part of the divine plan, that the Son of God, while he tabernacled in the flesh, should have trials of a peculiar nature; that his virtue and holiness in overcoming them might be conspicuously displayed. Christ humbled himself beyond all men. He experienced the greatest of all trials. He had not only many open and avowed enemies, but he had the most bitter of all enemies, a traitor in his own family. When those, with whom we have been connected by the ties of blood or friendship, turn against us, they wound our feelings more than all the attacks of avowed adversaries. Such are the foes of a

man's own household, of which the Scriptures speak with so much emphasis. It was predicted of Christ, long before his incarnation, that he should be tried by such an enemy. In the book of Psalms we find the following passage: "Yea mine own familiar friend, in whom I trusted, which did eat of my bread, hath lift up his heel against me." These words mark the trials both of David, who was the type, and of Christ, who was the antitype. Alluding to this Scripture, Christ himself said to his disciples, "I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me, hath lift up his heel against me." Infinite wisdom saw fit, that he, who came into the world to be the light of it, and to accomplish the great work of man's redemption, should be peculiarly tried, by having a bitter enemy following him from place to place, in the character of a friend. It was expedient that he should be tempted in all points, that the unbelieving world might never have occasion to say, that if he had been tried as other men are, he would have furnished evidence of being an impostor. It was expedient that he should be betrayed and sold by one of his professed friends, for whom he had done much, and whom he had greatly honored, that the meekness, with which he could bear such cruel and inhuman treatment, might fully appear. Under these trials, his virtue and piety shone with a lustre, surpassing all human examples. Reader, view the Savior of the world at the trying moment, when Judas, whom he had received into his family, came to him with a band of officers and soldiers, and betrayed him into their hands with a kiss. Mark the appearance of Him, who came as a light into the world. No murmuring words escaped his lips. No anger was discoverable in his speech, his countenance, or his gestures. When he was reviled, he reviled not again. He reprov'd Peter for cherishing a thought of resistance. "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" In what way could pure religion be more impressively exhibited, than it was by Christ under these peculiar trials! Hence divine wisdom was displayed in bringing Judas into the family of Christ.

III. This event teaches us not to expect a perfect church in this world.

In the family of our Savior, while on earth, we notice the rise of the Gospel church, and its first officers. He himself acted as the teacher and shepherd of this little flock. But, in selecting men to compose his family, he did not act in the character of the Searcher of hearts, but of a minister. He proceeded according to the rule, which his ministers and churches are to observe in receiving members to their communion and fellowship. He treated his disciples according to their profession and appearance. The twelve repeatedly acknowledged, that he was the Christ, the Son of the living God. This was the language of Judas, as it was of the others, and nothing in his external conduct, for a time, contradicted it. He was visibly, or by profession, a friend to Christ;—and to his character was attached with as much apparent sincerity, as to the character of any of the others. This is evident from his being the treasurer of the family, and also from the consideration, that the disciples fastened no suspicion upon him, when

their master told them that one of the twelve should betray him. Each one suspected himself more than any other, and each one with deep solicitude put the question, *Lord, is it I? Lord, is it I?* The character of Judas, though his heart was full of hypocrisy, was not then suspected. The Savior had treated him according to his profession, and as being a member of the visible church. This event was designed, and is recorded on the pages of the inspired volume, as a perpetual warning to churches, that there will be Judases in their number, or persons so heaven-daring as to make high professions of friendship to the cause of Christ, which they will finally betray. An enemy in the church may do much more injury to the cause, than an enemy out of it. The fair standing which Judas, for a time, had in the family of our Lord, and the awful deed, which he finally perpetrated, presents to all who bear the Christian name, a lesson of solemn and weighty instruction.

IV. Divine providence improved Judas as an important witness to the purity of Christ's private character. Every person has a private as well as a public character. The most favorable testimony is often borne by public fame to the characters of those, who, in domestic life, not only possess no virtues, but are abominably vile. To furnish proof that a person's character is really pure, it must be proved that he is inoffensive and virtuous in his retirement, as well as in his public deportment.

Our Savior had a private, as well as a public character. When he was before the multitude his conduct could never be impeached. He was always humble, and always doing good. His most bitter enemies could find nothing whereof they might accuse him. But, if his private character had not been fully attested, they might have indulged a suspicion, that when he was alone with his disciples, he conducted like all imperfect men. That there might not be the least possible ground for any such suspicion, an enemy was taken into his family to be an eye-witness of his domestic conduct. This enemy, after he had done his worst, and perpetrated an infernal deed, had such horrors of conscience in consequence of having lived with Christ, and heard his solemn instructions, that he was constrained to declare, in the full hearing of his employers, "*I have betrayed the innocent blood.*" This confession, made under these peculiar circumstances, was important testimony to the purity of Christ's private character. It was the testimony of an enemy;—an enemy who had been familiarly conversant with Christ in private life;—an enemy who had betrayed him, and, on that account, was under the most powerful temptations to make it appear, that his character was bad, if it could have been done.

Here then is displayed "the manifold wisdom of God" in an event, which you may have often contemplated as being involved in darkness and mystery. In reading the history of Christ, the inquiry has, doubtless, arisen, "Why did the Savior, who had a perfect knowledge of the hearts of men, elect Judas to be one of his family? Is it not obvious, from the thoughts now exhibited, that in that situation he was instrumental, though he did not mean so, of making our Lord's character shine conspicuously before his blood-thirsty enemies, and before all the world? For this purpose, among others, this wicked man was raised

up. Vile and wretched as he was, all the steps he took were overruled in the providence of God, to favor the accomplishment of that great work, which brings honor and glory to the Supreme, and the issue of which will be the highest felicity of his moral kingdom.

V. The Most High, in the case of Judas, presents evidence to the world by an incontestible fact, that there is depravity enough in the natural heart, to sell the Savior of men, and even to strive to dethrone God.

We have before us a most striking picture of human depravity, furnished by the wonderful providence of God, and preserved on the pages of the inspired volume. To convince men in a state of nature, what their hearts are capable of, and what awful deeds they will deliberately perpetrate, when divine restraints are withdrawn, is no easy task. But let them candidly look at the faithful picture, drawn by the unerring hand of God, in the life and conduct of Judas. That wretched man knew that Jesus Christ, whom he deliberately betrayed, was the Son of God. Clearer evidence of any truth could not be exhibited to a rational mind. He had been with Christ during his public ministry; —he had heard his heavenly doctrines; he had seen his astonishing miracles, and he had repeatedly acknowledged, from his own conviction, that he was the Son of God. Yet, being under the influence of the great deceiver, he sold him into the hands of murderers for money. For thirty pieces of silver he betrayed, he gave up to be crucified his Divine Master, his Creator, the Savior, the Son of God; and, in doing this, he sacrificed to his own covetous temper every thing which belongs to the character of God. He gave practical proof of dethroning, in his own mind and feelings, the Lord of glory, and of abandoning his kingdom. Truly, this is a striking sample of human depravity. To convince men of the wickedness of the human heart, by an incontestible fact, was an important end answered by Judas, in being brought into the family of Christ. Divine restraints being taken from him, he furnished a solemn lesson of instruction to all who read his history. No man is better by nature, than he was. Let the unsanctified learn the state of their own hearts, by looking at their lives. They will, in their practice, undervalue and give up their Lord and Savior, rather than be denied the gratification of their sinful propensities.

The history of Judas presents a solemn warning to all, who have come into the family of Christ by a fair profession. Many of them, whose integrity and whose friendship to Christ, are now unquestioned, may yet, like him, make shipwreck of their faith, "pierce themselves through with many sorrows," and go to their own place. "Let him that thinketh he standeth, take heed lest he fall." H.

From the Christian Observer.

PHILOSOPHICAL INTELLIGENCE.

SOME curious remarks have lately appeared relative to the supposed deterioration of the climate of Great Britain. Our springs, it is said, are now later, and the summers shorter, and both those seasons colder and more humid, than they were in the youthful days of many persons, and those not very aged, who are now alive. We learn from our old

chronicles, that the grape has formerly been cultivated in England, for the manufacture of wine, but we now know that, even with much care and attention, it can scarcely be brought to ripen a scanty crop under walls exposed to the sun, sheltered from cold wind, and in every respect in the most favorable aspect; and it would be folly to attempt its growth in the method of a vineyard, as a standard.

But what may be considered as coming more home to the present generation is, that on ground where the vine once flourished, even the apples of late years scarcely ripened. It is now sixteen years since the orchards have afforded a plentiful crop.

We are not however, it seems, alone; for in all the northern parts of our hemisphere the mean annual temperature is on the decline: and on recurring to the accounts of modern travellers, it appears that in mountainous parts of Europe the accumulation of ice and snow is very sensibly increasing. This is perhaps particularly the case, and is easily observable, in the vicinity of Mont Blanc; and the glaciers which, descending from the summits of that and the adjoining peaks, invade the adjacent valley of Chamouny, are making such progress as to threaten, at no very remote period, to render the heart of that district inaccessible to the traveller. In a recent Number of the "Bibliothèque des Sciences et des Arts," Professor Pictet informs us, that the Glacier des Bossons has very lately advanced fifty feet, much to the dismay of the neighboring villagers. But if we resort to more northern climates we shall find yet more alarming evidence of the great increase of snow and ice; and of this, the history of Greenland furnishes perhaps the most remarkable facts upon record. That country received its name from its verdant appearance; and the original colony continued to prosper, and to carry on an extensive commerce with Norway, until the beginning of the fifteenth century, since which period all communication with East Greenland has ceased, and what was once known respecting it is almost buried in oblivion. Since that period too, the east coast of Greenland, which once was perfectly accessible, has become blockaded by an immense collection of ice, so that till within these few months no vessels could approach near enough even to see land in that direction.

To this accumulation of ice is attributed the deterioration of our own climate; and which, if the same causes continue to act, is equally threatening to our neighbors upon the continent of Europe. From America, too, we learn, that, in consequence of the coldness of the seasons, Indian corn will no longer ripen in New England, and that the farmers have consequently taken to the cultivation of wheat, which has succeeded so well as to render it likely to supersede maize.

Hopes are entertained of the amendment of the climate of Britain, from the gradual breaking up of the ice, which has advanced so far as to re-open the communication with East Greenland. For further information on this subject, we must refer our readers to the Quarterly Journal of Arts, from whose pages we have selected the above observations.

AMERICAN COLONIZATION SOCIETY.

LETTERS have been received from Messrs. Mills and Burgess, the agents of the American Colonization Society. They arrived in Lon-

don in December, after a very boisterous passage, in which they narrowly escaped shipwreck on the coast of France. They were received in England with the greatest kindness and attention, and every facility given them for prosecuting their researches in Africa, by some of the most distinguished characters in that country. After procuring much valuable information in England, and obtaining letters to the governor of Sierra Leone, and other establishments in Africa, they sailed for that country early in February. The following are extracts from their letters:

Extract of a Letter dated London, Dec. 30.

“Of the fifty-five days which have elapsed since our appointment as your agents, ten were spent in the United States; thirty on the Atlantic; ten in France; and five have passed since our arrival in England. You will see that we are just entering on the active duties of our agency. Though some delays have been inevitable, we have not loitered. Our passage across the Atlantic was very short. The nineteenth evening after we left the capes of the Delaware, soundings were obtained at the entrance of the British Channel. Our end seemed to be within reach; but a terrific gale, which began on the evening of the 7th December, taught us the fallacy of our hopes. Land had not become visible, and the thick clouds had prevented any accurate observation for some days. Both our latitude and longitude were doubtful. When the gale began the captain judged it prudent to put back to sea a few hours. Eighteen hours after, when the violence of the gale had not abated; when the sea raged, and the soundings continually diminished; when it seemed impossible to retrace our path, with a hope to ride out the tempest, the masts were ordered to be cut away, and the anchors to be cast.

In a short time our large new cables were dissevered by the rocks, and the ship was at the mercy of the winds, without masts, sails, or anchors. Our worthy captain said that he had done all in his power for our safety, but that we were lost; the ship could not survive the tempest. A long reef of rocks soon appeared before us, frightfully dashing the waves into the air. At this spectacle our captain said, we have but a few minutes more in this world: then hastily stepping into the boat astern, attended by his little sons, and a skilful sailor, he, with a hatchet, cut the cordage of the boat, and she was driven away. We saw them a moment—and saw them no more. Through the mercy of God, without human foresight, and to our utter astonishment, a current in the sea carried the ship around the point of the rocks.—They were supposed to be at the western extreme of the island of Guernsey.—Confiding in that power which gave us this signal deliverance, we succeeded the third day after in entering the harbor of St. Maloes in France. After a detention of four days in quarantine, we arrived in London, by the way of Havre and Southampton, in twelve days.—Both in France and England we have been uniformly treated with civility and kindness. We have already had interviews with several of the principal gentlemen to whom our letters were addressed. They have received us with much cordiality, and view the objects of the American Society with sentiments of enlarged benevolence.”

Extract of a Letter, dated London, Jan. 17.

“His Royal Highness the Duke of Gloucester, Patron of the African Institution, to whom an official letter was addressed by the American Society for colonizing the free people of color of the United States, has been in the country for several weeks past. Mr. Wilberforce made a communication to His Royal Highness on our behalf, to inquire whether he would prefer having the letter transmitted to him in the country, or wait for a personal interview in town. He appointed an hour this day, when he would be in town and would see us in person. Mr. Wilberforce attended us to Gloucester House. His Royal Highness entered into a free conversation on the circumstances of our voyage, the population of the United States, the number and situation of the people of color, our courts of judicature, and several other topics. After reading the letter from the President of the society, we put into his hands a printed copy of its constitution, together with a manuscript copy of our commission, with the language, spirit, and sentiments of which, he showed himself, by his words and countenance, to be much gratified. He intimated his disposition to give in answer a letter to the President of the American Society, and Mr. Wilberforce engaged to be a medium of its safe transmission. He added, that it would give him pleasure to see us on our return from Africa, if we should take England in our route, and that the African Institution would then know better in what manner they could aid the American Society.—In the mean time he requested that in our communication to the American Society we would take notice of his having received the letter of the American President, and to make assurances of the readiness and cordiality with which he should co-operate with the American Society in the prosecution of their designs, which must contribute to the same results with the efforts of the African Institution. Mr. Wilberforce has further increased our obligations to him this day, by introducing us to the Secretary. His lordship appeared to have a perfect knowledge of the constitution and designs of the American Society. He cast his eyes at our commission, and answered with promptitude, that he should give us letters of introduction and recommendation to the governor of Sierra Leone and other officers, who might be able to afford us patronage and assistance while prosecuting our inquiries on the coast.

Mr. Wilberforce has exemplified the prudence of a counsellor, the tenderness of a father, and the benevolence of a Christian, in his communications to us, and in the arrangements which he has made on our behalf. We cannot express in too strong language our admiration of his excellent character, our gratitude for his kindness, and our sincere prayer to the Preserver of men, that he would spare his valuable life many years, and succeed his continual exertions to diminish human misery, and diffuse abroad divine knowledge. In some future letters, we shall improve an opportunity to acknowledge the favors which we have received from other gentlemen, who have shown themselves “ready to every good work,” disregarding distinctions of nation, land or color.

Extract.—London, January 28.

"In opposition to opinions now circulated in the United States, the colony at Sierra Leone was never more flourishing. Its internal government is regularly administered: it power fears no assault from the native tribes, and its influence contributes much to the civilization of the adjacent country. Measures are adopted for the education, Christian instruction, and internal improvements of the colony, which must be attended with the happiest results. Its population exceeds ten thousand."

NEW PUBLICATIONS.

A Treatise on the mode and subjects of Christian Baptism: In two parts. Designed as a reply to the statements and reasonings of the Rev. Adoniram Judson, jun. as exhibited in his "Sermon preached in the Lal Bazar Chapel, Calcutta, on Lord's day, Sept. 27, 1812," and recently republished in this country. By Enoch Pond, pastor of a Congregational church in Ward, (Mass.) Worcester; William Manning. 1818. pp. 104.

An Inaugural Oration, pronounced March 13, 1818. By Joshua Bates, A. M. President of Middlebury College. Second edition. Middlebury, Vt. J. W. Copeland. 1818. pp. 24.

Memoirs of the reign of Murat; in which the circumstances of the confiscation of the American vessels, his last campaign and death, and the character of his generals and courtiers, are fully displayed. By P. Perodi, Officer of Cavalry and member of Murat's Staff. Boston: West and Richardson. 1818: pp. 40.

OBITUARY.

DIED at Cornish, N. H. Feb. 17, 1818, WILLIAM RIPLEY, Esq. aged 84. He was born at Windham, Connecticut, Feb. 12, 1734. Early in life it pleased God to excite his attention to spiritual objects, and to the state of his own soul;—to give him a powerful discovery of his total moral depravity, and alarming views of his exposedness to endless misery. These convictions continued until they issued in a saving change of heart, and he was brought to cast himself on the sovereign mercy of God, and cordially to accept of salvation through the merits of a crucified Savior; as his subsequent conversation and conduct have afforded much evidence to believe. At the age of twenty-three he became a member of the second congregational church in his native town. The religious sentiments entertained by the members of this church, at that time, were not such as would now be considered strictly evangelical. He soon felt dissatisfied with them; and the more he searched the Scriptures, and attended to the exercises of his own heart, the more he was convinced that the sentiments of some of his brethren were different from those which are contained in the Bible; and he felt sometimes constrained to hold up and advocate sentiments which they disapproved. He was called by some an Edwardean and a Hopkintonian, long before he had read the writings of either Edwards or Hopkins. But when he afterwards read their writings, they were to him a rich repast; and served to establish his belief in the doctrines which he had embraced.

In the year 1757 he was married to Miss Lydia Brewster, with whom he lived in cordial friendship and harmony to the end of his life; and by whom he had four children, who survive him, and have all been, for many years, professors of religion. They appear to walk in the steps of their deceased parent, and to have been much benefitted by his pious example and instructions.

In the year 1775 he removed with his family to Cornish, where, for a number of years, he experienced the hardships and privations incident to those who reside in new and uncultivated regions. But God afforded him support and comfort under his trials, and made him instrumental, in a considerable degree, of establishing a church in this place upon Gospel principles; and soon after the church was formed he was appointed to the office of deacon. The church remained long without a settled pastor, and in its destitute situation he was called to perform many important duties, as a leader in public worship and religious conferences, in attending funerals, and in visiting the sick and dying. He lived to see several revivals of religion in this place, and many additions to the church. In these revivals he was active and useful, except in the last, in which he was prevented from taking a very active part by the infirmities of age; though it filled his heart with joy to witness the displays of sovereign mercy manifested in this, as well as in former revivals. In the late awakenings and reformations in various places, and in the exertions made to spread the Gospel in every part of the world, he took a lively interest, viewing them as presages and earnest of the future glory of the church, for which he looked and often prayed. He appeared to delight in religious conversation; and seldom could

be long in his company without hearing some observations of a religious nature; and never of introducing religious discourse was so pleasant, and familiar, that even those who were hostile to religion could seldom be offended. Few professing Christians have been exemplary in their moral and religious deportment, or have more sincerely desired and strived to walk in all the commandments and ordinances of the Lord blameless; and few, I believe, have more sensibly felt, and deeply lamented, their imperfections and failings, or more strenuously renounced all dependence upon their own righteousness for justification in the sight of God.

The people of this land have greatly degenerated from their pious ancestors, with respect to the religious observation of the Sabbath; and many professing Christians appear to have but a faint sense of their obligations to keep it holy, it may not be improper to notice briefly the manner in which the subject of this memoir observed God's holy day. He called the Sabbath the Lord's day; and was careful that nothing might hinder him from being "in the Spirit on the day." On the evening before the Sabbath all secular business was laid aside, and his whole time was collected to attend to religious reading, conversation, and prayer. On the Sabbath, no secular conversation was allowed, and all who were able, were required to attend public worship for a number of years he lived five miles from a place of public worship, without any conveyance except walking. But seldom did the inclemencies of the weather, or the fatigues of the travelling detain him from the house of the Lord. After returning home, he spent the substance of the sermons he had heard, and spent the evening as holy time. And he was careful of keeping holy the Sabbath day, which he observed and inculcated as a Christian, he was as a magistrate to enforce, as far as the laws of the State required. By his exemplary profession Christians and magistrates might justly feel themselves reproved.

For many years he was subject to the asthma; and had many severe paroxysms of this disorder. But patience and submission to the will of God were conspicuous in his sufferings; and he was ever ready to acknowledge that he was afflicted far less than his duties deserved.

He was often afflicted by bodily indisposition, which often reminded him that his earthly tabernacle must be dissolved, and by a desire to have more leisure to attend to things of everlasting consequence, fifteen or twenty years before his death, he committed the care of his worldly property to his son, and left the busy scenes of life, to enjoy "a closer walk with God." Much of his time was employed in reading and writing; and by the manuscripts which he has left, though he is now dead; yet speaks to his surviving relatives and friends, to their comfort and encouragement; and to their faith and trust in God. As a specimen of his writings, two or three extracts are here inserted with only a few verbal alterations.

At the age of seventy he writes, "This is my birth day. Seventy years ago, this day, my existence commenced. Is my existence any nearer to an end now, than it was the moment I was first breathed into the vital air? Am I an immortal moral agent? Was I brought into existence by accident? or by casualty? Surely I came into existence by no design of my own. But certain I am that I exist. I am here; I think; I write; I have designs in thinking and writing. Am I able to account to any being for my designs, thoughts and actions? I think the answer is easy: I have no other Being to do exist, think and act, some superior Being has given me existence, with a design to some important purpose by me; and in order to answer that purpose, it was necessary that I should be subject to a law to me, and require me to make that law the rule of my thoughts, words, and actions; and to call me to a strict account how I have observed his holy law, after a long and arduous probation.

Is this a right conclusion? Think, then, O my soul, think seriously; has the long period of my probation been spent in strict conformity to the law of God? I am certain, that for twenty-three years I was in heart an enemy to God, to his law and government. At that time I professed to have experienced a change of heart, and secretly and publicly to be a friend to God. But have these last forty-seven years been improved to the glory of God, according to my own personal engagements, as they ought to have been? My conscience testifies that they have not. And seventy years of my probation are gone. The great moments are but few, and they are on the wing; they will soon waft me to the bar of judgment.

What shall I then plead? Shall I plead my few and faint sincere endeavors, as a balance against my many omissions of duty and enormous commissions of sin? In this plea I should be condemned. But is there no plea on which a penitent sinner may rely with confidence? The blood of Christ cleanseth from all sin." This is a sure defence. Therefore, now that I am in the presence of the heart-searching God, I charge my conscience and my heart to do their duty, and to give up myself wholly, both soul and body, for time and eternity, to God, whose will I choose to obey. God the Father to be my God and Portion; God the Son to be my Savior and Redeemer; and God the Holy Ghost to be my Sanctifier: and, depending entirely on divine grace and assistance, I resolve to live to God the short remainder of my days. But, O my God, I know that without thy constant aid my own resolves will come to nothing; without thy support I shall backslide, shamefully backslide. Do thou then, O my God, take this fickle heart into thine own possession, and keep it.

On the day, April 1, 1814. In family worship read the tenth chapter of Leviticus, in which the sin and punishment of Nadab and Abihu are recorded. Did no man ever offer strange fire to the Lord but these two priests? If I am a real Christian, God has, at some time or other, kindled the fire of divine love in my heart, and he requires me to make use of that fire as

my offerings. If I am not what I profess to be, I have never offered any thing but strange fire. Alarming thought! Why is not judgment as speedily executed now as it was then? It can be owing to nothing but the amazing forbearance and patience of God, who waiteth to be gracious.

Lord's day, June 17, 1804. After giving some account of a sermon which he had heard, he writes, "I know that one may as well, by the power of eloquence, persuade a stock or a stone to arise and take an ample survey of the starry firmament, in all its magnitude and beauty, as to persuade a natural heart to have a delightful relish of moral beauty and excellency. If the change from nature to grace be so great and perceptible, whence arise doubts and fears about the state of my soul? Dare I be so ungrateful to God as to deny that he has made to me wonderful displays of moral beauty? Have I never felt my soul irresistibly drawn out in delightful contemplations of the divine character, as displayed in the works of creation, providence, and redemption? Has my soul never been captivated in contemplating a holy God as the absolute Governor of the Universe, and sovereign Disposer of all things? Has not the inflexible justice of God, in maintaining the honor and dignity of his own character, law and government, been a delightful theme to me. Has not the eternal plan of redemption, as laid by the triune God, and revealed in the sacred volume, appeared to me so excellent as to fill my soul with transporting pleasure? Has not my heart been repeatedly drawn out to make a free and voluntary choice of this God for my only portion, with which I was so entirely satisfied, that there was nothing in heaven above, or on earth beneath that I desired besides? Have I not at times, in contemplating these and such like subjects, been so filled with extatic delight, that it seemed as if my natural constitution could not subsist under the weight of glory which surrounded me?"

Lord's day morning, Nov. 25, 1804. How often is it suggested to me, that I must seek the external performance of duty, because I do not feel the light of God's reconciled countenance shining into my soul; or do not sensibly feel the love of God shed abroad in my heart! But how ungrateful the suggestion, not to serve God unless he reward me beforehand. Let me remember from this time forward, that, not my enjoyments, but the precepts of the Gospel, are my rule of conduct. The duty is enjoined upon me; the reward is the unmerited gift of God. I am under infinite obligations, whether I enjoy or suffer."

March 7, 1812, he writes to a daughter, "I am recovering from a trying sickness, and am at least comfortable, though I have not gained my strength. The last of January I was taken sick, and the physician told me I had an inflammation on my lungs, and considered my case very difficult. I was soon reduced to a low state. My bodily pains were distressing. One night, in particular, the family gathered round me in apparent concern. Some of them have since told me, they did not expect I should live till morning. For my own part, I expected my minutes were near concluding. O the blessedness of Christ's sensible presence. If the furnace be heated seven times more than it is wont to be heated, yet if Christ be there, the fire cannot touch even the garment. Into whatever furnace of affliction he casts his disciples, he himself sits by the furnace, and manages every particle of the flame, and every step of the process, to his own glory and their benefit: and when he pleases to impart a sense of his presence, the scene becomes joyful, rather than distressing; bodily pains seem to vanish, or to be scarcely perceptible. There can be no misery where Christ is embraced and enjoyed. O how ungrateful are our hearts, that they cleave no more to him, whose loving kindness is better than life. When the doctor expressed his hope of the removal of my disorder, and the probability of my recovery, I felt an inward dread of getting well again, lest I should wander again from God, and forget my Benefactor, my soul's Physician. And, O how lamentably my fears are verified already, notwithstanding the rapturous discoveries which God was pleased so lately to make to my soul, of the deformity of sin, the character of the Mediator, the all-sufficiency of the atonement, and of his own moral beauty and excellency. O the effects of remaining depravity! When shall we be set at liberty? But in one thing we may rejoice. The God we desire to adore is wise and sovereign, and dispenses his favors as he pleases."

For a number of his last years especially, he appeared to "stand with his loins girded, and lamp burning," waiting for the summons of death. He often spoke of his dissolution, as an event which could not be far distant; and frequently expressed a longing desire to depart and to be with Christ. His last illness was short, but distressing; his stomach continually rejecting every kind of food and medicine which were administered. But he bore his distress with patience, and manifested no desire to be restored to health. He was confined to the house about five days, during which time he expected his change, and waited patiently for it. He once asked his physician what he thought of him, and received this answer, "I can't give you much encouragement about getting well Sir." To which he replied, "That is very encouraging to me." His distress and debility rendered it difficult for him to converse with those around him respecting the state of his mind; and being very deaf, it was difficult for his friends to converse much with him. What he said, however, plainly indicated that his mind was composed in view of death, and its everlasting consequences; and his hope in the mercy of God, through the merits of Christ, appeared to be firm and unwavering. On Sabbath morning (not two days before his death) he desired public prayers, that he might be submissive to the will of God, and enjoy the Divine presence; but did not wish that prayers might be offered for his life, or restoration to health. After a few more wearisome hours he was released from his earthly prison, and, as we have reason to believe, entered into that rest which remains for the people of God. "Mark the perfect man, and behold the upright; for the end of that man is peace."

TO CORRESPONDENTS.

we have received a long memoir of the Rev. A. S., which our leisure has not yet permitted to abridge. It may be given in a future number.
 A. is received, and under consideration.
 L. is thanked for his critical remarks. We agree with him in opinion, that the subject is too rich neglected. His reflections appear just, and shall have our attention.
 F., Q. R. S., and an essay on SCHOOLS and INSTRUCTORS, have come to hand, and will be added to in their place.

RELIGIOUS INTELLIGENCE.

JOURNAL OF THE MISSION AT TILLIPALLY, CEYLON.

(Continued from p. 227.)

April 2, 1817. Much engaged in removing to Tillipally the building presented for a hospital. A man from Panditrepo, whose son had been recovered from a state of derangement while under our care, engaged to furnish timber sufficient to erect a building suitable for a school, and for holding public worship. He promises to have it built in his garden, which is near the church at Panditrepo. He promises also to use his influence in procuring boys to be instructed. Some say this man must be deranged, or he would not make such an engagement. It does not clearly appear what are his motives in doing this. It is true, however, that he has manifested some gratitude for the attention his son has received from us. We have been wishing, for some time past, to open a school at Panditrepo.

Supayen's father visited us. His appearance and manner were very comely, as usual. He made many kind inquiries respecting his son, who was then absent. Said that Supayen left home without taking leave of his mother; and that she was very sad; on this account he wished Supayen to go home a few days, and said that he should soon return to us again. He thanked us for our attention to his son, and gave us some direction concerning his future studies. However, several circumstances occurred, which convinced us that he was acting a very deceitful part. But as we have no authority to retain Supayen, and wishing to earn his father's promise to the best account, we did not tell him what we thought of his conduct. When Supayen came, and knew that his father was here, he was much agitated. His countenance indicated the painful forebodings of his mind. He seemed to say to us in the most impressive manner by his whole appearance, (for he dared not speak,) "O deliver me from the hands of my father." Supayen's departure from us in such circumstances was exceedingly trying to our feelings. As it was not in our power to shield him from persecution, we knew that a remonstrance with his father would be worse than useless. We could, however, commit him in faith to Him who is able to protect him, and who has made great and precious promises to persons in such situations. The sayings of Christ in the 10th of Matthew had long been to Supayen a favorite portion of Scripture. From them we trust he will find abundant consolation.

6. From a note written by Supayen to our interpreter, we learn, that as soon as he was out of our sight, his father stripped him of his good cloth, and put on him a very mean one which it was disgraceful for him to wear; that he put a burden on his head, and beat him much at intervals with his slipper till they arrived at Jaffna; and that he is now closely guarded, and treated with great severity.

7. Addressed a letter to the Hon. and Rev. T. J. Twistleton, on the subject of applying to government for permission to fit up the public buildings at Oodooville and Milette for missionary purposes.

11. This day the Tamul new year commences. It is regarded by the natives as a day of festivity.

14. The Rev. Christian David has returned from Colombo to take charge of his congregation at Jaffnapatam.

16. James Chater six years of age, a son of the Rev. James Chater, missionary at Colombo, came to reside with us several months, for the purpose of being instructed. We learn that punishment of various kinds, heavy threatenings, &c.

icule and bribes, have been used in vain to influence Supayen to renounce Christianity, and return to the worship of idols. They attribute his conversion to Christianity to some kind of medicine, which they say he received from us. Consequently, for some time past, they have mixed certain kinds of medicine with his food to produce the contrary effect. Supayen, on being asked whether we gave him medicine or not, said we did. Being pressed to tell what it was, he replied, *that it was the Gospel of Jesus Christ.*

17. During the past week we have been employed in overseeing the building of a school house at Panditrepo. The man who engaged to procure timber, fulfilled his engagement to our satisfaction. The building is now completed. It is thirty-three feet long, and fifteen feet wide. We have paid thirty-seven rix dollars to the workmen who cut the timber, and built the house.

This morning Supayen's mother came to us in great affliction. Apparently wild with grief, she attempted to throw herself at Mrs. Poor's feet, saying to her, that as she was a mother, she could have pity on her. Supayen absented himself, and she thought he was concealed by us. We assured her to the contrary, informed her that we heard of his being at the Rev. C. David's, and endeavored, but in vain, to quiet her mind. She was deaf to reason, said that her beloved son was lost; lost in a manner most disgraceful to her family. As she left the house she cast her eyes and hands toward the heavens, and exclaimed, with much expression of grief, "All this I get by sending my son here to learn English." She is a woman of some education, which is a very uncommon thing among the heathen.

18. A man was brought to us in a most miserable condition, having many of his bones broken by falling from a tree.

25. The man mentioned above died of his wounds.

Sabbath, 27. Brother and sister Meigs, and brother Richards, united with us in attending to the ordinance of the Lord's supper.

30. Received an official communication from his Excellency the Governor, granting us permission to repair the public buildings at Oodooville and Milette. Oodooville is four miles south on the road to Jaffna, and Milette two miles east of Tillipally. We think it desirable that schools should be established in each of these parishes, as soon as practicable. In each place there is a church and dwelling house, that can as easily be repaired as those we now occupy.

May 3. Saturday. We and our brethren observed this day as a season of fasting and prayer. We think it proper to observe annually times of fasting and thanksgiving, according to the custom of our own country.

6. Learn that three Wesleyan missionaries have arrived at Galle. It is uncertain at what part of the island they will be stationed. This day we recommenced our school at Mallagum; it has been our practice to visit this school twice or three times a week. J. N. Mooyart, Esq. and family have come to pass a few days with us. We are always happy in their society. We are concerned that his health is on the decline.

7. Supayen visited us. His father does not treat him with so much severity as at first.

8. The Rev. C. David spent the day with us. In the evening he preached in our house, to an audience of about sixty persons.

Sabbath, May 11. John Dewasagayan, the catechist mentioned above from Tranquebar, preached to the people both at our forenoon and afternoon service. We perceive that native preachers possess many advantages beyond those who preach by an interpreter.

16. This day there has been an eclipse of the sun, which event has given rise to much conversation with the people. On the subject of astronomy their notions are very wild and confused. The Brahmins make use of their knowledge of astronomy to support idolatry. The people think that the earth stands upon a man's shoulder, or upon a large turtle; that a great serpent occasionally seizes the sun, and stops it in its course, and occasions an eclipse, &c. Our ideas on this subject appear more strange to them, than theirs to us.

Sabbath, 18. More persons usually attend our afternoon service, than that of the morning. The women here are in a very degraded state. But few attend our meetings. Mrs. Poor's attention, however, and the invitations which she gives to the women as she goes to meeting, encourage some to come. Polygamy

used by a few persons. Wives are treated as slaves by their husbands, and are held in cruel subjection.

Received a letter from Supayen, by which it appears that he suffers for the sake of Christ. He relates one instance of ill treatment. His companions gave a feast, which he was obliged to attend. He was led by the company to make an offering to one of their gods on the occasion, and was compelled to accept the appointment. He went into the apartment of the idol where the idol was, and was left alone to perform the ceremony. He immediately stripped the idol of his ornaments, and knelt down and prayed to the living God. When his companions looking through the curtain saw him in this manner, they were afraid, and went and informed his father. Supayen was carried home, and punished with much severity. He told his father that Christ had promised his disciples to expect such treatment. He wished us to write to him, and to tell him more about Christ.

Met our brethren Richards and Meigs at Jaffna, to read and sign a letter addressed for the Prudential Committee, and to attend to some other concerns. At Jaffna, Supayen came and informed us, that his parents, having shown him the house, garden, and other property to which he was the lawful heir, told him to take his choice, either to renounce the Christian religion and come into the possession of their property, or to leave the house with an assurance that he should receive nothing; but he treated as an outcast. Without hesitation he chose the latter, saying "that he did not need house or land, if he had an inheritance in heaven." As he was forsaken by his parents, the way was open for us to give him a support, if he would come to Tillipally. On application to the Prudential Committee respecting the path of duty, J. N. Mooyart, Esq. advised him to accept our offer, which he readily did. We told him to walk on towards Tillipally, and that we should overtake him in our carriage, and would carry him home. When we overtook him in the evening, and were about to take him into our carriage, a number of children, his relations, surrounded him, and made a great noise by their cries and entreaties. Supayen said he would stop and quiet them, and requested us to go on a little distance, and wait for him. As soon as he was some person came and carried him away by force. We have since heard, that when Supayen reached home, his father pretended to be surprised to find him there, after he had turned him away, spoke roughly to him, and prevented his entering the house. Supayen slept in the *veranda*, without, and in the morning went to Mr. Mooyart's. From this young man's conversation and conduct, we think he knows something of that blessedness which arises from being persecuted for righteousness' sake. This day we began the repairs of the house.

Dec 2. To day the Rev. C. David visited us. At our morning prayers he proposed an occasion to contrast heathenism with Christianity. His manner of speaking was interesting. In the course of remarks, he proposed many questions to the audience, which he required them to answer. All present appeared to take an interest in his feelings, and with one voice to acknowledge the superiority of Christianity, and the absurdity of paganism. In the course of the day he examined the boys in our school, in regard to their progress in the knowledge of Christianity. Their answers to the questions proposed were a ground of encouragement to us. The following is a specimen of the interrogatories of the occasion.

Q. "What do people say to you for coming to a Christian school? Answer. "They say it is very bad."

Q. "What do you tell them?"

A. "You must not judge of the fruit of a tree till you have examined it. We have examined it, and find it good fruit. You also must go and taste. The people say, 'We know the Christian's God, we cannot see him.'"

Q. "How do you answer them?"

A. "We tell them to show us the wind; then we will show them the Christian's

power. In the evening we held the monthly prayer meeting in public. About sixty persons attended. Mr. David explained the object, and extent of the monthly meeting of prayer. The subject was new, and appeared strange to many. He exhorted the boys to tell how many monthly prayer meetings there would be in

a year, and what kind of prayers they ought to offer up for this people. They said they would unite with Christians in praying for our success.

June 3. We learned that Supayen made another unsuccessful attempt to come to Tillipally. He was watched and carried back by his relations. Yesterday his father went to Mr. Mooyart's and begged that he would give up his son to him, saying, that he was in a passion when he turned away his son, and that hereafter he would permit Supayen to enjoy the Christian religion. Supayen returned home with his father. He now converses in a very open and decided manner with his friends and neighbors, in vindication of his conduct in changing his religion.

4. This day the people attended some of the ceremonies in one of the devil's temples. They think, that on this occasion all the devils visited the banian trees, which grew in the walls of our church in its neglected state. Some persons, who were engaged to bring us provisions, were consequently detained from coming to the house. Mr. Meigs and family have removed from Jaffnapatam to Batticotta. We have engaged men to procure the timber, necessary for putting roofs upon the dwelling houses at Odooville and Milette.

Sabbath, 8. A Brahmin came to our meeting at Mallagum to procure some medical assistance. Had a long conversation with him on religious subjects. He endeavored in various ways to defend his religion. He urged custom as his only and sufficient reason for continuing an idolater. At our afternoon service about twenty women and girls were present. This is a much larger number than has before attended. We should greatly rejoice, if it should please the Lord to open the hearts of any of that sex to receive the word of life; with its other attendant blessings it would assist to elevate them from their present degraded condition.

10. Yesterday Mr. Warren went to Point Pedro to visit the custom master's wife, who is dangerously ill. He is occasionally called from the station to visit the sick.

12. The Brahmin last mentioned now sends his son to our school at Mallagum, to learn English.

14. We exceedingly regret that the necessary attention to building and repairs, both here and in other places, and also the attention which the schools and hospital demand, greatly retard our progress in acquiring a knowledge of the Tamul language. As all our workmen are eye servants, we are obliged to be much with them. We are encouraged to believe, that ere long we shall acquire competent knowledge of this dialect to preach. The idiom and pronounciation of it require much attention.

Sabbath, 15. Two or three persons left the meeting during our afternoon service, saying, that as we had leisure, we might attend to that subject, but that they had something more important to do. On the subject of the "one thing needful," we find a great similarity between the views and feelings of the heathen, and of nominal Christians.

21. This is the second anniversary of our ordination. We are forcibly reminded of the pleasing solemnities of that day. We now rejoice that the Master of the vineyard, as we hope, inclined our hearts to the missionary work.

25. We have evidence that our conduct is much scrutinized by the people around us. They think, or rather say, that we violate the Sabbath, by using our horse to carry us to Mallagum to preach. Here is a powerful motive to Christian circumspection in our conduct. We often have impatient desires to be able to converse fluently with the people in their own language. Nothing could reconcile us to our many worldly cares, but a conviction that the future prosperity of our mission requires from us present active exertions, in extending and preparing the field with reference to future missionaries. We are highly favored in regard to our interpreter. He takes a lively interest in the missionary labor, and in various ways renders us most important services.

26. This evening our hearts have been made glad by the receipt of letters from America. They came to us by way of Bombay, having been brought to that place by the ship Cicero, Capt. Edes, from Boston. Precious and animating are such pledges of affection, from those whose prayers and exertions prove that they are united with us in our work. It is a most gratifying circumstance to learn from Dr. Worcester's letter, that the Prudential Committee have made a donation of five hundred dollars to the Columbo Bible Society. We believe that much good in various ways will result from the donation.

(To be continued.)

JOURNAL OF THE MISSION AT BATTICOTTA, CEYLON.

(Continued from page 236.)

June 9, 1817. Mr. Meigs will be under the necessity of remaining a few days longer in Jaffnapatam, to superintend a little work that remains to be completed. He boards in the family of J. N. Mooyart, Esq. that kind and liberal friend of all missionaries, of whom we have often had occasion to speak before. We are making every exertion in our power to complete the repairs at Batticotta, before the rainy season commences in October, and we think, that by the blessing of God we shall be able to accomplish the object, though we have many difficulties to encounter.

Sabbath, June 15. Held public worship in our house to-day, as usual. About fifty people attended. Some very respectable natives were present. Among this number were two Modliars, with their wives and children, who call themselves Christians.

26. This day we were refreshed by a number of letters from America, by the way of Bombay.

Saturday, June 28. This afternoon Mr. Mooyart and the Rev. Mr. Squance came to Batticotta to pay us a visit. Brother Warren and brother and sister Poor, came also by appointment to attend the communion on the morrow. We all united in singing, "Come we that love the Lord," and then joined in prayer with brother Squance, after which he with Mr. M. returned to Jaffnapatam. We have much enjoyment with these Christian friends.

30. Yesterday the sacrament of the Lord's supper was administered for the first time at Batticotta.

July 1. Received a letter from Mr. Evarts, dated Jan. 4th, containing the latest intelligence which we have received from our native land.

4. A letter reached us from brother Newell at Bombay, containing a bill on Calcutta, for the amount of monies lately arrived for us at the former place.

8. Last evening, being the first Monday evening in the month, the usual prayer meeting was held at the Wesleyan place of worship in Jaffnapatam. A large congregation was present, composed of English, Dutch, Portuguese, and Malabars. After singing, brother Carver prayed in English; after him followed brother Meigs, also in English; next brother Warren gave an English exhortation. Then brother Squance exhorted in Portuguese, after which the Rev. Christian David exhorted and prayed in Tamul, and brother Richards concluded by praying in English. We had a delightful meeting. God was indeed in that place. The people were very attentive, and appeared interested in the exercises of the occasion.

Received another letter from America, which contained much pleasing intelligence respecting the cause of Christ in our native land.

11. An excellent letter from Dr. Backus, President of Hamilton College. It was an affecting circumstance, that this came to hand a few days after we had seen the account of his death in a letter from Mr. Evarts, which also gave notice of the death of Dr. Strong, of Hartford. Two eminent servants of God are thus called home from their labors.

15. Our long expected Tamul books have arrived from Madras. We obtained them from the Rev. Mr. Pazzold, of Vepery, who is the only man who has them for sale. For four very thin quarto volumes, we have been obliged to pay the exorbitant price of fifty-two Spanish dollars.

25. The Rev. Messrs. Lynch and Squance paid us a visit. The former has lately returned from Madras, where he has spent several months. He gives a pleasing account of the progress of religion in that place, and of the piety of clergymen of the Church of England, and also of the missionaries from the different Societies.

Aug. 5. Last Sabbath the sacrament of the Lord's supper was administered at Tillipally, in presence of the natives. It was a pleasant, and we trust, a profitable season. On Monday evening the monthly prayer meeting was held at the same place. Besides our own number, were present from Jaffnapatam, the Rev. Mr. Carver, the Rev. Christian David, with his school, and Mr. Mooyart. We

now hold these important meetings at our different stations, uniting with our Wesleyan brethren, whom we sincerely love and respect. On this subject there exists between us no difference of opinion.

Aug. 6. The Rev. Messrs. Lynch and Squance have gone to Columbo, to attend their annual conference. Mrs. Squance with her child has come to reside with us a few days.

14. Received a note from Tillipally, containing the distressing intelligence, that brother Warren has an attack of bleeding from the lungs. Brother Richards has gone immediately there to attend him.

16. A note from Tillipally informs us, that brother Warren is more comfortable. The attack was not violent, but, though having bled but little, he is, nevertheless, very weak and feeble. We are greatly alarmed for the safety of our dear brother. But why should we be alarmed? He is in the hands of our heavenly Father, who will do all things well. May we never forget that our lives are short and uncertain, and that we must work while it is day. Our united prayers daily ascend to the throne of grace, for his restoration to health. May a gracious God in mercy preserve his life, and restore him unto us.

God has bestowed on our number an uncommon share of good health, since we left the land of our nativity. Since we have been in Jaffna, however, brother Richards has been feeble. For more than a year he has been so constantly afflicted with weak eyes, that he has been entirely disqualified from studying the language from books. All that he has acquired of it, has been orally. During all this time he has been able to do very little reading or writing. This is a great affliction to him, and to us all. But still, our afflictions are light; they are as nothing, when compared with our unnumbered mercies.

23. Received a letter from the Hon. and Rev. T. J. Twistleton, dated Kandy,* Aug. 15. Mr. T. has been at Kandy in company with His Excellency Governor Brownrigg, his lady, and suite, who will soon visit Trincomale and Jaffna, and then return to Columbo. Mr. Twistleton returns directly from Kandy to Columbo. From his letter we take the liberty to quote a few interesting facts. He says, "I am much pleased with the Kandyan country. The only thing I dislike, is the excessive noise, day and night, of the musical discordant instruments in honor of Budhu. We are surrounded with Budhu temples."

"I have just received a letter from the Bishop of London, who amongst other things says, that he had showed my letter to Lord Liverpool, which I had written to the Bishop about a College here for native preachers. It is approved of, but something more specific is required from me."

Such an institution, under proper management, would produce incalculable benefit to the island. But for the present, most of the useful native preachers must be raised up under the immediate care of the missionaries.

Mr. Twistleton further adds respecting Kandy. "The nights, and even days are cool here.—We have all sorts of fine vegetables; and the gardens are full of peas."

29. Heard the affecting news of the death of Dr. Dwight. In what rapid succession are these pillars of the church removed. While we mourn for the loss of this great man, we have abundant cause of gratitude that his life and health were so long continued, to be a blessing to that important seminary, and to the church of God.

(To be continued.)

REPORT OF THE TRUSTEES OF MASSACHUSETTS MISSIONARY SOCIETY, AT THEIR NINETEENTH ANNUAL MEETING, MAY 26, 1818:

BRETHREN,

By the good hand of our God upon us we are again convened in this city of our solemnities, to rejoice together in his goodness, to pay to Him our annual vows, to consult and act for the advancement of his kingdom. His goodness is everlasting; the return of the year constantly brings with it fresh and abundant cause of devout thankfulness and praise; and his kingdom is that all important interest which unites earth with heaven, and engages and combines the best affections and

* Commonly written Candy, or Candi.

the noblest exertions of the universe. It is an unspeakable honor to be employed promoting this kingdom. It is an inestimable privilege to live in an age of so many opportunities, and facilities, and inducements for every individual who loves it, to do something for its advancement. Inconsiderable as it may seem to be, this Society has a share, and its humblest member and contributor has a share, in carrying into effect the purposes of infinite Benevolence,—in dispelling the darkness, and raising up the ruins of a fallen world, in recovering lost mankind to God and glory, and in gathering together in one all things in Christ, both which are in heaven and which are on earth, even in him.

If this Society has not advanced as we could have wished, we should be thankful that it has not declined; that for almost twenty years it has held a steady course; and that its state and prospects are now not less encouraging than ever they have been.

The Missionaries employed in the service of the Society the last year were thirteen. Of these six are stationary; that is, are ministers settled in places, where they would not have been settled or supported, without charitable aid, such as has been afforded to them by this Society; and where they have around them extensive regions of moral darkness and desolation, in which their labors as missionaries are urgently needed. The great importance and eminent utility of this plan of stationary missions, were attempted to be set forth in a clear light, in the Report of your Trustees at the last anniversary; and it cannot but be a source of rich satisfaction to the Society, that by means of its limited bounty applied upon this plan, six Ministers of the Lord Jesus, are established at once as pastors of churches and missionaries to the destitute. These, as reported the last year, are the Rev. Messrs. Holt at Bloomfield, Peet at Norridgewock, Smith at Temple, Lawton at Prospect, Warren at Jackson, and Williams at Brewer, in the counties of Somerset, Kennebeck, Hancock and Penobscot, Maine; ministers of approved character and acknowledged usefulness.

The other missionaries employed in the course of the year, were, the Rev. Nathaniel Sewall, Rev. John Sawyer, Rev. Mr. Lovejoy, Rev. Martin Alden, Mr. Thomas Adams, Mr. Noah Emerson, Mr. Moses Patridge, Rev. Peter Crocker, and Rev. Otis Thompson. Mr. Sewall was employed three months in the County of Somerset, Mr. Sawyer for the same term in the county of Penobscot; Mr. Lovejoy for the same term in the county of Kennebeck; Mr. Alden for the same term in the counties of Lincoln and Hancock; Mr. Adams twenty weeks in the counties of Kennebeck and Somerset; Mr. Emerson fourteen weeks in the same counties; Mr. Patridge for the same term in the county of Penobscot; Mr. Crocker eight weeks in the vicinity of Dartmouth, county of Bristol; and Mr. Thompson part for an appointment of ten weeks at Troy, in the same county. Your Trustees have satisfactory evidence that these missions have been performed with diligence and fidelity, and to good effect; some of them to an eminent degree.

On some parts of the missionary field the Lord has commanded his blessing. At Temple and in the vicinity of Kennebeck, Mr. Smith has had the satisfaction to witness a powerful work of divine grace; and a number, very considerable in proportion to the population, have been hopefully brought to the saving knowledge of the truth. Of these the greater part are young persons, and some young men, who give promise of extended usefulness.

Mr. Emerson, in his Journal, Fairfield, Kennebeck county, 13th March, says, *There is a general awakening in this county.* The view given by this missionary, in the abstract of his journal, of the field, and course, and circumstances of his labors, will be interesting to the Society and to the Christian public. "I have labored," he says, "fourteen weeks in your service. In this time I have preached fifty-two sermons, attended seven prayer meetings, and five conferences, visited six schools, two of which were Sabbath schools, and one hundred and seventy-nine families. I have spent most of my time in the towns of Winslow, Waterville, Fairfield, Canaan, Cornville, Athens, and Solon. All these towns, except Athens, lie on the Kennebeck river, and all are destitute of settled ministers of any denomination; but in each resides one or more sectarian preacher. These preachers are ignorant men, and most of them hold to immediate revelation. Some go so far as to lay aside the Bible entirely in religious meetings, and profess to be governed by the immediate inspiration of the Holy Spirit in their addresses to the people; and all say, "where the Spirit of the Lord is there is liberty." Hence

correcting their vicious habits; also in taking young sinners, diffident and ignorant, and disposing them to speak forth the praises of the Savior. We have seen that their tongues were loosed. We have heard their hosannas to the Son of David. We know the meaning of that Scripture, There was great joy in that city. Where envy, malice, and hardness existed, peace, love, and harmony prevail. About sixty persons in this village, and twenty-five or more, about four miles distant, give evidence that they have passed from death unto life.

Brethren, the returns of the year are refreshing. Let us then thank God and take courage. In the day when he shall write up his people, it will be found that the blessing of many, ready to perish, has come upon this Society: that by means of its charities and labors the needy have been helped,—the feeble have been strengthened,—the desponding have been encouraged,—the weary have been refreshed,—the wavering have been established, and the ignorant have been instructed,—the wandering have been reclaimed,—the blind have been enlightened,—the dead in trespasses and sins have been made alive in Christ Jesus,—those who were on the brink of eternal perdition have been recovered to immortality and glory. In proportion to our means and exertions our success has not been small. Let us increase our exertions, and augment our means; and our hearts will be made glad with more abundant fruit. "The fields are white already to the harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." It is an age of advance. We must quicken our motions, or we shall find ourselves far behind others. The work in which we are engaged is worthy of all our exertions. Its object is supremely excellent;—its reward supremely glorious.

PECUNIARY ACCOUNTS OF THE MASSACHUSETTS MISSIONARY SOCIETY.

The Massachusetts Missionary Society in account with Jeremiah Everts, Dr.

1818. May 25. To cash paid out by order of the Trustees during the year past, as particularly specified in the Ledger, for the following purposes; viz.		
To Missionaries for their services,		\$1,396 00
For miscellaneous and contingent expenses,		423 70
To the purchase of books for distribution,		386 00—2,005 70
Loss by a counterfeit bill,		5 00
		<hr/>
		\$2,010 70
To balance in stock, notes, and cash,		3,452 06
		<hr/>
		\$5,462 76

Contra Cr.

1818. May 25. By balance brought to the credit of the Society, in new account,		
May 26, 1817,		\$4,048 11
By cash received during the year past, as particularly specified in the Ledger, from annual subscribers, donations, and contributions,		1,356 28
By cash received as dividends on stock during the year,		60 37
		<hr/>
		\$5,462 76

*The following donations and contributions were received by the Society between Jan. 12, and June 20, 1818.**

Feb. 18, 1818. From Mrs. Catharine Haven, of Holliston,		\$1 00
March 12. From Miss Lucretia Whitney, of Boston,		2 00
May 26. A contribution in the congregation at Foxborough, by the Rev. Thomas Williams,		25 00
A donation from the Female Benevolent Society in do. by the same,		4 00
From the Female Cent Society in the West parish of Medway, by the Rev. Moses Partridge,		30 00
		<hr/>
	Carried forward	\$65 00

* On account of the absence of the Treasurer, the particular sums of the Donations and Contributions from July 31, 1817, to Jan. 12, 1818, cannot now be ascertained; but it will be seen that the amount of them is given in the preceding statement of CREDIT, down to the 31st of Dec. 1817. The items received in the months which are here wanting will be published in a future number.

	Brought forward	\$63 07
Contribution in the south Society of Danvers, by the Rev. Samuel Walker,		63 47
the Cent Society in do. by do.		2 55
Contribution in South Reading, by the Rev. Reuben Emerson,		1 00
Contribution from the Congregational Society in do.		10 47
gentleman,		3 00
Mr. Thomas Wales,		10 00
the Female Auxiliary and Education Society in Newburyport and the vicinity,		
Miss Sarah Ann Rand, Collector, and Sarah Goodrich, Treasurer,		67 06
Mr. Perley Tenney,		3 00
Contribution in the Congregation at Carlisle, by the Rev. Paul Litchfield,		6 67
lady in Carlisle, by do.		2 00
Deacon Benjamin Hawes, of Wrentham,		3 00
the Female Charitable Society in Holliston, by the Rev. Josephus Wheaton,		12 57
Contribution from the Congregational Society in do.		12 40
Contribution in the Congregational Society in Taunton, by the Rev. Alvan Cobb,		39 50
Contribution from the Rev. Dr. Spring's Society in Newburyport,		42 98
the Tabernacle Female Charitable Society in Salem, by the Rev. Dr. Worcester,		44 00
Contribution in the Tabernacle Society in Salem, by do.		74 23
Contribution in the Rev. Brown Emerson's society in Salem,		64 57
Contribution from ladies in the same society,		44 00
Contribution from the Rev. Otis Thompson's society in Rehoboth,		11 10
Contribution from the Rev. Dr. Parish's society in Byfield,		43 21
Contribution from Miss Elisabeth Simonds, late of Salem, given on her death bed, by		
Rev. B. Emerson,		5 00
Contribution from Mr. Wyer Trumbull, late of Salem, deceased, by do.		3 00
Contribution in the Old South Church, after a sermon by the Rev. Professor Porter,		131 94
Contribution from two females in Lebanon, Maine, by the Rev. Paul Jewett,		82
Contribution in the first parish in Rowley, by Dea. Joshua Jewett,		26 77
Contribution in the congregation of the Rev. Peter Sanborn, of Reading,		47 60
Mr. John Damon, of do.		8 00
the Female Cent Society in Hopkinton, by Mrs. Olive Howe, Treasurer.		9 00
the Female Charitable Society in the South parish of Andover, by the Rev.		
Edwards,		30 00
the Female Benevolent Society in Attleborough, by Mrs. Salona Thacher,		
Treasurer,		37 45
the Female Cent Society in the east parish of Marlborough, by the Rev. Syl-		
F. Bucklin,		21 58
A contribution in Franklin, by Mr. Erastus Emmons,		43 67
the Cent Society in do.		8 54
Contribution left by a female in do.		6 00
Contribution in a lady,		52
		<hr/>
		\$1,003 58
payments of members,		162 06
		<hr/>
		\$1,165 64

LETTER FROM THE TREASURER OF THE AMERICAN BOARD, &c.
TO THE CORRESPONDING SECRETARY.

It is owing to many of our readers, that Mr. Everts, the Editor of this work, and Treasurer B. C. F. M. has been absent ever since January on a Southern Tour for the benefit of his health. It was thought advisable by the Prudential Committee, that in his tour he should visit Chickamaugah, the seat of the Cherokee Mission. In the envelope of the following letter, and of the same date, he writes, "I hope to set out in two or three days for the Cherokee Agency, and then to Knoxville. My health is good, and we are all very busy."

Chickamaugah, May 18, 1818.

SIR, AND DEAR SIR,

ALTHOUGH the kindness of Providence I have been brought to the seat of the first mission, which the Board has been able to establish for the instruction and conversion of our red brethren; a place already interesting to the philanthropist, and frequented from most missionary stations by the early interposition of our Lord, and his blessing, as we hope, his saving grace to the perishing heathen. The mission family I found in the enjoyment of usual health, except some cases of indisposition. All the members of this large family were diligently employed either as teachers or learners, or in some other way for the benefit of the heathen. I was joyfully received by the missionaries, and was introduced to the many children of the forest, now indeed belonging to a well regulated

Christian community. You will not doubt, that I approached this favored spot with new and peculiar emotions; and that every thing which struck my eyes excited a deep interest. But I must leave an account of the school and the mission for a subsequent part of my letter.

The geography of this country has been very imperfectly known to us; and as we always wish to regale our imaginations with a view of any place on which our affections are much fixed, and as it will be useful to us, particularly with reference to new stations, to possess all the local information in our power, I shall attempt a brief sketch of the country, so far as it fell under my observation.

I would remark here, that the manner of conversing at the north, with respect to the Indian country, is very different from that which prevails in this portion of the union. When we look upon the map, and see the limits there given of the states of Georgia, Tennessee, and the territory of Alabama, we insensibly form the opinion, that all the land within those limits is considered, in familiar conversation, as belonging to those states. But the fact is very different. The Indian boundaries are perfectly defined; and a foreigner might travel through the Cherokee country, and reside in it, without ever imagining, that the state of Georgia, or the state of Tennessee, included any part of it within their chartered limits. He would probably learn, that the Indians make treaty after treaty, the main object of which is always to cede territory; but he might not suspect that, as a matter of course, this cession increased the limits of the adjoining states. I speak in reference to the language of conversation; for a person, who lives west of the *Chatahoochy*, speaks of crossing it into Georgia, just as a resident in New Hampshire speaks of crossing Connecticut river into Vermont. Yet the *Chatahoochy* is more than a hundred miles within the chartered limits of Georgia. A similar remark might be made with respect to Tennessee. A traveller, going from Augusta to Nashville, talks of passing through *the nation*, just as a traveller from France to Germany might talk of passing through Switzerland. The charter line between Georgia and Tennessee has never yet been run through this country, so that it is uncertain into which state Chickamaugh will fall. When the establishment was commenced, it was supposed to be south of the dividing line; but now it is expected to fall into Tennessee.

You are aware, that a waggon road was opened through this country, several years ago. It is the direct communication from Augusta to Nashville. A branch turns off to the right, and leads to Knoxville. These roads are a good deal travelled, both by waggons and by persons on horseback; yet there are few of those conveniences for travellers, which you would expect. The waggons go through the country in a style of perfect independence, carrying with them food for themselves and their horses, and never seeking any shelter but their waggons, or their tents. They encamp for the night by the side of a running stream, kindle a fire, and lie down in their blankets. Persons on horseback must be contented, if they can get a shelter and coarse food, with an abundant provision for their horses. A sufficient number of the inhabitants, who live on the road, speak the English language, to save a traveller from embarrassment on that account. The natives are not apt, unless intoxicated, to intermeddle with travellers, or even to take any notice of them; but when stimulated by whiskey, they sometimes prove troublesome. I am not informed, however, that any traveller has lost his life, unless he was very foolish, or very wicked. Those, who are well acquainted with the country, pass through it with nearly as little apprehension, as through any other country.

The general direction of this road does not vary much from northwest, in its course through the Indian territories: I speak of the Nashville road. It veers at first more to the west, and afterwards more to the north. It might be made quite a tolerable road; but is at present much out of repair. Considering the season of the year, when Messrs. Hall and Williams and their wives, and Mr. Hoyt with his family, entered this country, I am surprised that they reached the place of their destination so comfortably. Doubtless the prosperous issue of their journey is to be ascribed to the peculiar kindness of Providence.

From Athens, (which is the last village on the road,) to the *Chat-a-hoo-chy*,* is 47 miles; from that river to this place 108 miles. Mr. Gambold informed me,

* There is no standard orthography of Indian names. I have endeavored to spell them, as they would most naturally be spelt by an Englishman. This word, as well as *Chick-a-maugh* and *Con-na-sau-gah*, is accented on the first and third syllables.

however, that the miles of this country are very long, so that when a place is said to be 30 miles off, you may generally set it down 35. The distance hence to Augusta is about 250 miles; to Knoxville 140, and to Nashville about the same. The nearest boundary of the nation is due north about 30 miles.

The face of the country, through which I travelled, is not very hilly, though it is high land; that is, it is elevated considerably above the principal water courses, and their surface must be elevated a good deal above the ocean. The water, which falls into the Tennessee, must go 2,000 miles before it reaches the ocean; and that, which passes into the gulf of Mexico by the Apalachicola and the Alabama, must go 600 or 700 miles, following the course of the rivers. Some parts of these streams are very rapid. It is supposed, however, that the commerce of this country will ultimately be carried on through the streams, which run south to the gulf of Mexico, and not by the way of Augusta as heretofore. I have not yet crossed any eminence, which would be called a mountain, by an inhabitant of New England; though I saw a few high lands on my right, about 10 miles distant, which might deserve the name of mountains; and the Lookout, about 6 miles N. W. of this place, is supposed to be at least 2,500 feet high. The high lands, and even the mountains, in this part of the United States, are very different from those of the more northern parts of our country. After you have once ascended them, you often have a level expanse, or a tract of land varied by gentle undulations and declivities; so that the highest surfaces are often chosen for roads; perhaps always if they lie in the right direction. A road lengthwise on the ridges of the Green Mountains would be a curiosity indeed; but roads are made for a great distance, not far to the northwest of this place, on ridges nearly or quite as high. They are sometimes called ridge-roads; though *table-land* would better describe the face of the country. Some of the land, by the side of the road in which I came, is very light and poor: the greater part would be quite productive under good management: a small part only, here called bottom-land, is of the most excellent quality. This bottom-land is found on the margin of rivers; but is not overflowed, except partially, and by very high floods. Scarcely any of the land would be called worthless by a northern man. The people of the south, however, would reject a pretty large portion as of little value. The showers are so violent in this climate, that, where there is any considerable declivity, the soil is washed away, and there is little left to sustain vegetation. The timber of the uplands is principally oak of different kinds, with some hickory, pine, and chesnut. The woods are generally open, so that a deer can be seen 50 rods; and it is easy to ride almost any where at a full gallop. Early in the spring fires run through the forests, consuming all the dry leaves, and killing the shrubbery. Immediately afterwards the wild grass springs up, and covers the earth with a beautiful green.

In the bottoms, the timber is thick and heavy, and the herbage more luxuriant. The principal trees, which I have observed, are beach, white wood, (here called poplar,) white-ash, sycamore, (called button-ball at the north,) and different kinds of oak. I have as yet seen but one sugar maple; though in some parts of the country they are numerous enough to furnish considerable sugar. I measured a sycamore, standing on the missionary farm, 14 feet 2 inches in circumference, 5 feet from the ground; an oak of the same size, and another 15 feet 6 inches, all standing within a few rods of each other. Another oak, at a considerable distance, was 25 feet 6 inches in circumference. It formed into three large trunks, about ten feet from the ground; but those first mentioned rose to a great height in single trunks. An oak, which was split up for materials used in the buildings, rose 70 feet without a limb.

The surface of the country is generally free of stones, though there are some exceptions. I have seen scarcely a single ledge of rocks, and there are few precipices. On the *Coo-sa-wa-tee** the high lands are more precipitous than elsewhere, and some of the hills resemble those on the banks of White River in Vermont. The *Chatahoocy* is nearly 300 feet wide and was 10 feet deep when I crossed it. The ferry is well attended. The *E-tow-ee*, (corrupted into High Tower by our people,) *Long Swamp*, *Talking Rock*, *Coo-su-wa-tee*, (more properly called the *Oos-ta-naw-la*,) *Con-na-sau-gah*, and the two branches of the

* Accented on the first and last syllables, the *a* in the third syllable being pronounced as in *father*.

Chick-a-mau-gah, are all fordable streams, and are crossed by the road which I have mentioned. Three of them are from 120 to 200 feet broad, and are often raised by showers so as to be impassable for waggons, and for horses unless by swimming. The road crosses some of them several times. Over three small streams, which were the worst to be forded, the Indians have erected log bridges, at which they receive toll.

Vegetation is exceedingly backward in all the southern country this spring. Most persons have told me, that it is full a month behind its usual state. Mr. Gambold says, it is a month later than last year. The severe frosts from the 20th to the 25th of April killed most of the garden vegetables, which had then come up, and nearly all the forest vegetation, which had put forth. Many kinds of trees, however, had not opened their buds. When I rode through the Indian country, from the 5th to the 8th inst. a very large proportion of the oaks had just begun to turn grey; some just begun to open their buds; on others the leaves were half formed. The beaches had their leaves half formed, which was the state of the same kind of trees in the northern part of Vermont, on the same days of June last year. Much wheat, in the middle country of Georgia, was killed by the April frosts, it being then in blossom.

The climate of this region is temperate. Though the days of summer are hot, the nights are very cool. The general opinion is, that they are cooler here than at the north. The seasons have a much greater resemblance to those of the central parts of New England, than to those of Savannah and Charleston. The winters are sufficiently cold to brace up the system, and fit it for vigorous labor during the summer. Snows sometimes lie upon the ground a week or more; and the surface of the earth is occasionally frozen hard. Yet cattle are neither fed, nor protected from the weather. There is no doubt, however, that, if they were well taken care of, the breed would be improved, and the profit of keeping them increased. Some of the cattle, which run at large in the wilderness, are in very good order. About the end of March, a steer was killed for the use of the mission family, which had been lost during the whole winter. Of course, it had received neither corn, fodder, nor even salt; yet the beef is very fat and of an excellent quality. Cattle are of a moderate size; and the quantity of milk afforded by cows is small. People from the north are confident, that fine pastures and meadows may be had here; and that with one third of the hay, which is necessary in New England, the best of cattle may be reared. I saw a beautiful patch of red clover at Mr. Gambold's, which is the first that has cheered my eyes in the southern states; the first, I mean, which has appeared like the grass of the northern parts of our country. The clover had just begun to blossom on the 7th inst. It is supposed that all the fruits and vegetables of Pennsylvania will grow here. In addition to the products of the north, cotton and sweet potatoes can be cultivated. This will not be a good cotton country, however, as the summers are not long enough, and the nights are too cool. A large district, in this region, is considered as the most healthy portion of the United States. It embraces the Cherokee country, and extends, in a north-easterly direction, to the mountains of Virginia.

(To be continued.)

From the Christian Observer.

LONDON MISSIONARY SOCIETY.

WHILE angry controversialists are denying the utility or expediency of missionary establishments, it is a high gratification to the mind of a Christian to be able to repose upon such facts as the following.

Idolatry is totally abolished in Otaheite and Eimeo, and is fast giving way in other islands. The school flourishes, and many who have learned to read have dispersed themselves among the islands, and have taught others. Many hundreds can read well; at least 3000 have books among them; and hundreds of the natives can repeat their Catechism word for word.

The following are extracts from the letters of the Missionaries. After detailing some serious feuds in the islands, they add:—

“These things had a happy effect upon the minds of the idolaters. They unanimously declared, that they would trust their gods no longer; that they had de-

ived them, and sought their ruin; that henceforward they would cast them away entirely, and embrace this new religion, which is so distinguished by its mildness, goodness, and forbearance.

"In the evening after the battle, the professors of Christianity assembled together, to worship and praise Jehovah for the happy turn which their affairs had taken. In this they were joined by many who had, till then, been the zealous worshippers of the idols. After this, Pomare was by universal consent restored his former government of Tahiti and its dependencies; since which he has con-verted chiefs in the several districts, some of whom had for a long time made a public profession of Christianity, and had for many months attended the means of instruction with us at Eimeo.

"In consequence of these events, idolatry was entirely abolished both at Tahiti and Eimeo; and we have the great but formerly unexpected satisfaction of being able to say that Tahiti and Eimeo, together with the small islands of Tapuamanu and Teturoa, are now altogether, in profession, Christian Islands. The gods are destroyed, the maraes demolished, human sacrifices and infant murder, we hope, forever abolished; and the people every where calling upon us to come and teach them.

"The Sabbath-day is also every where strictly observed, and places for the worship of the true God have been erected, and are now erecting, in every district; and where there is no preaching, the people have prayer meetings every Sabbath, and every Wednesday evening, all round Tahiti and Eimeo.

"But this is not all; we have also good news to communicate about the Loeward lands. Tamotoa, or as he is now called Tapa, the principal chief, has also publicly renounced idolatry and embraced Christianity. His example has been followed by most of the other chiefs, and a large majority of the people throughout the four Society Islands; namely, Huahine, Raiatea, Tahaa, and Borabora. Two chiefs of Borabora, named Tefaaora and Mai, have distinguished themselves by their zeal in destroying the gods, and erecting a house for the worship of the true God. The chiefs of these islands have sent letters and repeated messages to us, earnestly entreating us to send some of our number to them, to teach them also: and Mai, sent us a letter to remind us that Jesus Christ and his apostles did not confine their instructions to one place or country."

"The school, notwithstanding former discouragements, has prospered exceedingly, and continues to prosper; though at present many hundreds of the scholars are scattered through the neighboring island, some of whom are teaching others in the different islands and districts where they reside; and thus, through their means, some knowledge of reading and writing has spread far and wide. There are at least 3000 people who have some books, and can make use of them. Many hundreds can read well; and there are among them about 400 copies of the Old Testament History; and 400 of the New, which is an abridgment of the four Evangelists, and parts of the Acts of the Apostles.—Many chapters of Luke's Gospel in manuscript are also in circulation; and 1000 copies of our Tahitian catechism, which several hundreds have learnt, and can repeat perfectly. The spelling books which were printed in London, of which we had, we suppose, about 1000, having been expended long ago, we had lately 2000 copies of a lesser spelling book printed in the colony: these we have received and distributed; and there is an earnest call from all the islands for more books, the desire to learn to read and write being universal. We want a new edition of the above-mentioned books, and are now preparing the Gospel of Luke for the press. We intended to send the catechism and small spelling book to the colony, and get 2000 or 3000 printed; but having heard that a printing press is sent out for us, we thought it best to wait a while, notwithstanding the urgent call of the natives, as we wish to prevent expense as much as possible."

"We enclose a letter from Pomare, concerning his family gods, which have been delivered to us, that we might either destroy them, or, if we think proper, send them to you. We have chosen the latter, and send them by this conveyance, nailed up in a case, directed to Mr. Hardcastle. These are the king's family gods, and are a good specimen of the whole. The great national ones, which were of the same kind, only much larger, have been some time ago entirely destroyed."

Extract of a letter from Pomare, King of Tahiti, to the Missionaries.

"FRIENDS,

"May you be saved by Jehovah and Jesus Christ our Savior! This is my speech to you, my friends. I wish you to send those idols to Britain for the Missionary Society, that they may know the likeness of the gods that Tahiti worshipped. Those were my own idols, belonging to our family from the time of Taaroamanahune (even to Vairatoa:) and when he died he left them with me. And now, having been made acquainted with the true God, with Jehovah, He is my God and when this body of mine shall be dissolved in death, may the Three-One save me! And this is my shelter, my close hiding-place, even from the anger of Jehovah. When he looks upon me, I will hide me at the feet of Jesus Christ the Savior, that I may escape. I feel pleasure and satisfaction in my mind; I rejoice, I praise Jehovah that he hath made known his word unto me. I should have gone to destruction if Jehovah had not interposed. Many have died and are gone to destruction, kings and common people: they died without knowing any thing of the true God; and now when it came to the small remainder of the people, Jehovah hath been pleased to make known his word, and we are made acquainted with his good word, made acquainted with the deception of the false gods, with all that is evil and false. The true God Jehovah, it was he that made us acquainted with these things.—It was you that taught us; but the words, the knowledge, were from Jehovah. It is because of this that I rejoice, and I pray to Jehovah that he may increase my abhorrence of every evil way. The Three-One, He it is that can make the love of sin to cease; we cannot effect that; man cannot effect it; it is the work of God to cause evil things to be cast off, and the love of them to cease.

"I am going a journey around Tahiti, to acquaint the Ratiras with the word of God and to cause them to be vigilant about good things. The word of God does grow in Tahiti, and the Ratiras are diligent about setting up houses for worship; they are also diligent in seeking instruction, and now it is well with Tahiti.

"That principal idol, that has the red feathers of the Otun, is Temeharo—that is his name—look you: you may know it by the red feathers; that was Vairatoa's own god, and those feathers were from the ship of Lieutenant Watts; it was Vairatoa that set them himself about the idol. If you think proper, you may burn them all in the fire; or if you like send them to your country, for the inspection of the people of Europe, that they may satisfy their curiosity, and know Tahiti's foolish gods.

"Should the Missionaries arrive at Morea, write to me quickly, that I may know. Let me know also, what news there may be from Europe, and from Port Jackson. Perhaps King George may be dead, let me know. I shall not go around Tahiti before the month of March.

"May you be saved, my friends, by Jehovah, and Jesus Christ, the only Savior by whom we sinners can be saved."

"POMARE, King of Tahiti, &c. &c.

"*Tahiti, Motua, Feb. 19, 1816.*

From the Christian Observer.

DEATH OF SABAT.

THE following brief narrative of the circumstances attending the latter days of the unhappy apostate Sabat, is taken from the *Madras Courier*.

"On renouncing the religion which he had embraced with all the zeal and fervor of a man sincerely persuaded of its truth, he was so shameless as to write and print a book, declaring that he only became a convert to comprehend and expose the doctrines of Christianity, interspersing through the pages of his work intemperate abuse of many respectable gentlemen who had been his benefactors. He immediately left Calcutta, visited Ava and Pegu, and a short time afterwards was found to have taken up his residence in an obscure quarter of Penang. There, if we can believe his own declarations, he began to feel the compunction and remorse of conscience which he attempted to describe in his communications

veral persons on that island. He stated that he never could be happy till made atonement for his offences, and had been received back into the he had so shamefully abandoned. In a letter which he published in the Gazette of the 9th of March, 1816, he had the effrontery to avow himself believer in Christianity! notwithstanding the book he published contained a refutation of the divinity of Christ—a refutation of the actions of both Jews and Christians to the divine mission of Mahomed—of his mission—and his own profession of faith! From other sources of information, however, we understand that he testified extraordinary devotion as a sect of Mohammedans of which he was an original member. But in recent wanderings in different parts of Ava, Pegu, and Sumatra, it seems the renown of his apostasy soon destroyed the friendly connexions he had on his first appearance, and in every place of sojourn he became finally and neglected. The following particulars, which describe the latest stances of his life, are derived from a native merchant of respectability.— At that time ago, the son of Synd Hossyn, a merchant, proceeded from Penang to see the deposed Rajah, and succeeded in wresting from a Rajah the possession of his province.—The deposed Rajah was obliged to seek refuge at Penang;—but no person being interested in his fate, or making any inquiries respecting his condition, he remained on board the vessel which had conveyed him from his native country. and Hamanibni-Salim, another Arab, having opened a communication with the deposed Rajah, engaged to return with him to Acheen; but the followers or adherents of the Rajah, for some unspecified reason, turned the two Arabs on to a neighboring island. When the son of Synd Hossyn heard that the Rajah was returning, and had landed two Arabs, he despatched his people to apprehend them, and, probably conceiving them to be associated with his enemy to exclude him from the throne, placed them in close confinement. This is the substance of the news that had reached Penang when the merchant who communicates these particulars was there. But on his voyage back to this port, he was informed by the usurper above noticed, after having kept the wretched sufferers in confinement six months, had ordered them to be tied up in a sack filled with heavy lead and thrown into the sea! Other accounts, which concur generally with the foregoing, state that Sabat joined the usurper; and having been discovered in connection with a scheme to overthrow the new authority in favor of himself, he was put to death with the horrible death already described. The story of the revolution in Penang may be erroneously stated, but all the reports agree respecting the unhappily apostate.*

CONTRIBUTIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From the Female Association of the second parish of Rowley
Rev. Isaac Braman, \$11 67
Juvenile Society in the north of Woodstock, Ver. by the
Walter Chapin, \$10 00
Nathan Miller, of Pomfret, 1 25—11 25
Donations to missions, for purchases made for the heathen, by the
Dr. Morse, 3 00
Daniel Gregg, of Charlestown, 5 00
Nathan Smith, of Danbarton, 1 00
Nathan McLucas, of Waterbury, 1 00
Nathan North, of Charlestown, 1 00
Nathan Chapin, of Palmer, by Rev. Simeon Colton, 10 00
Nathan Converse late of Pal-

Brought forward \$10 00 \$33 92
mer, for missions among the heathen in our own country, 5 00—15 00
8. The Heathen's Friend Society in Rochester, by Miss Hope Haskell, Treasurer, two quarterly collections, 14 42
The monthly Concert for prayer in Rochester, 9 15
A mite box kept by E. Haskell, 1 36
The avails of a necklace left by Miss Sophia Bullock, of Attleboro, at her decease; by the Rev. Jacob Ide,* 7 50
9. Mr. Robert Page, a missionary, by Mr. R. G. Dentis, 8 88

Carried forward \$90 23

* An article of jewelry from the same person accompanied this donation, which is not placed in the above list, as we have not ascertained its value.

Carried forward \$10 00 \$33 92

Brought forward \$90 23		Brought forward \$1,254 06	
11. Contribution by a vacant congregation to a neighboring minister who supplied their pulpit one Sabbath,	3 11	15. The Monthly Concert at Cutchogue parish, Long Island, by the Rev. Lathrop Thomson,	6 00
A friend of missions, "a balance due, which ought to have been paid before,"	16 89—20 00	16. The Female Cent Society in Prattsburgh, Steuben county, N. Y. for the Cherokee mission, by Dr. Noah Niles,	33 00
12. Contribution in Nelson, N. H by the Rev. Dr. Payson,	20 40	A farmer in do.	5 00
The Female Reading Society in Rindge, N. H.	3 45—23 85	Miss Sally Cooper, in do.	1 50—39 50
Subscribers in Bedford, N.H. by Dea. John French,	23 80	21. The Female Benevolent Society in Milford, for the Cherokee mission, by Miss Abigail Pensiman, Treasurer,	12 00
13. The Reading Society in the second parish of North Yarmouth, Me. by Miss Lucy B. Chase, Treasurer,	8 67	Mr. Caleb Mills, of Dunbarton, N. H. for the Cherokee mission,	20 00
From the following societies, remitted by the Rev. Dr. Worcester, viz.		22. From the following sources, by T. Dwight, Esq. viz.	
The Boston Cent Society, for the Cherokee mission, by Miss Sarah Ann W. Hopkins, Corresponding Secretary,	20 00	A female friend,	2 00
The monthly Concert in the Rev. Mr. Oliphant's church in Beverly,	1 70	The Foreign Mission Society of the western district of Fairfield county, Conn. by Matthew Marvin, Esq. Treasurer,	33 00
Collection in Miss Martha Wakefield's school in Lynn, (Nahant),	5 00—26 70	Mr. Aaron Cook, of Wallingford, Con.	40 00
An unknown person, marked "E." by Capt John Smith, for the natives of our own country,	7 00	A friend of missions in Milford, Con. by the Rev. M. Finnes,	3 67
A friend,	2 00	Dea. John Cammington,	2 00—36 67
The following sums were from individuals in New Orleans, by the Rev. Elias Cornelius, an agent of the Board, viz.		Mr. Joseph Davis, of Fitchburg, by the Rev. W. Eaton,	1 00
From Mrs. Maccalla,	100 00	25. The Foreign Mission Society of Provincetown, by Capt. Thomas Rider, President,	30 00
Other ladies,	92 50	The Newell Society in Brooklyn, Con. by Clarissa Williams, Treas.	19 00
Benjamin Morgan,	100 00	26. The monthly concert for prayer in Pomfret, Con.	8 25
William Richardson,	20 00	26. Miss Abigail Abbot, of Northfield, N. H.	1 50
Erwin McLaughlin & Co.	50 00	The Berkshire and Columbia Missionary Society, by Mr. James W. Robbins, Treasurer,	21 50
Flower & Finley,	50 00	The Foxborough Female Benevolent Society, by the Rev. Thomas Williams,	4 00
A. Fisk,	10 00	Mr. Ward Litchfield,	5 00
William J. Montgomery,	50 00	A friend of missions, received by her from an aged lady,	25
E. Fisk,	20 00	Female Benevolent Society of the first parish of Abington, for evangelizing the Jews, by Mrs. Mary Howe, Treasurer,	30 00
B. W. Basden,	20 00	A lady in Natick, by the Rev. Martin Moore,	50
Cornelius Paulding,	10 00	Collection at a Prayer-meeting in Carlisle, by the Rev. Paul Litchfield,	6 00
Samuel Packwood,	20 00	From a Female Society in the south parish of Dedham, by the Rev. William Cogswell,	4 00
Beverly Chew,	50 00	The Female Benevolent Society in the west parish of Taunton, by Mrs. Mary Cobb, Treasurer,	12 00
R. H. Canfield,	20 00	27. Several females in Tunbridge, Ver. collected by Mrs. Mercy Allen,	6 00
S. H. Stackhouse,	20 00	A friend of missions in Tunbridge,	3 00—9 00
Isaac S. Preston,	25 00	The Female Cent Society in	
A. R. Ellery,	10 00		
Jehn W. Smith,	10 00		
Joseph Saul,	20 00		
J. H. Holland,	25 00		
N. Morse,	10 00		
P. Laidlow,	25 00		
A. L. Duncan,	50 00		
E. Townsend,	10 00		
W. Harman,	20 00		
William Ross,	20 00		
J. Brandt,	20 00		
Fourteen persons who subscribed in the form of cash,	123 00		
A free black man,	1 00		
Collection after an evening sermon,	51 31—1,052 81		
Carried forward \$1,254 06		Carried forward \$1,625 13	

Brought forward \$1,625 13
 y, by Miss Lois Cogs-
 Treasurer, 25 10
 appropriation in a contribution in
 rat parish of Brookfield, by
 ev. Eliakim Phelps, 1 50
 at Society in Hopkinton, by
 Olive Howe, Treas. viz.
 igh missions, 10 00
 alations, 5 00
 neon Furbush, of Andover,
 nslations of the Scriptures,
 in the north parish of An-
 an annual payment, 3 00
 male Charitable Society in
 d, for the Cherokee mission,
 is Ruby Chapin, Treasurer, 15 00
 in the east parish of Marl-
 gh, for the western mission,
 Rev. Sylvester F. Bucklin,
 e Wilton, (N. H.) Female
 able Society, by Mrs. Bede,
 ed by Mr. R. Boylston, 6 24
 male Cent Society in Man-
 r, by Martha Lee, Treas. 21 00
 females in Bedford, N. H. by
 Philomela Thurston, 1 51
 ehetical Society in do, 1 12
 ersons in do. 20—2 83
 aritable Society of Females
 th, for civilizing and Chris-
 ng the heathen in this coun-
 y Sarah Buck, Treas. 8 00
 : friend to missions in
 , for the same object,
 ses Miller, 2 00—10 00
 xiliary Foreign Mission So-
 f Berkeley and vicinity, by
 svi French, jun. Cor. Sec. 12 00
 lev. Dr. Worcester, the fol-
 sums, viz.
 venile Society of Long-
 w, for the American hea-
 - 1 25
 em Juvenile Female
 tee Society, for the
 kee mission, by Miss
 Trumbull, 2 00
 Reading Society, in
 Danvers, 10 00—13 25
 ve Hiccox, of Vernon,
 ull county, Ohio, by
 v. Mr. Coe, 2 00
 ne Hiccox, of do. the
 f their industry, 3 00—5 00
 : friend to missions in North-
 N. H. by the Rev. Jotham
 - 2 00
 : Dracut and Chelmsford
 e Cent Society, by Mrs.
 Varnum, 16 00
 Ver. by the Rev. Mr. Bas-
 - 8 00
 ions in Natchez, and the
 , by the Rev. Elias Corne-
 agent of the Board, viz.
 Mrs. Lydia Carter, for the
 ption of the captive Osage
 - 150 00
 sk, 100 00

Carried forward \$250 00 \$1,784 05

Brought forward \$250 00 \$1,784 05
 Samuel Postlethwaite, 100 00
 Benjamin Farar, 150 00
 Mrs. Minor, 100 00
 Mrs. Green, 100 00
 Mrs. Dunbar, 100 00
 From the family of Mrs. For-
 man, viz.
 Mrs. F. \$5; Miss Augusta,
 \$10; Miss Frances, \$10;
 Mrs. A. E. F. Smith, \$10;
 Rev. D. Smith, as trustee
 of \$500 for charitable pur-
 poses, left by Mrs. Marga-
 ret Douglass, a daughter of
 Mrs. Forman, \$100 135 00
 E. Turner, 50 00
 Samuel Davis 50 00
 Jeremiah Hunt, 50 00
 Mr. T. 50 00
 From members of the female
 Academy conducted by Mr.
 and Mrs. Pearse, 50 00
 Rev. Joseph Bullen, 30 00
 Mrs. Burling, 40 00
 Mrs. Claiborne, \$40; her
 children, viz. John F. H.
 \$2; Ferdinand Lee, \$1;
 Osman, \$1; Samuel H.
 \$1; Charlotte M. \$1, 46 00
 Samuel S. Spencer, 25 00
 John Richards, 20 00
 John Hankinson, 20 00
 William Rutherford, 20 00
 Dr. Macreay, 25 00
 William Bullet, 20 00
 Elijah Smith, 20 00
 William Brooks, 20 00
 Mrs. Snodgrass, 10 00
 J. Remsen Holmes, 10 00
 William Moore, 10 00
 Mrs. Sanderson, 10 00
 Mr. G. Thomas, 10 00
 Mrs. Susan Tooley, 5 00
 Miss Shepherd, 5 00
 William Van Campen, 5 00
 Mrs. M. S. Hull, 5 00
 John L. Buck, 5 00
 Collected after a sermon in
 the Presbyterian church in
 Natchez, 84 50—1,630 50
 30. Josiah Fletcher, Esq. of Lud-
 low, Ver. 50 00
 The Foreign Mission Association in
 Herkimer, N. H. by the Rev.
 Moses Sawyer, 7 00
 \$3,471 55.

THE SCHOOL FUND.

May 6. From the monthly concert
 for prayer in Keene, N. H. for ed-
 ucating heathen children in our
 own country, by Mr. A. Kings-
 bury, \$6 30
 7. Mr. Daniel Gregg, of Charlestown,
 Mr. Archibald Smith, of Dunbarton,
 N. H. 5 00
 8. A collection in the school of Miss
 - 1 00

Carried forward \$12 80

	Brought forward	\$12 30		Brought forward	\$230 66
Mary C. Haskel, a reward of merit, for the instruction of the Cherokee children,		2 07		Miss Martha Rogers, of Exeter, N. H. for the foreign mission school, by the Rev. Dr. Spring,	3 00
The Gentlemen's Association in the south society of Danvers, for religiously educating heathen children, by Mr. Enoch Poor, Treasurer,		73 40		A Female Society in Northfield, for educating a heathen child in Bombay, by Sarah W. Barrett,	30 00
The Ladies' Association in do.	22 75			Mr. Putnam Perley's school in Byfield, for India schools, by the Rev. Dr. Parish,	4 25
The Female Juvenile Association in do.	9 95	105 40		27. The Female Charitable Society in Shirley, for the school at Cornwall, by Miss Esther Brown, Treasurer,	12 00
The Misses Mary Ann Wilder, and Nancy Wilder, of Hingde, N. H. by Dr. Payson,	1 50			Mr. Simeon Furbush, of Andover, Two little children in Andover,	59 50
13. Members of the academy in Bluehill, Me. for instruction of heathen children,	5 00			The Straw Society in Uxbridge, for the heathen children in the West, by H. S. Taft, Treasurer,	26 00
Avails of industry of the pupils in Miss Martha Wakefield's school in Lynn, for educating heathen children in our own country, by the Rev. Dr. Worcester,	3 75			28. A little girl in Lynn, for educating heathen children,	30
20. From the following sources, by Mr. Jesse Haskel, for educating heathen children in the East, viz. A family mite box, kept by Mr. Ansel, Fairhaven,	75			A Society in Mount Vernon, N. H. for educating heathen children, by the Rev. Stephen Chapin,	20 11
The family mite box of Mr. Haskel,	80			From the Hillsboro', N. H. Bible and Charitable Society, by Mr. Richard Boylston, Treasurer, from several sources, viz.	
Collected at the monthly concert in the Rev. Oliver Cobb's society in Rochester,	5 45	7 00		Contribution in Amherst, for heathen children,	31 12
22. From several ladies in Fitchburg, for educating a heathen child, by the Rev. W. Eaton,	15 00			Donations for do.	2 50
23. A small school in Newark, N. J. by "M. M."	1 00			Subscriptions for do.	2 75
25. The Female Charitable Society in Pomfret, Con. by Miss Ann Chase, Treasurer,	6 75			Individual payments to the Society,	3 00
A charity box in Warren, Me. for heathen children,	2 37			The Female Association in Manchester, for educating heathen children, by Martha Lee, Treasurer,	11 35
The Male Association for educating heathen children, in Canterbury, N. H. by the Rev. William Patrick,	11 95			A Society of ladies in Bluehill, Me. for educating heathen children, by Mrs. Dolly Fisher, Treasurer,	37 00
The Female Association in do.	5 75	17 70		Several children in Bedford, N. H. by Miss D. Thurston,	1 07
The Female Society in Orwell, Ver. for educating heathen children, by Dr. William G. Hooker,	15 50			The Longmeadow Juvenile Female Education Society, for the American heathen, by Miss Mary Trumbull, remitted by Dr. Worcester,	2 58
A lady in Brunswick, Me. for the Foreign Mission School, by the Rev. Dr. Appleton,	5 00			From Upper Beverly, by Dea. Bacheider,	8 68
The Brunswick Female Juvenile Society for educating heathen children,	11 47	16 47		Children in Miss Andrews' school in Salem,	70
Two little girls in South Reading, saved by abstaining from the use of sugar, for educating heathen children in N. America,	1 00			29. Mr. Joshua Dane, of Gloucester, for the school among the Cherokees,	1 00
Mr. Ward Litchfield, for the foreign mission school,	5 00			Females in Sharon, Ver. for the education of natives in our own country,	7 15
The Young Men's Heathen School Society in Newburyport, by Benjamin F. Cross, Jun. Treasurer,	9 00				\$418 18
Miss Spaulding's school in Andover, for the foreign mission school, 3 00				FOR THE MISSIONARY CHAPEL AT BOMBAY.	
Children in the Proprietor's school in Chelmsford,	85	3 85		May 5. From a friend to missions,	\$3 00
				28. Miss Lydia Edson, of Bridgewater, by the Rev. D. Huntington,	1 00
Carried forward	\$230 66			30. Jabez Huntington of Norwich, Con.	12 00
					\$16 00
				Total of Donations received in May,	\$3,903 67.

SECOND ANNUAL REPORT OF THE FEMALE SOCIETY OF BOSTON AND VICINITY, FOR THE PROMOTION OF CHRISTIANITY AMONG THE JEWS.

THE Board of Managers of the "Female Society of Boston and the vicinity or promoting Christianity amongst the Jews" present the following, their Second Annual Report.*

SINCE the last anniversary, the proceedings of your Committee have been few. Their field for exertion is yet very limited. They have, however, the satisfaction of feeling assured, that nothing within their power has been neglected, which could conduce to the promotion of the original design of this institution. Their ardor in the cause in which they are engaged has not abated. Still are they sanguine in the belief of being the humble instruments, in the hands of divine Providence, in assisting to lead the Jews to their Redeemer, the only true Messiah.

With great satisfaction they announce, that another auxiliary has been added to this Society, composed of a large proportion of the ladies in Portland, (Maine,) and called the "Portland Female Association for the promotion of Christianity amongst the Jews."

It is the wish of the Directors to obtain Jewish children, whom they may take under their protection, and educate in the principles of Christianity. They have limited the number at present to two, the funds not being sufficient for the support of a larger number.

The Reverend Bishop of the Eastern Diocese has kindly acquiesced in a request made to him, in using his endeavors to procure a couple of male orphans, whose relations or guardians, through poverty, might be induced to relinquish the care of them. In this design we follow the bright example of the parent Society in London, whose last report (a donation of one hundred of which have been received) informs us, that their schools contain upwards of seventy boys and girls. These receive not only a religious education, but are also taught in the different trades and employments to which their inclinations tend, and are thus enabled to maintain themselves by honest industry. The Society in London is guided and patronized by men distinguished in rank and fortune, and highly eminent for piety and wisdom. They have published at great expense one edition of the New Testament in Biblical Hebrew, and, notwithstanding this was completed only in December last, so great is the demand for it, that another edition is found requisite and has been commenced. Copies have been circulated in Russia, India, Gibraltar, Malta, and various parts of Germany. These have been received with gratitude, and many encouraging facts afford reason to hope, that they have already been productive of good. A much respected member of a Society of Friends in England observes, in a letter to the editors of the Jewish Expositor for February, 1818; "It is, I assure thee, with great pleasure, and with a strong faith, that I look forward to the effect of the general reading of the New Testament among the Jews; the Hebrew character, which they consider as a sacred one, will ensure an attention to it, that no other character in which it may be presented can induce them to pay; and although a great multitude of the Jews are but half acquainted with the Hebrew tongue, a great proportion remain who thoroughly understand it, and whose minds, I trust, will be enlightened as they survey its doctrines; doctrines which, whilst they abolish the law of Moses, magnify and make it honorable."

The Society in London have encountered difficulties and disappointments, but are not discouraged by them from persevering in the work they have so nobly begun.

A spirit of interest for the present state of the Jews seems to be diffused throughout most of the countries whither this extraordinary and once favored people are dispersed. This circumstance induces to the belief, that the time is fast approaching, when the various prophecies concerning them shall be fulfilled, and the light of the glorious Gospel shall shine into their hearts: When they shall acknowledge Jesus Christ as their Messiah, and, penetrated with a sense of their wickedness in so long denying him as their Savior, shall implore with deep humility his intercession for pardon and forgiveness. For more than seventeen cen-

* For the first report of this Society, see the Panoplist, vol. xiii, p. 426.

ries have they been scattered over the known world, objects of scorn and derision experiencing persecutions and ignominy of every description; yet always remain a distinct and separate people, even as a "nation in the midst of a nation," suffering death rather than relinquish the religion they profess. The Jews demand our respect, they are entitled to our gratitude; let us add our exertions, and our prayers, for their restoration to the Shepherd and Bishop of their souls.

To Him, who has promised to hear the petitions of those who ask in his Son's name, let us address our supplications, that He will "have mercy upon them after his great goodness, and according to the multitude of his mercies, do away their offences;" that, being "justified by faith, they may be made heirs according to the hope of life eternal."

TREASURER'S ACCOUNT.

Amount of subscriptions	\$269 21
Received from individuals in Fitzwilliam, by Mrs. Sabin	26 92
" " the Portland Female Auxiliary Society	160 75
" " Uxbridge ditto	42 48
" " Female Cent Society in Northbridge	14 00
Interest on six per cent. Stock	20 26
	<hr/>
Sum total of monies received,	\$533 62
Balance in Treasury last year,	159 79 1/2
	<hr/>
Expended,	693 41 1/2
	608 75
	<hr/>
Balance	84 66 1/2
In six per cent. Stock,	675 00
500 dollars of which is a permanent Fund, interest due on the same from October,	25 72
	<hr/>
<i>Amount paid by Order of the First Directress.</i>	
For the education of Jewish children in Bombay	\$100 00
Premium paid on the above	2 00
For the assistance of a destitute Jew	30 00
For a bill of exchange transmitted to the London Society, to aid in the translation of the New Testament into Hebrew*	444 44
Premium on this bill, 2 1/2 per cent.	11 11
Exchange on foreign money	4 00
Loss by counterfeit bill	3 00
Contingent expenses	14 90
	<hr/>
Total of monies expended,	\$608 75
	<hr/>
Balance now in the Treasury	\$84 66 1/2
	<hr/>
Since the completion of the Treasurer's account, the following donations have been received:	
From a Cent Society in North-Yarmouth, by Miss Lydia Chase, treasurer, intended as a donation for the last year,	\$18 50
	<hr/>
Since the commencement of the present year, the Board of Managers gratefully acknowledge the receipt of the following sums:	
By Mr. Ford, collected in charity-boxes, as follows:	
At the Columbian Museum	\$38 00
At a Baptist prayer meeting	22 00
At the Baptist infant female reading Society	90 00
	<hr/>
To be sent to London for the Hebrew translation of the New Testament	\$80 00
From Ladies in Carlisle, by Rev. Paul Litchfield	11 18
" Do. in Foxborough, by Rev. Mr. Williams	30 00
From a Widow in Goffstown	11 52
	<hr/>
From the Female auxiliary Society in Uxbridge, by Mrs. Judson, for the education of Jewish children in Bombay	22 40
From the Medfield Female auxiliary Society, by Mrs. Nancy Saunders, treasurer, for the Hebrew translation,	21 75

* Since the annual meeting, a letter has been received from the Secretary of the London Society, acknowledging the receipt of this donation, accompanied by a present of valuable books and pamphlets relative to the state of the Jews.

From the Female Charitable Society in Wrentham, by Rev. Mr. Fisk, for translation of the New Testament	\$16 00
From Dea. Eleazer Whitman (Abington)	20 00
From the Female Charitable Society in Holliston, by Rev. Josephus Wheaton	5 38
From a Friend to the Jews in Cazenovia, (New-York.)	3 00

May, 1818.

BOARD OF MANAGERS FOR THE PRESENT YEAR:

Mrs. THOMAS L. WINTHROP, *First Directress.*
 Mrs. FRANCIS WELSH, *Second Directress.*
 Miss HANNAH ADAMS, *Cor. Secretary.*
 Miss AUGUSTA T. WINTHROP, *Rec. Secretary.*
 Miss FRANCES ERVING, *Treasurer.*

COLLECTORS.

Mrs. ASA EATON,	Mrs. JACOB A. CUMMINGS,
Mrs. SAMUEL SWETT,	Miss CHARLOTTE TEAYER,
Mrs. SAMUEL DORR,	Miss MARIA PARKER,
Mrs. ISAAC BOWERS,	Miss HARRIET MOORE,
Mrs. JANE PARK,	Miss CHARLOTTE LANE,
Mrs. MOSES GRANT,	Miss CLOUSTON.

REVIVAL OF RELIGION.

Extract of a letter from the Rev. Harvey Coe, dated Vernon, Trumbull County, Ohio, April 29, 1818.

A REVIVAL of religion commenced in Sharon, a neighboring infant settlement, about three weeks since, and has now become very general and powerful. I spent two days in the settlement last week, preached four sermons, and visited every family. An awful stillness and solemnity pervaded the assembly.

"There are fourteen families in the place, in twelve of which I found one or more persons under conviction, or, to say the least, under very serious impressions. The other two families are composed of young married people who are all professors of religion. Such pungent convictions, such a deep sense of sin, and enmity of heart against God, I have seldom witnessed as appeared in several individuals there. Christians are truly awake and every circumstance encourages me to hope that God is about to perform a great work there. May it spread through all this dark region round about."

EXTRACTS OF SPEECHES BEFORE THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Rev. George Clayton, an Independent Minister, in seconding the votes of thanks to the vice Presidents, introduced his observations as follows:

"These votes of thanks, though in some sense customary, and matters of course, are not unmeaning or unimportant. I always view them in the light of a testimony—solemnly given—not merely to individuals immediately concerned in them, but to the Scriptures themselves, and to the Society which is devoted to the propagation of them. When I look at that Society, gentlemen, not as I behold it to-day in this crowded hall, where all is acclamation and triumph; but when I view it in the calm retirement of the study, and as I have lately done through the curtains of a sick chamber; I can truly say, I am wrapt in admiration of its constitutions and movements; it comes over to me in those forms of grandeur and majesty, which I have really no language to describe, I look with amazement and delight at the unincumbered simplicity of its plan; for it gives the Bible, and the Bible only—at the amplitude of its range; for the field is the world—at the multitude of its agents; for these are not easily calculated—at the vastness of its resources, which exceed the most sanguine expectations—at the magnificence of its successes; for these are now emblazoned in every dialect of the earth, and

quartered on the escutcheon of many a crowned head in Christendom. But, gentlemen, it is not precisely in these views, that the Institution strikes my mind most forcibly—it is the characteristic spirit which it breathes; it is the evangelical aspect which it wears, it is the moral power which it exerts, which render it the wonder of the world. In illustration of this, I hope I may be allowed to allude, though allusions have been made already to the same topic—to the delightful harmony it has established and maintaining among its friends. Those, as you all know, are composed of persons widely differing in minor points; they have been called a heterogeneous mass, a collection of discordant elements, a rope of sand; but here, at least, I must contend, all is congeniality and co-operation, and the most delightful harmony. There is no breach in the spirit of union, nor has the demon of discord yet stolen within the precincts of this earthly paradise. If it had been the wording of a particular creed, the constitution of a particular church, the increase and enlargement of a particular denomination, which had brought us here to day, we should have remained far enough apart, we should have been repelled from the centre which now attracts us, and driven and scattered as far as the east is from the west. But here we have one heart and one soul; no sooner do we place our feet on the boards of the Bible Society, than we get within an enchanted ring, but it is safe and salubrious enchantment; no sooner do we come within the reach of the white wands of your Committee men, than we feel the magic steal over us, and we lose the recollection of every thing but the Bible. I have heard this Society compared, (and I love the comparison,) to Joseph, “a fruitful bough, whose branches run over the wall,”—that wall of prejudice and separation which has too long divided us; and though on one side we see the rich and florid clusters of episcopal growth, on the other, the less conspicuous productions of various denominations, yet when the combined juices are expressed, and when they are mingled in the entire produce of the vintage, every taste of peculiarity is lost; the wine is the wine of the kingdom, and it exhilarates the heart both of God and man.

The venerable Bishop of Norwich conferred lasting honor on himself and the Society by the noble and catholic sentiments, which he expressed as follows:

“My lord and gentlemen,

“In addressing you, probably for the last time, considering the advanced age of life at which I have arrived, permit me, before I proceed to make the motion in my hand, to express the heart-felt satisfaction which I experience, in meeting so many excellent men, of all religious persuasions, who, laying aside every minor consideration, have the wisdom to perceive, and the piety to feel that union of heart is far more important than uniformity of sentiment, towards promoting the pious object of this glorious Institution. To the Dissenters from the established church, I am happy to have this opportunity of declaring the great obligations we are all under, for their unabated exertions in this labor of love: and, permit me to say, we are no less indebted to the members of the Established Church, for their assistance; undeterred by the silly or malevolent aspersions of indifference to the establishment.

“The best refutation of such false and groundless charges, is to contemplate the meliorated state of those towns and villages at home where Bible Societies have been formed; and the Report which you have this day heard read by our incomparable President, will prove, that your exertions have not been thrown away in other countries. In every part of the world, we find that many who were merely nominal Christians, have now become true believers; and many have been turned, by your means, from idols to the living God. If such a statement does not animate us to perseverance, nothing I can say will: I shall therefore proceed to make the motion I have in my hand;—a motion which will meet the concurrence of every man who hears me;—of every man who knows how to estimate the great services of our excellent Secretaries, and particularly of him whose absence we this day deplore;—an individual of whose transcendent merits, no eloquence, short of his own, can convey an idea. I shall, therefore, not attempt it, but read to you the motion which I have in my hand:—“That the thanks of this meeting be given to the Secretaries, for their zealous and persevering exertions in the service of this Society: and that this meeting sympathizes deeply with the Rev. John Owen, one of the Secretaries, under the severe and long continued indisposition with which it has pleased God to afflict him, and unites in fervent wishes for his speedy and perfect recovery.”

THE
PANOPLIST,
AND
MISSIONARY HERALD.

No. 7.

JULY, 1818.

Vol. XIV.

RELIGIOUS COMMUNICATIONS.

REMARKS ON ROM. iii, 7, 8.

For the Panoplist.

Mr. Editor,

THERE is a species of useful communications which does not appear in the Panoplist so often as in the Christian Observer, and other religious publications: I allude to the attempts to throw, now and then, a mite into the repository of Scriptural Criticism. To understand the Bible is the great business of every man; to attempt to elucidate it, is the business of every sacred scholar, however small may be his stock of literature. No man is adequate to the task of explaining every doubtful page; but there are happy moments, when almost any mind may advance something important to the illustration of the word of God. If the most happy thoughts on the subject of all the clergy could be combined together, what a valuable mass of information it would probably be! I send the following as a specimen of the mites of which I have been speaking; whether it be a happy one, the public must judge.

The 7th and 8th verses of the third chapter of Romans, as they have been commonly read, have always appeared obscure to me. Interrogations, parentheses, and ellipses, are so crowded together and involved in each other, as to render it difficult to disentangle the sentence and discover the writer's meaning. The fervor of the author's mind, the almost lightning-rapidity with which he thinks, is acknowledged. But may not these passages have suffered as to their perspicuity by the touches of unauthorised hands?

To begin with the 7th verse, which ends with these words—*τι επι καγω αμαρτωλος κρινομαι*;—I cannot think that the common rendering is correct. It is considered by our translators as an interrogative sentence; and is supposed to be put by St. Paul into the mouth of an objector. To me it appears to be declarative, and a declaration of the Apostle himself.

It is well known that St. Paul in this Epistle is carrying on a kind of dialogue; not indeed, as it has been formerly stated, between a Jew and himself, but one of those responsive discourses, which every rapid reasoner holds with his own mind. He starts objections; he answers them. He anticipates; he replies. In a word, he makes frequent use of that figure of speech which rhetoricians call prolepsis; a figure by which the objections of an adversary are wrested out of his hands, and when he rises to reply, he finds himself already disarmed. It is a favorite figure both with Demosthenes and Cicero, who use it with great spirit on a variety of occasions.

Vol. XIV.

97.

The question then is, on which side of this semi-formed dialogue is the 7th verse of this chapter to be placed? Is it to be placed on the side of the objections, or on the side of the answers? The reason which induced our translators to give it the form of an objection, was the existence of the word "τι" in this sentence, which is often the sign of an interrogation; and if the sentence be interrogative, it is unquestionably an objection.

But "τι" is an indefinite, as well as interrogative pronoun, and I suspect here may be considered as in the accusative case by synecdoche, *κατα*, or some such preposition, being understood as connecting it with the rest of the sentence. In Homer I think we find this pronoun frequently used in this form; particularly in the following passage in the Iliad. L. xiii, v. 252.

οὐδε τι αὖλος

Ἦσθαι ἐνὶ κλισίῃσι λιλαιομαι ἀλλὰ μαχεσθαι.

"Nor in any respect do I wish to sit in the tents, but to fight."

So above, in v. 236.

αἰκ' ὀφελος τι γενωμεθα και δυ' εοντε.

"Would to Heaven that we might be useful in some respect, although we are but two."

There are several passages also in the New Testament where it appears to me to be used in the same manner. 2 Cor. thirteenth chap. 5th verse is an instance. Know ye not your ownelves, that Jesus Christ is in you, except ye be reprobates—*εἰ μη τι ἀδοκιμοὶ ἐστε*—if ye be in no respect reprobates, or if ye be not reprobates *secundum aliquid*, as to something. It appears to me we have a similar use of the word Hebrews ii, 7, and ii, 9. *τον δε βραχυ τι παρι αγγελος ηλατρωμενον βλεπομεν Ιησεν*. "We see Jesus *lowered* beneath the angels as it respects a little." I am aware that some have considered the pronoun in these passages as redundant; but, not to urge redundancy as the last resort of desperate criticism, the word admits of an easy signification on the above suggested principle.

The verse under consideration, then, may be translated thus: "If the truth of God, by means of my dereliction from it, has abounded to the manifestation of his glory; still (*ετι*) I am judged as a sinner, in some respect." The meaning of which is this:—"Though I have not disturbed the government of God as to his ultimate purposes, though my sins can have defeated none of his secret designs; yet there is a respect in which he considers me as a sinner—in respect of his perceptive will; the command of which I was breaking all the time that my abounding sins were giving opportunity for him to shew his superabounding grace." This is certainly a true sentiment, and an important one; perfectly coincident with the Apostle's train of thought in this epistle, it is a complete answer to the objector's question: Is God unrighteous who taketh vengeance? and an expository parallel to the words—How then shall God judge the world? God cannot judge the world, if he does not punish disobedience to his preceptive will, however that disobedience may conduce to the accomplishment of his final designs.

But there is another reason which induces me to read this verse as the Apostle's own direct sentiment. It is agreed that the words im-

mediately preceding are his direct sentiments. How then shall God judge the world. Now this verse begins with the connective particle "αγε," and although it is confessed that "γαρ" frequently has reference to a silent proposition, yet we cannot well understand a silent proposition here, without giving confusion to a discourse already sufficiently rapid, and abounding in transitions somewhat abrupt.

The next verse too, I think, ought not to be read as an interrogation. As a continuation of the preceding it can easily be translated thus. "And hence we do not say (as, vilifying us, some affirm we say,) that we should do evil that good may come: *We say* the judgment of whomsoever *does evil* is just." This is a direct consequence flowing from the former proposition; the italics are almost necessarily understood.

This method of reading these verses makes them, in my view, perfectly clear. I submit them, however, to the opinion of the Editor, and, if he think proper, to the opinion of the world. L.

ON THE CHOICE OF BOOKS.

Mr. Editor,

I HAVE often thought that the religious instruction of mankind might be greatly facilitated and promoted, could they have some kind hand to point out what books were most proper and useful to be read. Three quarters of the reading and study, of the young especially, is useless by its being so ill directed. I send you the following scrawl, in hopes that it will excite some abler person to exert his influence in recommending to youth such books, as will be best calculated to enlarge their minds, correct their temper and habits, and inform their hearts.

Whenever I hear any book highly praised for some distinguishing excellence, I feel a desire to see and peruse it. While on a visit at a friend's house a few years ago, I took up a little book which lay in the window. It was "*Mason on Self-knowledge.*" "That book," said my friend, "belonged to my son; he used to set a great value on it; and but a few hours before his death, he asked some one to bring it to him, that he might read." I did not forget these words. There must be something of consequence, I thought, in a book which could so deeply interest one in a dying hour. I have since read it many times, and always with increasing pleasure and profit. It does not grow dull and inspid; it continually lets me know more and more of myself. I would earnestly recommend it to every one, who thinks a knowledge of himself of any importance.

"*Porteus' Evidences of Christianity*" is another excellent little book, which ought to be in every family. In this enlightened age, it is a shame that Christians should be unable to give any reason for the hope that is in them, or to answer the gainsayers. We cannot know too much of the Bible; but there is imminent danger of our knowing too little.

There is one book more I will mention, highly useful in facilitating our progress in religious knowledge; I mean *Cummings' "Historical Catechism of the four Gospels and Acts of the Apostles."* I have been astonished, Mr. Editor, to find how grossly ignorant many professed

Christians are, among us, of the history of the Bible. They continue, all their life, ignorant of many of the most remarkable events mentioned in Holy Writ. They have been accustomed to read their Bible in so desultory a manner, that they know not what it does contain. I could wish that clergymen would use their influence to introduce this book into every family of their respective parishes; and likewise to urge it upon parents and guardians, to be assiduous in teaching those committed to their charge, the things which belong to their everlasting peace. I know this catechism has already been widely circulated in schools and academies; yet comparatively few have ever seen it. If it could be used generally, in schools and families, we might anticipate the happiest consequences. Children, being early instructed in the truth, would certainly be much more likely to receive it in the love of it, and so live a pious and godly life, and at death enter into the rest which is prepared for the people of God. Q. R. S.

REVIEWS.

REVIEW OF DR. CHALMERS' DISCOURSES.

(Concluded from p. 253.)

WE now hasten to finish our analysis of the present volume. The *sixth* and last discourse of the astronomical series, is ON THE CONTEST FOR AN ASCENDANCY OVER MAN, AMONGST THE HIGHER ORDERS OF INTELLIGENCE; and is founded on Col. ii, 15. Having before descanted, with great force of thought and magnificence of diction, upon the knowledge which superior orders of beings have, of the "state and character of man, and of the anxiety which they feel for this apostate family, Dr. Chalmers proceeds to state the additional importance, derived to our world, from its being the actual theatre of a keen and ambitious contest amongst the upper orders of creation." This interesting fact he beautifully illustrates, by an apt allusion to the well-known principles of human nature. How often, to gain possession of a small territory, of no intrinsic value, have mighty emperors put forth all their resources? On how many such "fields of competition, have monarchs met and embarked for victory, all the pride of a country's talent, and all the flower and strength of a country's population? Now it certainly is not the *worth* of an islet, or a city, which calls forth such astonishing exertions.

"But the glory of nations is at stake; and the stirring spirit of emulation has got hold of the combatants; and thus amid all the insignificance which attaches to the material origin of the contest, do both the eagerness and extent of it, receive from the constitution of our nature, their most full and adequate explanation.

"Now, if this be also the principle of higher natures,—if, on the one hand, God be jealous of his honor, and on the other, there be proud and exalted spirits, who scowl defiance at him and at his monarchy—if, on the side of heaven, there be an angelic host rallying around the standard of loyalty, who flee with alacrity at the bidding of the Almighty, who are devoted to his glory, and feel a rejoicing interest in the evolution of his counsels; and if, on the side of hell, there be a sullen front of resistance, a hate and malice inextinguishable, an unquelled daring of revenge to baffle the wisdom of the Eternal, and to arrest the hand, and to defeat the purposes of Omnipotence—then let the material prize of victory be insignificant as it may, it is the victory in itself which upholds the impulse of this keen

and stimulated rivalry. If, by the sagacity of one infernal mind, a single planet has been seduced from its allegiance, and been brought under the ascendancy of him who is called in Scripture "the god of this world," and if the errand on which our Redeemer came, was to destroy the works of the devil—then let this planet have all the littleness which astronomy has assigned to it—call it what it is, one of the smaller islets which float on the ocean of vacancy; it has become the theatre of such a competition, as may have all the desires and all the energies of a divided universe embarked upon it. It involves in it other objects than the single recovery of our species. It decides higher questions. It stands linked with the supremacy of God, and will at length demonstrate the way in which he inflicts chastisement and overthrow upon all his enemies. I know not if our rebellious world be the only strong hold which Satan is possessed of; or if it be but the single post of an extended warfare, that is now going on between the powers of light and of darkness. But be it the one or the other, the parties are in array, and the spirit of the contest is in full energy, and the honor of mighty combatants is at stake; and let us therefore cease to wonder that our humble residence has been made the theatre of so busy an operation, or that the ambition of loftier natures has here put forth all its desire and all its strenuousness." pp. 199—201.

That there is, and has been from the moment of the apostacy, a mighty struggle going on, for a moral ascendancy over the hearts of men, is certain. The Scriptures contain innumerable allusions to this contest, besides many unequivocal declarations, relative to the skill and strength of the combatants, and the final issue of the struggle. On one side, the arch apostate, having seduced the first human pair from their allegiance, has ever since been exerting all his power, and practising all his wiles, in conjunction with the myriads of his angels, to make good his arrogant claim to the dominion of this world.

On the other side, the Captain of Salvation, came down from heaven to oppose this claim, and to restore the fallen to the love and favor of God. And what a struggle was that, when the lustre of the Godhead was obscured, and the strength of Omnipotence was mysteriously weighed down, under the infirmities of our nature; and when Satan singled out Immanuel, and dared him to the combat in the wilderness. How many of the Gospel miracles were direct infringements of the power and empire of a great spiritual rebellion. How did the Savior rejoice in spirit, in one of those precious seasons of gladness, which brightened the dark career of his humiliation, when he saw "Satan fall like lightning from heaven." How great was the rage of the adversary, when he entered the heart of Judas, and instigated him to betray his Master and his Friend.

"I know that I am treading on the confines of mystery. I cannot tell what the battle was that he fought. I cannot compute the terror or the strength of his enemies. I cannot say, for I have not been told, how it was that they stood in marshalled and hideous array against him:—nor can I measure how great the firm daring of his soul, when he tasted that cup in all its bitterness, which he prayed might pass away from him; when with the feeling that he was forsaken by his God, he trod the wine-press alone; when he entered single handed upon that dreary period of agony, and insult, and death, in which from the garden to the cross, he had to bear the burden of a world's atonement. I cannot speak in my own language, but I can say, in the language of the Bible, of the days and the nights of this great enterprise, that it was the season of the travail of his soul; that was the hour and the power of darkness; that the work of our redemption was a work accompanied by the effort, and the violence, and the fury of a combat; by the arduousness of a battle in its progress, and all the glories of a victory in its termination: and after he called out that it was finished, after he was loosed from the prison-house of the grave, after he had ascended up on high, he is said

to have made captivity captive; and to have spoiled principalities and powers; and to have seen his pleasure upon his enemies; and to have made a show of them openly.

"I will not affect a wisdom above that which is written, by fancying such details of this warfare as the Bible has not laid before me. But surely it is no more than being wise up to that which is written, to assert that in achieving the redemption of our world, a warfare had to be accomplished; that upon this subject there was among the higher provinces of creation, the keen and the animated conflict of opposing interests; that the result of it involved something grander and more affecting, than even the fate of this world's population; that it decided a question of rivalry between the righteous and everlasting Monarch of universal being, and the prince of a great and widely extended rebellion, of which I neither know how vast is the magnitude, nor how important and diversified are the bearings; and thus do we gather from this consideration, another distinct argument, helping us to explain, why on the salvation of our solitary species so much attention appears to have been concentrated, and so much energy appears to have been expended." pp. 207—209.

Nor is this mighty contest yet ended. "The prince of the power of the air, still worketh in the hearts of the children of disobedience; while on the other hand, the Holy Ghost is opposing this usurpation, and "calling men out of darkness into the marvellous light of the Gospel."

"But this wondrous contest will come to a close. Some will return to their loyalty, and others will keep by their rebellion; and, in the day of the winding up of the drama of this world's history, there will be made manifest to the myriads of the various orders of creation, both the mercy and the vindicated majesty of the Eternal. Oh! on that day how vain will this presumption of the Infidel astronomer appear, when the affairs of men come to be examined in the presence of an innumerable company; and beings of loftiest nature are seen to crowd around the judgment seat; and the Savior shall appear in our sky, with a celestial retinue, who have come with him from afar to witness all his doings, and to take a deep and solemn interest in all his dispensations; and the destiny of our species, whom the infidel would thus detach, in solitary insignificance, from the universe altogether, shall be found to merge and to mingle with higher destinies—the good to spend their eternity with angels—the bad to spend their eternity with angels;—the former to be re-admitted into the universal family of God's obedient worshippers—the latter to share in the everlasting pain and ignominy of the defeated hosts of the rebellious—the people of this planet to be implicated throughout the whole train of their never-ending history, with the higher ranks, and the more extended tribes of intelligence: And thus it is that the special administration we now live under, shall be seen to harmonize in its bearings, and to accord in its magnificence, with all that extent of nature and of her territories which modern science has unfolded.

We come now to the last discourse in this interesting volume, entitled **THE SLENDER INFLUENCE OF MERE TASTE AND SENSIBILITY IN MATTERS OF RELIGION.** Text, Ezek. xxxiii, 32. "And lo! thou art unto them a very lovely song, of one who hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." This discourse is intended by Dr. C. as a sort of improvement, or application of his main subject; and most conclusively does he show, that men may enter with rapture and astonishment into the argument; may gather out of it a feast for the imagination, while the heart remains unsanctified. It is one thing to be charmed with sacred music and another to imbibe those holy feelings and desires, which it breathes upon the enraptured ear. It is one thing to be moved and overpowered by the eloquence of a popular preacher; to admire his

talents; to be fascinated with his manner:—but it is quite another thing, to be influenced to the exercise of faith and repentance; to a life of humble and holy obedience. In like manner, it is more than possible, for men of taste and sensibility, to be overpowered in view of the majesty and wisdom of God, as displayed in the starry heavens, and yet remain “enemies to him by wicked works.” But we have not room for even a hasty outline, of this eloquent appeal to the heart and conscience of the reader. A single extract must suffice.

“Think it not enough, that you carry in your bosom an expanding sense of the magnificence of creation. But pray for a subduing sense of the authority of the Creator. Think it not enough, that with the justness of a philosophical discernment, you have traced that boundary which hems in all the possibilities of human attainment, and have found that all beyond is a dark and fathomless unknown. But let this modesty of science be carried, as in consistency it ought, to the question of Revelation, and let all the antipathies of nature be schooled to acquiescence in the authentic testimonies of the Bible. Think it not enough, that you have looked with sensibility and wonder at the representation of God throned in immensity, yet combining with the vastness of his entire superintendence, a most thorough inspection into all the minute and countless diversities of existence. Think of your own heart as one of these diversities; and that he ponders all its tendencies; and has an eye upon all its movements; and marks all its waywardness; and, God of judgment as he is, records its every secret, and its every sin, in the book of his remembrance. Think it not enough, that you have been led to associate a grandeur with the salvation of the New Testament, when made to understand that it draws upon it the regards of an arrested universe. How is it arresting your own mind? What has been the earnestness of your personal regards towards it? And tell me, if all its faith, and all its repentance, and all its holiness are not disowned by you? Think it not enough, that you have felt a sentimental charm when angels were pictured to your fancy as beckoning you to their mansions, and anxiously looking to the every symptom of your grace and reformation. Oh! be constrained by the power of all this tenderness, and yield yourselves up in a practical obedience to the call of the Lord God merciful and gracious. Think it not enough, that you have shared for a moment in the deep and busy interest of that arduous conflict which is now going on for a moral ascendancy over the species. Remember that the conflict is for each of you individually; and let this alarm you into a watchfulness against the power of every temptation, and a cleaving dependance upon him through whom alone you will be more than conquerors. Above all, forget not, that while you only hear and are delighted, you are still under nature’s powerlessness, and nature’s condemnation—and that the foundation is not laid, the mighty and essential change is not accomplished, the transition from death unto life is not undergone, the saving faith is not formed, nor the passage taken from darkness to the marvellous light of the Gospel, till you are both hearers of the word and doers also. “For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straitway forgetteth what manner of man he was.”

Of Dr. Chalmers’ style and manner, our readers will be enabled to form a tolerably correct opinion, from the extracts which we have given. He certainly has a wonderful command of language, to express the vast conceptions of his mighty mind, in rich and varied magnificence. Almost every discourse reminds us of the three thousand changes of raiment, spangled with gold and precious stones, in Queen Elisabeth’s wardrobe. We are not acquainted with any living author, whose writings are more remarkable, at once for sublimity of thought, originality of manner, richness of fancy, and splendor and variety of imagery. Every page of these discourses bears the image and super-

scription of Dr. Chalmers; though it is evident, we think, that he is a great reader and admirer of Jeremy Taylor. Like that distinguished writer of a former century, he manifests a great partiality for the copulative conjunction, for plural substantives, and for other words, ending with *ss*. The reader who wishes to amuse himself, with respect to the first mentioned point of resemblance, may compare pages 60, 65, 68, 72, &c. &c. with almost any five, or ten pages of Taylor's sermons. For the use of the plural and the *ss*, take the following specimens.

Taylor. *Restlessness, intractableness, handlings, assistances, constrainings, kindnesses, confidences, remembrances, unhandsomeness, diffidences, adherences.*

Chalmers. *Religiousness, invisibilities, complainings, visitations, workings, processes, announcements, plausibilities, correspondencies, possibilities, secresies, doings, regards, vastness, inexhaustibleness, populations, blissfulness, and awfulness.* These we cannot reckon among the higher beauties of either Taylor, or Chalmers.

Such discourses as the astronomical series now before us, cannot fail of being very extensively circulated, and they are peculiarly adapted, we think, to gain the attention of those speculative men, in Scotland and elsewhere, who would think it quite beneath them to spend a thought upon the arguments of an ordinary writer, in defence of the Sacred Volume.

After all, there is much in these discourses, to which a severe critic might undoubtedly object, and not without reason. In the first place, the author has not adhered so rigidly, as he insists that others should, to the inductive philosophy of his masters. He seems to take it for granted, that the stars are inhabited. This, it is true, he first presents in the shape of a strong probability; but as he advances, it seems in his mind to ripen into certainty, though we look in vain for his demonstrations.

In the next place, there is, in our opinion, much that is objectionable in the style. It wants grammatical correctness and rhetorical elegance. In the two first pages of the opening discourse, the tense is repeatedly changed contrary to the plainest rules of syntax. Such expressions as the following, which abound in this volume, are very far from being classical. *Every one position, every one doctrine, every one provision, &c.* "Infidelity looks one thing," &c. p. 88, is a singular expression. These, it is true, are minor faults, and they are almost lost in the blaze of genius and eloquence by which they are surrounded; but still they are faults, and as such, ought to be avoided; may we not add, are generally avoided, by writers much inferior to Dr. Chalmers.

CXIII. *A Practical View of Christian Education in its earliest stages.* By T. Babington, Esq. member of the British Parliament. First American from the third London edition. To which are added, translations of the Latin sentences. Boston: Cummings & Hilliard. 1818. pp. 196.

WHEN we took up the work before us, though with a favorable representation of its general character, we expected to find a compilation of the sentiments, if not the words of former writers on the same subject. So trite are the many maxims relating to education, and so often have

they been presented in a great variety of shapes, that a superficial mind might have doubted, whether any very important or original views could be taken in such a beaten field.

It is one, but not the only characteristic of genius, to entertain new thoughts on ordinary subjects. If it adopt some of the ideas of other men, such a flood of light is poured around them, that they seem to rise in a kind of bold relief from the original ground; or the aspect in which they are viewed is far more favorable to mental vision, than that in which they are seen on ordinary occasions. In the every-day business of life a common thought seen with perspicuity, and expressed with power, may be no less valuable than another which never before fitted across the human imagination.

That great numbers of parents have enough anxiety for their children; that they bestow on their education sufficient expense; that an abundant attention is devoted to exterior accomplishments; and that among the opulent classes there is no lack of time, of property, or instruction, in qualifying their offspring to fill stations in public offices, or the chambers of commerce,—are not points which we are disposed to agitate. Nor do we apprehend that the present state of society, or the understandings of our readers, renders such a discussion at all necessary. But after all that has been said, there are certain subjects connected with the discipline of children, which are ill understood, and shamefully neglected.

We have, indeed, long entertained the opinion, that the two extremes of barbarism and excessive refinement presented obstacles of nearly equal magnitude to the religious education of the young. The facts which produced, and still support, this opinion, have greatly multiplied in every department of our commerce with the world. It is perfectly well known, that the foolish maxims of fashionable society allow the parent to devote very little attention to the nurture of the child in its earliest years. If parental affection be not sufficient to command the exertions in the season of helpless infancy, we are not to expect much solicitude for its moral improvement at any subsequent period. Least of all, would such a parent trouble himself about the religious sentiments of his offspring. This unpardonable neglect is the subject of the first chapter in the little book before us; in which are noticed the “inadequate attention to religion in education, and some of its causes.”

“That those who despise religion should not wish the minds of their children to be imbued with it, is natural, and to be expected;—and that those, who, while they ostensibly acknowledge the value of religion, yet hold that the heart of man is naturally good; and that the evils which abound in the world may be ascribed to the prejudices of nurses, the reveries of enthusiasts, the craft of priests, and the tyranny of rulers; should deem religious education almost superfluous, is by no means surprising. However, such characters would slight all my admonitions, and therefore it is in vain to address them. Those whose attention I would solicit are decent and respectable parents, who wish to entertain those views of human nature, and of the duties of man, which the holy Scriptures exhibit. That such persons should venture to hope that their children will perform, in subsequent life, the duties they owe to God and their fellow-creatures, when little care has been taken to prepare them for this great work, is perfectly astonishing. Do we form such absurd expectations in other things? Does any man suppose that his son will be fit for any profession, or business, without substantial and persevering instruction? Does he venture to send him out into the world as a lawyer, a surgeon, or a tradesman, without a long preparation, expressly calculated to qualify

him for the line of life to which he is destined? And yet how many fathers expect their children to maintain the character of Christians, with very little appropriate education to lead them to conquer, through divine grace, their natural alienation from God, and to become new creatures under Christ their Savior." pp. 14, 15.

After contrasting the vigilance with which the child's progress is watched while at school, at the university, in studying a profession, with the cold regard or total neglect of his spiritual interests, the writer addresses some appropriate expostulations to the subjects of his remarks. He next mentions two or three of the causes of the lamentable defects in religious discipline. The first cause is found in the conduct of those parents who, "though they may have a great respect for religion, are not truly religious."

"If they do not consider Christianity as the pearl of great price; if in practice they make it rather the handmaid of their worldly interests and pleasures, than the unrivalled empress of their hearts, and the sovereign guide of their actions; if this is *practically* the estimation in which they hold it, of course, they will give it but a second, a third, or a fourth place among the objects on which their view is fixed in the education of their children. If in their passage through life, they do not *in fact*, (whatever they may hold in theory) sacrifice their own profit, or pleasure, or reputation at the shrine of Religion, when these cannot be secured without some dereliction of duty, it must be expected that "whatever they may profess as to their plans of education, they will *in fact* attend more to the worldly advancement, or pleasure, or reputation of their children, than to their progress in vital Christianity." pp. 19, 20.

The other causes are seen in the conduct of those upright Christians whose efforts in the work of Christian education are feeble, from their having adopted partial or erroneous views of religious truth. Some of the notions of these parents we give in the words of the author.

"Some parents of a truly Christian character are of opinion, that although the instruction of the head is in a good measure left to man, God vindicates to himself in a peculiar manner the empire of the heart, and carries on the work of conversion in his own way. They therefore regard human endeavours to lead the hearts of the young to God as, (to say the least,) of very doubtful efficacy; and perhaps look with some jealousy on a very sedulous use of means for the attainment of this object, as a disposition to *depend* on means, rather than on the power or mercy of God. They hope, that if they preserve their children, as far as may be, from the contamination of the world, make them well acquainted with the Christian doctrine, and use them to a regular attendance on religious ordinances, He will hear the earnest prayers offered up for them, and in His good time work on their affections, and bring them to himself. These sentiments, in which there is a specious mixture of truth and error, are accompanied by Christian graces and habits which have a powerful tendency to counteract their practical effects. Parents who are wanting in sedulous attention to their children, are often very strict in the examination of themselves, and eminent for tenderness of conscience, for hatred of sin, for love of holiness, and for adorning the Gospel of their Savior, by presenting in themselves no dubious image of that mind which shone forth in him. By an attentive observer, however, the operation of the foregoing opinions will not unfrequently be distinctly traced: and in whatever degree they operate, their tendency must be to weaken, if not to paralyze, parental exertions. The hearts and the habits of the rising generation will not be watched with due solicitude, and evils will not be checked and anticipated, nor promising appearances cherished with that wakeful and unremitting anxiety, which the incalculable importance of education demands. Nature, with its corruptions will be allowed to gather strength, and grace, if assisted, will be feebly assisted, by parental co-operation, (a co-operation which must itself also be altogether the fruit of grace.)

till the little victims of this false system contract a most pernicious and fatal habit of hearing and repeating religious truths with indifference, and sometimes, perhaps, are in nearly as bad a state as the offspring of irreligious parents." pp. 21, 22.

As Mr. Babington is an advocate for systematic endeavors in every department of the work of education, his work bears the marks of method and judicious arrangement. Accordingly, he has divided the state of childhood into several periods. The first of these comprises the time from early infancy till the child begins to read. After mentioning the erroneous opinion "that the child, during this period, is supposed to be in a kind of irrational state, which will scarcely admit of moral discipline," and the foolish and mischievous gratifications, the deceptions, and inducements to revenge which are placed before it, Mr. B. thus proceeds,

"What is the true character and tendency of this course of proceeding? It unquestionably fosters those seeds of evil which abound in our nature. Is man naturally self-indulgent? What then must be the effect of a studied system of indulgence? Is he impatient, and passionate, and vindictive? How greatly must these dispositions be cherished by not only permitting but encouraging their gratification! Is he disposed, when in pursuit of favourite objects, to be little scrupulous with respect to violations of plain dealing truth? The artifices to which nurses and female relations resort would almost create such a disposition, were it not originally in his bosom. With what eyes then must the Almighty look upon such a course of proceeding! It would be trifling with my readers to pursue this topic any farther." p. 30.

The following observations show that the author had not been a careless spectator of the conduct of children,

"In conveying instruction it is a most important point for the parent always to bear in mind, that far more may be done by exciting the sympathy of the child, than by appealing to its reason. Things indeed should always be presented to it in the garb of truth and good sense; but unless its feelings are in unison with its convictions, it may be perfectly persuaded of truths, without being influenced by them in practice. And how are the appropriate feelings to be excited in its bosom? Chiefly by the feelings of the parent being in unison with the subject on which he speaks. Is he dwelling on the greatness of God, or on his all-seeing eye, or on his eternity, or on his glory? Let his own heart harmonize with his lofty theme, and probably the right string in that of his child will vibrate. Is he describing the divine love, and tenderness, and mercy, especially as exemplified in Jesus Christ? If his own feelings are impressed by the picture he presents, those of his child are not likely to be altogether unmoved. But reverse the case as to the parent, and what is to be expected from the child? Who can be so absurd as to hope, that, when religious truths are taught as the schoolmaster teaches the grammar, good impressions will be made on the heart? Do we see, in fact, that when the Catechism is so taught, any such impression is made? Step into a village school, where that excellent compendium of our holy religion has been learnt merely as a task, and you will find the children as little affected by its truths, (even if they understand it,) as they are by the lessons of their spelling-book. One would think that they conceived it pointed out the high privileges and sacred duties of the inhabitants of the moon, and that they had nothing to do with it, but to get it by heart." pp. 36, 37.

Of the third chapter in the work before us our readers may form some idea, from an enumeration of the several subjects of it. These are directions on the following points, viz. "Parents to guard against faults in the presence of their children." "Children not to be made playthings." "The child's good, and not the parent's ease to be the

object." "Guard against a child's artifices." "The heart to be had in view, rather than the outward act." "Study consistency of system." "Intercourse with children." "Freedom of conversation." "Study of character." "Personal exertion."

In most of the books written for the direction of instructors and guardians, too little notice is taken of those early stages of life, which we have long supposed the most important, because then are made those powerful impressions upon the affections, which form the permanent features of the character. We regard as no small recommendation of the work before us, that it has avoided the fault in question, and assigned to the morning of existence, and the unfolding of the faculties, their true importance. Our readers may be willing to know Mr. B.'s sentiments concerning that portion of childhood which he denominates the "period between a child's beginning to read and going to school."

"That wondrous being man, displaying so many marks of his high origin, as well as of his deplorable fall; whose astonishing progress in knowledge, when his powers are cultivated, and whose more astonishing capabilities of knowledge, clearly point him out as destined to a more exalted state of being; and whose no less astonishing progress in good or in evil, and further capabilities of both according to the course he takes, afford clear indications that the future state will be one of righteous retribution, eminently blessed or eminently wretched;—that wondrous being at an early age receives impressions which sink deep into his as yet soft and yielding nature, and acquires habits which take such a firm hold of that nature, as almost to become part of it. With what anxious care, then, should this spring time of life be employed in preparations for the future harvest! If there be not a harvest of good, there must be one of evil. The heavenly sickle will most assuredly, in due time, reap either the one or the other: and then with what unspeakable joy or grief will parents look back on their conduct towards their offspring during the years of early childhood!" pp. 65, 66.

From the fact that boys are often sent from their home at a tender age, to acquire that knowledge, which the father is incompetent or unwilling to communicate, Mr. B. urges the necessity of close application at this season, to form good habits, and implant good principles, before they shall quit the parental roof. He does not forget that a child thus sent amidst the blasting contagion of evil example, is, without a protector or a monitor, exposed to continual danger. What language can forcibly enough describe this danger, when the poor child, possessing the bias of a corrupt nature, is thrust from the side and beyond the reach of those whom Providence appointed his natural guardians? Contending with such powerful temptations and possessing such feeble means of resistance, if he finally escape perdition, it can be only by a miracle of divine mercy.

But perhaps had the boy always remained at home, his condition might have been very little improved. The imperious calls of business, the hindrances of company, and incessant revolution in the giddy circles of pleasure, as effectually exclude the lessons of religious instruction, as if an ocean rolled between the pupil and the teacher.

Having shown the importance of the closest attention to habits and moral discipline, and the superior value of religion, not only in relation to the future, but the present life, some remarks are interspersed on the comparative value of those departments of juvenile tuition, in which all are supposed to be more or less engaged. A proper notice is taken of books, and the initiatory modes of instruction.

"With respect to books of a strictly religious description, some further remarks are necessary. In using such books, care should be taken to keep their *great* object constantly in view. It would be a desecration of the awful subject to use a book of this kind entirely, or even principally, for the purpose of teaching a child to read. Such a proceeding would be like employing a church for some common worldly purpose. It is of high importance that religion should always wear her holy garb, and that the youthful mind should never approach her but with the sentiments which she ought to inspire. Whatever tends to dissociate her from such sentiments; to habituate children to hear her truths, or use her language without such sentiments, does them an injury which it may be very difficult to repair. To speak of God, his word, or his will, without reverence, is, I conceive, repugnant to the spirit of the Third Commandment, and therefore a breach of it: and that reverence will not be maintained, if books on such subjects are taken up when religious improvement is not the leading object." pp. 78, 79.

It has often astonished some contemplative minds, that parents professing and seriously believing the doctrines of Christianity, should so little regard them in the discipline of their families. Many, who on most occasions furnish good evidence of piety, seem here to seek no other rule of action than the easy maxims of fashionable life. Their children are taught to dress as extravagantly, to pursue amusements as eagerly, and to fix as exorbitant a value on the applause of the world, as those who acknowledge no higher principle of action. The sentiments which children are taught to entertain, are but miserably adapted to prepare them for a life of self-denial, or practical benevolence.

In the fifth chapter are some valuable reflections on the following subjects. "Obedience; regularity; attention; patience; alacrity." The happy fruits of these qualities are impressively, but concisely, exhibited, at the same time that parents are reminded, that they must expect failures, and advised of the proper manner of sustaining them.

After enumerating the several objects to be kept in view in training the child for heaven, the author proceeds to notice the means for their attainment. In this place he comes to the long controverted question respecting *rewards and punishments*. Although he does not formally analyze the theories of his predecessors, nor introduce a new hypothesis of his own imagination; yet in justice we must say, that, in our opinion, he touches the subject with the hand of a master. To give a fair exposition of Mr. B.'s sentiments on this topic, we should necessarily transcribe the whole of his sixth chapter. We prefer sending our readers to the work for a full examination.

Although we think few instances can be found of such constant docility and obedience, as to render punishment wholly unnecessary; still we declare without hesitation, that in the compass of our own observation not less injurious effects have followed from its too frequent application, than from the opposite extreme. Some of the most deplorable instances of perverseness we have ever known, were clearly produced by frequent and injudicious chastisement, inflicted by the parent in the worst temper, and without any consideration of the degree of criminality in the offender.

In continuation are some pertinent remarks on the influence of example on the human mind, and particularly on that of children. Mr. B. next examines the subject of *emulation*; the evils of exciting it in the bosoms of children, and considers it the fruitful source of the unhallowed passions of "jealousy and envy, of pride and contention."

Although we are not prepared to join in his strictures on the systems of Messrs. Bell and Lancaster, still, we doubt not that the greatest caution is requisite in employing so powerful an engine, and that, in the hands of an irreligious instructor, it would be likely to produce incalculable evil. In connexion with the subject of emulation a very commendable notice is taken of the "effect of personal character of parents" and a forcible exhibition of the imperious necessity of having such character and example correspond with his instructions. In the sequel are some notices of the great mischiefs of *deceit*, in the conduct of children, from which our readers may like to see one or two sentiments.

"I select this vice not because it is pre-eminent in enormity, but because it cherishes all other vices by opposing itself to the means employed for their removal. By the secrecy in which it delights, and the veil which it casts over the character, it prevents evils from being clearly discovered; and by assuming a fair appearance of repentance when they are detected; and sometimes even when they exist in great malignity, by making a specious show of the opposite virtues, it baffles the endeavors of relations to remove them, and completely shuts out genuine repentance and reformation. While other vices predominate in the soul, there are often recurrences of deep remorse and earnest prayer, and of very considerable exertions to conquer them;—but deceit usually stifles mental pang, lulls the soul into a fatal apathy, and employs all those energies in riveting its chains which ought to be exerted for its deliverance." p. 139

From the eighth chapter we must content ourselves with barely noticing its several subjects. These are the following: viz. "Attention to children when not at their lessons; amusements; behavior to each other; quarrels; a domineering or teasing spirit; selfishness and jealousy; conduct of the two sexes to each other; domestic effects in well and ill educated families contrasted; acquaintance; familiarity with servants."

In the ninth and closing chapter, our author has thrown together some very useful reflections on the value of moderate habits, their happy influence on the character, and their necessary connexion with that greatness and elevation of mind, without which little can be expected from a being so weak and unstable as man. Particular examples are not given. On this point, however, did our limits allow, it would be easy to enlarge. We might call on those who have long turned the pages, and treasured the lessons of history; those whom a long life and an extensive commerce with mankind have carried over a broad space of the thorny wilderness of human character, to testify, how small is the number of the pampered sons of indulgence, whom they have seen to undertake any magnanimous enterprize for the benefit of the species; how few have attained that best of all distinctions,—the appellation of "*servants of the living God.*"

On the subject of prayer the writer has not forgotten "what is perhaps of still more importance,—the preparation for prayer;" and strongly shows the necessity of employing a proper time, and using suitable means for abstracting the attention of children from worldly objects, before they are permitted to address their Maker and Redeemer. The duty of self-examination is also enforced with considerable energy, and exhibited as the indispensable pre-requisite in every address to the throne of grace.

Of the execution of the work, it is not perhaps necessary, after the extracts we have given, to offer any remarks. Our readers have before them sufficient materials for forming their own opinions. Nor do we deem ourselves holden to offer any excuse for the length of an article so disproportionate to the size of this little book. Were any such apology necessary, it might be found in the importance of the subject.

MISCELLANEOUS.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

(Continued from page 210.)

July 8th 1712. 4. *Good Devised.* Inasmuch as the glorious Lord has wondrously taken off the fetters that were once upon my speech, and employed me, though I was once a great stammerer, in more speeches than almost any man in the land; I owe something extraordinary by way of gratitude unto him, who has done this wonderful thing. I have often thought that it would be worth the while for me to write a little book for *stammerers*; directing them what holy improvement they shall make of their infirmity, and how they should behave themselves under it. They are a numerous generation in the world.

5 G. D. Though my relation to the College be a very imperfect thing, yet I would look on that, in conjunction with other considerations, as obliging me to do all I can for the welfare of it. Among other thoughts this way; I now think that I will cultivate an acquaintance with the principal scholars, and by their means fill the College with such books as may convey much of the salt of truth and piety among the students there.

6 G. D. There is a poor woman of our church, who has a very wicked husband; and by sickness, to which his wicked carriage has contributed, her condition is indeed full of poverty and misery. I will take all due care for the relief of this object.

7 G. D. O the sweet mystery of going to God as my Father, and crying, *Abba Father*; I would penetrate further into it than ever I have done, and put it into practice with the most lively strains of the most evangelical piety, and then commend it unto the people of God.

Saturday, 11th. This day I endeavored it. I set apart this day for prayer with fasting, in secret before the Lord. I did this day, though the chief of sinners, go to the great God as to my father; encouraged by the relation which my lovely Jesus bears unto him, and my assurance that the choice and wish of my soul is, to be found among the people of the blessed Jesus. The occasions and petitions for this day were such as were usual with me in relation to my ministry, and my family, and the distressed condition of the people of God at home and abroad. But one very particular intention was, to prepare for whatever tidings may be coming to me from the other side of the water; that I might submit patiently and cheerfully to whatever disappointments and humiliations may be ordered for me, and glorify the justice, and wisdom, and faithfulness of the Lord in them all. That yet I may have such things arrive unto me, as may encourage

me in the service of the Lord, and fortify me in my poor essays to do good in the world.

1 G. D. Intending this week, if the Lord please, a meeting of the brethren of the church, I would make it an opportunity to speak such things as may sweeten their affections to one another, and beget a due temper in them, and make them sensible of the duty they owe unto the Lord, and to one another.

Lord's Day, August 12. My principal endeavor at the table of the Lord was to express the spirit of adoption in the Abba Father of Christianity; and in consideration of the great God as our Father, and to love and praise the glorious Jesus, who brings his people unto such a dignity.

2 G. D. That my father may be made easy in his old age, I would assist a wise and kind conduct of the church towards him—and that all possible encouragements from the church be continued unto him and his family.

4 G. D. I propose to do some good at *Woburn*, and the neighborhood, by giving the people a lecture there. Which this day (August 15,) I endeavored, and the Lord graciously smiled upon me in my journey, and in my service.

5 G. D. Certain people neglect the public worship of God. I would this evening procure the society to take notice of them, and of some other offenders. And in the society, as also unto the ministers, I would communicate such a view of the awful prospect of things at this day, as may quicken their supplications.

6 G. D. I would endeavor a generous present unto our worthy friend, *Mr. M-Nish*, on *Long Island*, who has met with difficulties and discouragements, and also been at some expenses for the public service.

7 G. D. There is a dismal prospect before us, and God only knows what share this poor country may have in the calamities which threaten to overwhelm a wicked world. God calls me to more than ordinary methods, that I may be hidden in the day of these calamities, and assist his people also to get into their hiding places. I would, therefore, more than ever, make this an article of importunate supplications, and study and follow those other methods of piety, which have the promise of preservation annexed unto them.

1 G. D. Having a catalogue of the communicants in my flock, I would sometimes go over it, and in doing so I would think what may be the special points of Christianity which each person may need most of all to be advised of; and when I have opportunity, I would most insist on those points in my conversation with them.

Lord's Day, August 19. Besides the other devotions of the day, I did in my study pray for every one of my church, each of them distinctly by name, and besought the most suitable blessings that I could think of asking heaven to bestow upon them.

2 G. D. Whenever I give any thing unto my children, upon their desire or without it, whether it be money or any thing else that may be grateful to them, I would always let fall a maxim of piety, and signify to them, that, if they will believe and practise that maxim, it will be of much more worth and use unto them, than that little thing which I now bestow upon them,

August 21. This day was kept with the people of *Newtown* as a day of prayer, to obtain the conduct and blessing of God in their choice of a new minister. I had a very comfortable journey out and home, and enjoyed a mighty presence of the glorious Lord with me, in the services of the day.

4 G. D. There are some churches much out of order, for whose welfare I must, as I have opportunity, concern myself. Especially that at *Woodbridge*, from which I am sent unto.

5 G. D. The ministers of this town shall join with me in writing a letter, as well as in making a present, to *Mr. M^rNish*, to hearten him.

6 G. D. There is a good, and a very poor, woman of *Cambridge*, who often visits my family, and encounters with difficulties and necessities. I will dispense relief unto her.

7 G. D. I will this day study a dissertation *on holy purity*, and with unutterable groans press after a conformity to it.

I gave it in a sermon on Psalm xix, 8.

1 G. D. The time of the year is coming on wherein the poor of the flock will need more than ordinary care and charity, that they may be provided for. I would endeavor both publicly and privately to blow up the flame.

2 G. D. My maid-servant must be called upon to give all diligence, that she make her calling and election sure. With my admonitions I will put a proper book into her hands.

4 G. D. I am advised of a combination among the people of God in England, to set apart one hour extraordinary every week, that they may, each one in his closet, cry to God for his appearing to deliver his church from the danger now threatening it. I would set forward a motion of this nature, among the people of God in this country. It may be attended with wondrous consequences. And, particularly, would I recommend and prosecute this proposal in our society.

7 G. D. Besides what I do in my other supplications, I have thought of setting apart an hour extraordinary about eight o'clock every Tuesday morning, to represent before the Lord the condition of his church at this day in the world, and solicit for his appearance to do wonderful things, to rescue his people out of their threatening circumstances. By such an exercise I shall not only prove myself a living member of the body of our Savior; but I shall befriend all the intentions of piety in my heart and life. It must need leave a saving impression on my spirit, and it will also qualify me the more for those public prayers wherein I am to go before the people of God.

1 G. D. My catechising exercise will furnish me with notable opportunities to instil documents of piety into the minds of the rising generation. I would mightily consider what may be most necessary and seasonable.

2 G. D. It is time for me to instruct my son in the methods of usefulness. I will instruct him how to do good every day; and in my conversation with him in the evening, I will often inquire of him what good he has done.

3 G. D. I would aid my brother-in-law the minister of *Roxbury* in several holy designs; but very particularly to procure among the

more pious people of his flock, the purpose of extraordinary prayer every Tuesday morning.

6 G. D. In my catechising exercise, (at which this week I had near one hundred and fifty lads,) I would find out what lad is able to read, but so poor that his parents cannot well furnish him; and I would bestow a Bible upon such a child.

7 G. D. There is an error in my conversation. I allow too much of my evening time to the visits of my neighbors. The time would be more fruitfully spent in my study, in acquiring those treasures which may furnish and enrich me for my many services. I would, accordingly, endeavor a reformation of this error, and be more sparing in my visits than formerly.

ON SLANDER.

Extracted from Saurin.

SLANDER is a vice impure in its source, dangerous in its effects, general in its influence, irreparable in its consequences; a vice that strikes at once three mortal blows; it wounds him who commits it, him against whom it is committed, and him who sees it committed. It is tolerated in society only because every one has an invincible inclination to commit it. Examine this place on this article. Are not your slanders famous even in distant climes? Do not strangers and travellers observe your propensity to this vice? Are not many of you cruelly attentive to the conduct of your neighbors, and always asking, Where is he? Whence does he come? What is he about? What are his opinions? Have you no pleasure in discovering people's imperfections? Does not malice publish some vices which charity ought to conceal? Are no tales invented? none enlarged. No calumnies added? Are not the characters of the most respectable persons attacked, heads of families, magistrates and ministers.

Slander and calumny are a defect of conversation, and the law which the apostle imposes on us is a seasoning of charity. I freely acknowledge, my brethren, that I cannot enter on this article without losing that moderation of temper, which is necessary to a preacher who would treat the subject properly. Whether it be weakness of mind or self-interest, or whether it be the enormous lengths to which you practice this vice in this place, too much practiced alas, every where, or whatever be the cause, I can scarcely retain my temper; for I feel myself at once ready to confound instruction with reproof. Is there any character among you so respectable, any intention so innocent, any conduct so irreproachable, any piety so conspicuous, as to escape the cruelty of your calumniating conversations?

What shall I say to you my brethren, I wish I knew how to collect the substance of many discourses into this one article. I would endeavor to exhibit calumny in one small portrait, at which you might continually look, and which might perpetually inspire you with holy horror.

1. Consider this vice in its source. Sometimes it proceeds from littleness of mind, for there are people who cannot converse; they neither understand religion or government, arts or sciences, and their conver-

sation would languish and die away, were not the void filled up with a detail of the real imperfections of their neighbors, or of others which the most cruel malignity ascribes to them, and the number of these always far surpasses that of real defects. Sometimes it comes from pride. People wish to be superior to their neighbors, and not having the noble courage to rise above them by the practise of more virtue, they endeavor to sink them by slanderous conversation. Sometimes envy is the source. There are persons who place their happiness in the misery of others. A neighbor's prosperity shocks them, his reputation wounds them, and his rest is their torment. Sometimes a guilty conscience generates slander. Bad men fear the public eye should discover and fix on their own crimes, and they try to prevent this misfortune, by artfully turning the attention of spectators from themselves to the vices of their fellow citizens.

2. Consider the fatal consequences of slander. Judge of the hearts of others by your own. What makes one man invent a calumny, induces another to receive and publish it. As soon as ever the voice of slander is heard, a thousand echoes repeat it, and publish vices, which your want of charity or excess of injustice attributed to your neighbor. What renders this more deplorable is the usual readiness of mankind to give credit to calumny; a readiness on the one part to utter a calumny, and on the other to believe it, overwhelm a neighbor with all the misery of defamation.

3. Consider the duties which they who commit this crime bind themselves to perform, duties so hard that some would rather die than perform them, and yet duties so indispensable, that no man can expect either favor or forgiveness who neglects the discharge of them. The first law we impose on a man who hath unjustly acquired the property of a neighbor is to restore it. The first law we impose on a man who hath injured the reputation of another is to repair it. There is a restitution of honor as well as of fortune. Which of you now that hath dealt in slander, dare form the just and generous resolution of going from house to house to publish his retractions? Who is there among you that by committing this sin, does not hazard all his own reputation?

4. Consider how extremely opposite this sin is to the law of charity. You know the whole religion of Jesus Christ tends to love. The precepts he gave, the doctrines he taught, the worship he prescribed, the ordinances he instituted, the whole Gospel is the breath of love. But what can be more incompatible with love than slander? Consequently, who less deserves the name of Christian than a slanderer?

5. Consider how many different forms calumny assumes. In general, all the world agree, it is one of the most hateful vices; yet it is curious to see the persons who declaim most loudly against the crime, practise it themselves. All the world condemn it, and all the world slide into the practice of it. The reputation of our neighbor is injured not only by tales studied and set; but an air, a smile, a look, an affected abruptness, even silence are envenomed darts shot at the same mark; and it will be impossible for us to avoid falling into the temptation of committing this crime, unless we keep a perpetual watch.

6. Various are the illusions and numberless the pretexts of which people avail themselves, in order to conceal from themselves the tur-

pititude of this crime. One pretends he said nothing but the truth; as if charity did not oblige us to conceal the real vices of a neighbor, as well as not, to attribute to him fanciful ones. Another justifies his conduct by pretending, that he is animated not by hatred but by equity; as if God had appointed every individual to exercise vengeance, and to be an executioner of his judgment; as if, supposing the allegation true, a man does not sin against his own principles, (for he pretends equity) when he shews his neighbor in an unfavorable point of view, by publishing his imperfections and concealing his virtues.—Another excuses himself by saying, that as the affair was public, he might surely be permitted to mention it; as if charity was never violated except by discovering unknown vices; as if men were not forbidden to relish that malicious pleasure, which arises from talking over the known imperfections of their neighbors.

For the Panoplist.

METHOD OF STUDYING SCRIPTURE BIOGRAPHY.

1. In reading the Bible, let special attention be paid to the biographical parts of it,
2. Enter in a book kept for the purpose, the names of those persons whose history and character are given in Scripture.
3. In connexion with the name of an individual, make references to all the places where that individual is mentioned.
4. Either commit to memory the places referred to, copy them or read them, till they leave a very distant and permanent impression on the memory.
5. Consult Scott on the places referred to, and read Hunter's Lectures and such other valuable works as treat of Scripture biography.
6. Write the biography of interesting Scripture characters. Such a biography may profitably embrace three parts, 1. The history of the individual. 2. The traits of character developed by that history.—
3. The instruction and practical uses of the history.

Finally, imitate the good and avoid the bad traits of character you may discover.

F.

For the Panoplist.

ON INDEPENDENCE.

"Blest are those,
Whose blood and judgment are so well co-mingled,
That they are not a pipe for fortune's finger,
To sound what stop she please."

WERE the practice of virtue as easy as the applause of it, it would be a cheap commodity, because a very common one. But I am inclined to think that the two seldom go together: I often hear men praising certain principles, or rather the names of principles, when after a short acquaintance they show plainly enough, that nothing is more distant from their possession than these themes of their eulogy.

Among other subjects a very frequent one is dignity of character, or independence. A truly independent man I love, and honor; and if

required to name some of the brightest examples of human excellence which Providence has thrown in my way in a depraved world, I should immediately point to some few remarkable for firmness and unyielding perseverance in a good cause, whose merits they had coolly and thoroughly examined, and for whose advancement they had made the sacrifice of their ease, their property, and often of their reputation.

But I sometimes see a pretender to independence with not a single genuine feature of the character. He is obstinate, and determined at all events never to give up an opinion, or relinquish a habit. This, he supposes, constitutes the independent man. The mischievous monkey, neither to be restrained by management, nor won by kindness—or the sulky and unmanageable mule, might as well merit the appellation.

It is, perhaps, a difficult question, to decide precisely how far our respect for human opinion should be allowed to influence our conduct. It is not contended here, that no regard is to be had to the judgment of others; but that in using the knowledge which they have acquired, receiving the assistance of their opinion in forming our own, we do not become the slaves of their notions, and blindly follow wherever they choose to lead.

How often have I seen men of high pretensions to independence in their religious sentiments, and who would repel with indignation the smallest suspicion of being influenced by the arbitrary assertions of a superior; while with half an eye any one but themselves can observe, that they are the most obsequious of all men in their articles of belief; and that no pack-horse ever more closely pursued its way according to the will of a master, than they obey the impulse of the popular current, or the creed of a dictator.

Z. Y.

For the Panoplist.

ON THE CHARACTER OF INSTRUCTORS.

Mr. Editor,

It is very common for us, when in company with Christian friends, to hear them exclaim, Something must be done towards sending the Gospel to the destitute and unenlightened. I will readily join with them in wishing that something may be done, not only towards christianizing them, but also, rendering effectual the principles of religion already believed among ourselves.

To accomplish so desirable an end, I would propose to begin with the young. At this interesting period of life, the mind is more easily formed to impressions of virtue and religion, than when it has been long habituated to vice and impiety. I shall confine my remarks principally to the selection of the instructors of children and youth.

Schools and school-masters are so common, that every decent neighborhood is supplied with the former, and almost every house can furnish the latter. I would not be understood to intimate, that schools and teachers are of little importance, nor that their present increased number is injurious to the education of children; but I would be understood to mean, that I firmly believe those who employ teachers, are not sufficiently careful to whom they intrust the instruction of their children. They decide too hastily and bargain too soon with candidates

for the office of instructors. When a decently clad and glibly spoken youth presents himself to a school-committee, proposals are soon made, which are readily accepted; perhaps not even a recommendation, or a certificate is required, and if required, it is most commonly obtained of a friend to the candidate, who is known to want the employment. When a teacher is thus engaged, how often does he prove to be an irreligious, and even profane and immoral man; one who seeks rather the compensation of his services, than the real interest and welfare of his scholars.

The moral and religious character of a school-master is of the first importance. The most extensive learning will not constitute a good instructor, if he be an immoral, irreligious, man. He must exemplify by his practice, the purity of his morals, and his sacred regard to the dictates of religion. A good instructor will be impressed with the greatness of the work, as well as the importance of the trust committed to him. He realizes that he has the care of a little band of immortals, preparing for usefulness in this life, and desirous of happiness in a future. A more interesting employment cannot be assigned to man. The instructor fits them for usefulness and respectability in mature age, and, if I may be allowed the expression, he is in some humble degree, the means of fitting them for heaven.

The good teacher feels his inadequacy to so responsible an undertaking, and daily asks divine assistance for himself, and implores the blessing of heaven upon his school, both in presence of his scholars, and when he retires to his closet to pray and to enjoy secret communion with his God. He fervently commends them to his guidance and parental care. Believing that he must give a strict and solemn account at the "judgment seat of Christ" for this part of his stewardship, he endeavors to instil into the minds of his pupils the importance of early piety, and of early seeking an interest in Christ, that he may come to the bar of God, surrounded with those, whom he had instructed in the way of righteousness, as well as human learning, and say, "here am I and the children," who have been committed to my care. Such are some of the leading traits in a good teacher, and such are some of the solemn and interesting truths, which he strives to impress upon their minds.

But how lamentably different are the character and instructions of many, very many, of our teachers. In addition to inexperience and inconsideration, their morals are impeachable, their conduct not exemplary, their conversation profane and irreligious. Alas, for children and youth, many such teachers are employed.—It is argued by those, who are not very particular in the selection of their instructors, that if their conduct be decent, their conversation tolerable, and their conduct free from vice and gross acts of immorality, while they are with their pupils or actually engaged as teachers, it is sufficient to constitute them good instructors. But can they suppose that a man, who indulges in vicious habits, which it is his official duty to prevent, when he is not actually engaged in a school, or only out of sight of his scholars, can speak against them with that feeling and force, which is necessary to show their sinfulness. How can he encourage his pupils to read and practise the precepts of the Bible, when he most shamefully violates its commands? Can he represent to them the awful conse-

quences that await the profane sinner, when he himself indulges in this heinous practice, sinful to a high degree in the sight of God, and odious and disgusting in the estimation of every good man? With what heart or hope of success can he explain to his scholars those parts of the Word of God and catechism, which condemn what he allows? Can he hear them repeat, "Remember the Sabbath day, &c." and point out to them the sin of Sabbath-breaking, and still spend this sacred day in vicious company and sinful amusements? Such a man is by no means a suitable person for an instructor of children, who look implicitly to their master both for precept and example.

When the school-master is a religious man, we have good reason to expect that our children will be instructed in the principles of religion. when he is a morally good man, we reasonably hope for the good of morals; but when he is both irreligious and immoral, we have much to fear for our children. It is, therefore, earnestly hoped, that men of good morals, if not men of piety, might be employed as schoolmasters; for this is as important as the moral and religious character of children is valuable.

OBITUARY.

DIED in Wrentham, on the 3d of April, 1818, Mrs. BETSEY WARE, wife of Capt. Elisha Ware, in the 30th year of her age.

All ought to feel and know that the hour of death will shortly come, and at a time we know not of; and while in the midst of business and search of happiness, we ought busily to prepare for that awful change which awaits all here. To those thus prepared the messenger brings no errors. Surviving friends find a consolation, which is a balm to their grief. Such consolation the friends and relatives of Mrs. Ware have just cause to feel. She became a member of the church of Christ in the north parish of Wrentham, in May, 1811. A few extracts from her Diary will shew that she was influenced by that religion in secret, which she professed, which was so strikingly manifested in her life, and finally enabled her to meet the last enemy in triumph, and to finish her course with joy.

Under date of Dec. 1, 1811, she writes, "This day I have been permitted to come to the side of the Lord, to commemorate the sufferings of a dying Redeemer to this sinful world. What a blessed privilege is thus conferred upon such an unworthy guest as I am. O Lord, thou only knowest how little I have been affected with it.—I think, judging from the coldness of my heart, that I have great reason to fear that I do not love Christ sincerely, though I am under the highest possible obligation to love him with all my heart.

April, 1812. After serious examination of myself, I think I find some reason to hope that I am reconciled to God through the merits of Jesus Christ. I feel unworthy of such a great mercy. And my consolation is derived from the thought, that God extends his mercy to the vilest of the vile—Yet why should such a holy God condescend to shew mercy to one who has so repeatedly violated his holy commands. O Lord, thou knowest my feelings, wilt thou search my heart and make me know what I am by nature and by grace, for I have many fears arising from a selfish wicked heart.

June 9. It is now one year since I became a member of Christ's visible church in this place. Alas! how little progress have I made in religion. O that God would search my heart, shew me the wickedness that dwells within me, and enable me to flee from and forsake it.

July 4. This day I have felt my heart go forth to God in prayer.—O what a privilege it is to get near to God, to converse with him in prayer and meditation, and how full of ecstacy is the thought that soon, through his abounding grace, I shall be permitted to enjoy his immediate presence forever. "And if I go and prepare a place for you, I will come again and receive you into myself, that where I am there ye may be also."

July 9. Since writing the above I have been much distressed about myself; but I think I am rejoiced in the thought that God is always on the throne, and that he will order all things well. Why should I be so much attached to the things of time, and my thoughts so little upon another world, when I shall soon be eternally happy or forever miserable. It seems that one who sees so much of the dreadful wickedness of the heart as I do, would give all possible diligence to make their calling and election sure.

January 2, 1812. I desire to be thankful that God has been pleased to spare my life to commence another year. When I look back upon the past, and remember the precious time I have mis-spent, I desire to be humbled, and to be enabled to resolve in thy strength to live more to thy glory.

"April 10. This day I have been permitted to worship thee in this assembly of thy saints. May I be truly thankful that God has put it into the hearts of so many faithful ministers to preach the words of life unto us. May we be up and doing, knowing that our time is short, that soon we shall have done with Sabbath and sanctuary privileges, and be called to account for the manner in which we have improved them."

To the bereaved partner of the deceased the loss is irreparable, and to the numerous surviving relatives it must be truly afflictive; but let them remember, they are not left to mourn without hope, and may they find relief for their sorrow in the belief, that their departed friend has ascended to a better world to receive her reward in everlasting bliss. Although she has passed away, yet she still lives, and long will live, in the hearts and affections of those who knew and appreciated her many virtues. May they copy her pious example in life, that they may receive that support which sustained her through the dark vale of the shadow of death, and be prepared to meet her in another and a purer world, where sin has no place, and sorrow is unknown.

POETRY.

For the Panoplist.

HOPE.

I said to Hope—"illusive power,
 "Thy reign is past, we meet no more!
 "Thy voice is smooth—thy smiles are sweet,
 "Rich glories on thy temples meet;
 "Youth hangs bright roses on thy face,
 "Love weaves thy robe with magic grace;
 "But thou art vain—and false as vain—
 "The dazzling source of grief of pain!
 "My heart was sick—I sought for balm—
 "Gay bubbles danced upon thy palm,
 "I touch'd—the gilded vapors broke,
 "Light was the round, but deep the stroke!
 "May's blushing flowers wav'd on thy breast,
 "I was there I lull'd my cares to rest;
 "But while I slept, a serpent train
 "Wound round my soul, and stung my brain.
 "Yet still I woo'd the beam that throws
 "Such varied lustre on thy brows;
 "I gazed—the lovely halo fled,
 "And the blue flames that light the dead,
 "Flash'd fiercely o'er a subtle cloud,
 "No vision this—'twas Death's cold shroud.

"Thy charm is o'er—dissolv'd thy spell,
 "To all thy fond deceits farewell!"
 I ceas'd—the tinsel cords that bound
 Her airy form to Earth's dark round
 Were burst in twain—she seemed to rise
 On the light clouds that veil'd the skies,
 In mild unwavering radiance drest,
 Girt with a blood-besprinkled vest,
 Borne on the cross—again she smil'd—
 Again despair's wild wish beguiled;
 Again I drink the rosy beam;
 'Tis living light—'tis Heaven's own gleam!
 Again I press the purple flowers,
 Rear'd in Gethsemane's dark bowers,
 That flush the marble cheek of Death,
 And fill the tomb with fragrant breath!
 O! if cold sorrow clasp me round,
 If clustered woes like grapes abound,
 If the dark flood that Satan pours,
 In circling horrors wildly roars,
 And the bold shafts he dares to fling,
 Tear from my heart each tender string,
 Wedded by faith by love divine,
 Hope precious hope shall still be mine!

LAURETTS.

NEW WORKS.

Theology; explained and defended, in a series of Sermons; by Timothy Dwight, S. T. D. L. L. D. late President of Yale College. With a memoir of the life of the Author. In five volumes. Vol. I. Middletown, Conn.; Clark and Lyman, 1818. pp. 545.

Statement of facts, relative to the appointment of the Author to the office of Professor of Chemistry in Middlebury College, and the termination of his connexion with that College. By Gamaliel S. Olds, A. M. Greenfield: Denio and Phelps, pp. 20.

Mr. Josiah W. Gibbs, of Andover, has lately issued a prospectus containing proposals for publishing a translation of the valuable *Hebrew Lexicon of Gesenius*. The work of Gesenius was published at Halle in Germany in 1810—12, and contains the result of the philological researches of the learned in that country.

The explanation of the Hebrew words, which in the original work are in German, will be rendered into English, and the work thereby adopted to general use.

Mr. Gibbs' prospectus contains a full analysis of the plan and principles of the work, and a specimen of the proposed undertaking. The original work of Gesenius, and the proposal for republishing it, have received the full approbation of the Rev. Professor Stuart, of Andover, of Professor Willard, of Cambridge, and of others whose pursuits have been directed to studies of this kind.

James Loring; No. 2, Cornhill, has in the press "A Compendium of English Syntax, with concise Exercises corresponding to the same, designed as an Appendix to L. Murray's larger Grammar and Exercises. By Jonathan Burr, A. M.

He has also, in the press, a new edition of Murray's Exercises, (Those who wish to purchase the last, bound with Mr. Burr's Syntax and Exercises, can be accommodated; or either will be sold separately.)

Proposals by Flagg & Gould, for publishing an edition of The Septuagint and Apocrypha, according to the Vatican text, as exhibited by Bos; to which will be added a selection of all the important various readings contained in the Alexandrine manuscript, as published by Grabe, and afterwards by Bretinger, with a Preliminary Dissertation on the origin of this translation, the time when it was composed, the credit which it has obtained, the state of its text, the principal editions of it, together with remarks on its real value, and the critical and exegetical use to which it may be applied by the interpreter of the Old and New Testament at the present time.

From the Missionary Register.

CHRONOLOGICAL LIST

OF THE PROTESTANT MISSIONARY STATIONS, AND MISSIONARIES
THROUGHOUT THE WORLD.*

TRANQUEBAR.

A Danish Settlement on the east coast of the Indian Peninsula.

ROYAL DANISH MISSION COLLEGE.—1705.

Augustus Cæmmerer, — Schreivogel, Savarayan, *Country Priest.*

This Primary Protestant Mission of India has been reduced to great difficulties by the re-cession of the Settlement to the Danish government, while the resources from Denmark have failed.

The establishment consists of a large church, houses for free and orphan schools, printing office and warehouses, and various dwelling houses; all these are in the fort. About a mile from Tranquebar, the Mission has an excellent house, surrounded by a large garden: here the venerable Dr. John died. About a mile further, it has another good church, and several rice or paddy fields.

CHRISTIAN KNOWLEDGE SOCIETY.

The Society has, for many years, rendered assistance to this Mission. The Bishop of Calcutta, in his visitation of his diocese, availed himself of a vote of credit granted to his lordship by the Society, to assist the mission, in its pecuniary difficulties, with grants amounting to 192*l.*

GANJAM.

A Town on the Orissa Coast, in India.

LONDON MISSIONARY SOCIETY.—1713.

William Lee.

Mr. Lee was obliged to leave his station, on account of a fatal fever, by which the schools and congregation were dispersed. He retired to Madras, where both he and Mrs. Lee were seriously ill. As they were recovered, and Ganjam was become healthy again, he has probably resumed his labors.

JAMAICA.

A West-India Island.

UNITED BROTHERN.—Five Stations.—1713.

John Lang, John Becker, James Light, Samuel Gruender, Thomas Ward.

None of these stations, as yet, contain many baptised Negroes.

VEPERY.

Near Madras.

CHRISTIAN KNOWLEDGE SOCIETY.—1727.

Charles William Pæzold.

The late missionary Gericke left a fund for the use of this mission. The mission press having been long unemployed, the Bishop of Calcutta will set it to work again without delay, if the mission funds prove inadequate to its support.

* The original article in the Missionary Register is given in *Alphabetical* order. In our insertion of the Stations we have preferred the order of time, as presenting a view of missionary establishments, rather more intelligible to those readers, whose leisure and opportunities may not have made them sufficiently familiar with geographical arrangement, to glance easily over articles in the other form.

DANISH WEST INDIES.

UNITED BROTHERS. *Seven Stations.* In the Islands of St. Thomas, St. Jan, and St. Croix.—1732.

C. Gloekner, E. Holte, J. Hoyer, F. D. Huenerbein, J. Jessen, — Jung, J. G. Krueger, J. C. Lehmann, — Machr. N. Neisser, J. N. Petersen, J. G. Ramsch, J. J. Sparnieryer, J. C. Schaefer, J. S. Schaefer, H. F. Sievers, M. Wied.

On learning that there was a prospect of success in evangelizing the Negroes, but that they could only be instructed during the hours of labor, two of the United Brethren, Leonard Dober and Tobias Leopold, expressed a readiness to sell themselves as slaves, if no other way of communicating instruction should be practicable; but this was afterwards found not to be requisite.

There are upward of 12,000 negroes under the care of the missionaries.

GREENLAND.

UNITED BROTHERS. *Three Stations.* New Hernhut (1733)—Lichtenfels (1758)—Lichtenau (1774.)

J. Albers, J. J. Beck, M. Eberle, C. Fleig, J. G. Gorcke, C. F. Grillich, J. C. Kleinschmidt, J. F. Kranich, J. Lehman, J. H. Mochne, V. Mueller.

The walk and conversation of the Christian Greenlanders afford joy to the Brethren, even under distressing circumstances from unfavorable seasons. Brother Meitzel died Oct. 31, 1816, having spent thirty-three years in the service of the Greenland mission. Inhabitants of the three settlements, about 1100.

NORTH AMERICAN INDIANS.

UNITED BROTHERS. *Three Stations.* *Goshen*, on the Muskingum—1734: *Fairfield*, in Canada, 1734; renewed in 1816, and called *New Fairfield*, the former settlement having been destroyed by the American army: *Spring Place*, among the Cherokees—1735.

A. Luckenbach, C. F. Dencke, J. R. Schmidt, John Gambold.

When the Indians fled from Fairfield, they were followed by the missionary, C. F. Dencke, who remained with them; and, with his congregation, was chiefly supported by the generosity of the British government.

The new settlement is higher up the river. The accounts received from them are of the most encouraging nature. A peculiar blessing rests on the congregations. At Goshen, Brother Luckenbach is particularly attentive to education. Several children shew a good capacity. They translate portions of the English Scriptures into their own language.

GUIANA,

A Province in South America.

UNITED BROTHERS. *Four Stations.* Paramaribo (1735)—Sommelsdyk (1735)—Good Intent, on the river Neukeer; and another on the river Copename: these two recently formed by the Brethren Genth and Hafa, who left Hope on the Corentyne.

J. Blitt, J. G. Buechner, C. B. Buettner, G. G. Buck, W. C. Geuth, C. Graff, John Hafa, T. Langballe, J. D. Lutzke, C. Richter, C. L. Schwartz.

The congregation of Christian Negroes at Paramaribo has increased, both in number and in grace. The blessing of the Lord rests on it, and it enjoys peace. At the close of 1816, congregation, 713; of whom 553 were communicants. At the new stations, there was good hope of success.

GNADENTHAL.

In South Africa, 130 miles E. of Cape Town.

UNITED BROTHERS.—1736, renewed 1792.

H. Marsveld, H. P. Halbeck, J. M. P. Leitner, C. A. Clemens, Christian Thomsen, John Lemmertz, J. T. Hofman, — Hornig.

This flourishing settlement consists of 1277 persons, dwelling in 252 houses. The number of communicants is 434.

The Governor visited both this settlement and that of Gruenekloof, in the beginning of last year, and expressed the highest satisfaction at what he witnessed.

It is the intention of the Brethren to form a new settlement in the present year, on land granted to them on the Witte Revier, for which one married missionary and two single brethren are destined.

ANTIGUA.

An Island in the West Indies.

UNITED BRETHREN.—1756.

The Stations are at St. John's, Gracebay, and Gracehill.

Ch. Fred. Richter, Joseph Newby, W. F. Sautter, C. F. Stobwasser, Samuel Hoch, Jens Oufsen.

A new Settlement has been begun in Nonsuch Division, by desire of the Legislature of that Island. There are 12,000 members now in the several congregations.

BARBADOES.

An Island in the West Indies.

UNITED BRETHREN.—Sharon.—1765.

J. Nicholas Ganson, J. A. Kaltofen.

WESLEYAN MISSIONS.

William Westerman.

Members—Whites, 10; Blacks, 44.

SAREPTA.

In Russian Tartary, near Czaritza, on the Wolga.

UNITED BRETHREN.—1765.

J. G. Schill, Christian Huebner.

From Sarepta, a settlement of the Brethren, these missionaries proceeded, in 1815, among the Calmucks of the Torgutsk Tribe. Having now learnt their languages they are beginning to preach to them the Gospel.

TANJORE.

A City in the Southern Carnatic, in the Indian Peninsula.

CHRISTIAN KNOWLEDGE SOCIETY.—1766.

John Caspar Kolhoff. *Country Priests:* Adeykalam, Nanaparagason, and Abraham. The aged and faithful Sattianaden is dead.

The Bishop of Calcutta, in the Primary Visitation of his Diocese, has paid very kind attention to the state of this and the other missions on the coast, under this Society.

His Lordship observes, that the missions at Tanjore and Trichinopoly, from their contiguity and close relation, might be considered as one; and that they form together, in a Christian point of view, the noblest memorial, perhaps, of British connexion with India. To preserve them from decay, speedy and effectual aid is required. Mr. Pohle is far advanced in years; and though Mr. Kolhoff's exertions are great, no man is equal to the charge of congregations scattered over a district extending more than 200 miles.

The want of missionaries and country priests has induced the Society to agree to the ordination of two or three suitable natives. Mr. Holzberg, also, who had been suspended from his office of missionary, will be restored, if the Bishop of Calcutta shall deem it proper.

TRICHINOPOLY.

A Town in the Southern Carnatic, in the Indian Peninsula.

CHRISTIAN KNOWLEDGE SOCIETY.—1766.

Christian Pohle.

See Tanjore.

LABRADOR.

UNITED BRETHREN.—Three Stations.—Nain, 1771. Okkak, 1776. Hopedale, 1782.

J. C. Beck, J. G. Kmoch, G. F. Knauss, J. F. Koeper, J. Koerner, B. G. Kohlmeister, J. Lundberg, T. Martin, J. S. Meisner, J. L. Morhardt, F. J.

Mueller, J. Nissen, G. Schmidtman, C. J. L. Schreiber, S. Stuerman.

There are about 700 inhabitants in these settlements. The Christian Esquimaux, in general, grow in grace; but some have been seduced from the settlements, to their great danger, by the other Esquimaux. Schools have been diligently attended. An edition, in Esquimaux, of the Acts of the Apostles has been printed by the British and Foreign Bible Society. Two of the missionaries, one of whom had ministered in Labrador more than thirty-one years, appeared, at the Committee, on the 17th of November, in the costume of the natives, and ex-

pressed the thanks of the Christian Esquimaux, for what the Society had done in their behalf.

The missionaries at Okkak write on this subject—"This portion of the New Testament in the Esquimaux language affords us much joy and encouragement; nor do we entertain a doubt but that our Esquimaux also will receive the most beneficial impressions, when, this winter, they shall read the beautiful description of the origin of the Christian church, and feel their hearts warmed with fresh motives to gratitude."

The aged Mr. Schmidtman, at Nain, is proceeding, diligently, in translating the Epistles.

The vessel which annually visits Labrador, to carry supplies, was prevented from reaching Hopedale, in 1816, by the ice and furious storms, for the first time in fifty-three years.

ST. CHRISTOPHER'S.

An Island in the West Indies.

UNITED BROTHERS. Bassatterre.—1774.

J. G. Procop, J. Johansen. About 2000 Negroes under their care.

WESLEYAN MISSIONS.

John Smith, William Gilgrass, William White, John Colman.

Members—Whites, 33; Blacks, 2552.

Great attention has been paid to education, and with the usual success. The number of members is diminished, many having died witnessing a good confession. The power of religion is felt among the survivors.

ANTIGUA.

WESLEYAN MISSIONS.—1786.

Sam. P. Woolley, Stephen Swinyard, George Bellamy, Joa. Chapman, jun.

In this oldest and most successful of the West India Stations, the Mission has had an increase of 400 members, and enjoys the full confidence and protection of the local Authorities.

Members—Whites, 25; Blacks, 3552.

CHURCH MISSIONARY SOCIETY.—Three Stations.

Hope, Bethesda, and English Harbor.

Superintendent of Schools, Charles Thwaites.

Mr. Dawes continues his care of the schools, and has appointed Mr. Thwaites to visit and inspect them. By the last returns, they contained nearly 700 children. Much good is doing. Great relief has been afforded to the elder females, by the money and clothing forwarded for their use by various liberal friends.

ST. VINCENT'S.

An Island in the West Indies.

WESLEYAN MISSIONS.—1787.

Thomas Morgan, John Smedley, George Jackson, David Jones, 3d.

The Legislature of the Island avowed its intention to embarrass the mission by restrictive enactments; but the last session passed without the adoption of the measures which the Council had recommended to the House of Assembly.

Members—Whites, 16; Blacks, 2760.

ST. EUSTATHIUS.

An Island in the West Indies.

WESLEYAN MISSIONS.—1787.

William Shrewsbury.

Members—Whites, 6; Blacks, 234.

BAHAMAS.

A chain of Islands in the West Indies.

WESLEYAN MISSIONS.—1788.

New Providence, William Wilson, sen. *Eluthera*, Michael Head. *Harbour Island*, Joseph Ward, William Turton. *Abaco*, Roger Moore.

Laws have been passed by the Legislature of these islands restrictive of the mission, against which the British government has been petitioned by the Society. Among these laws, is one prohibiting all RELIGIOUS meetings after the setting

ing, which, of course, subjects the missionaries to continual inconvenience. A Missionary Society has been formed in aid of the General Mission Fund.
Members—*Whites*, 563; *Blacks*, 584.

ST. BARTHOLOMEW.

An Island in the West Indies.

WESLEYAN MISSIONS.—1788.

James Whitworth.

Members—*Whites*, 14; *Blacks*, 447.

BERMUDA.

An Island in the West Indies.

WESLEYAN MISSIONS.—1788.

William Sutcliffe, William Wilson, jun.

Members—*Whites*, 26; *Blacks*, 62.

DOMINICA.

An Island in the West Indies.

WESLEYAN MISSIONS.—1788.

Members—*Whites*, 4; *Blacks*, 500.

station has been lately deprived of its senior missionary, Mr. W. Benson. In his last letter, dated August 13, 1817, and written but seventeen days before his death, though under no apparent apprehension of an approaching end, he says, "My work is increasingly delightful to me. It is beginning to be full of my happiness to instruct the poor heathen and outcasts in the noble riches of Christ. I have not done with trials, nor do I expect to be done with them in this world: but I feel as though I did not mind them, through the consciousness which I have of the presence of God, and finding all things work together for my good."

In successive years, the missionaries appointed to Dominica have been taken away by death, and the people left as sheep without a shepherd! Mr. Benson has been thus quickly followed by Mr. Benson. The Governor, General Sir Alexander Cochrane, Governor Maxwell, who distinguished himself while Governor of Sierra Leone by his benevolence, grants here also his countenance and has attempted to benefit the population under his authority.

GRENADA.

An Island in the West Indies.

WESLEYAN MISSIONS.—1788.

Daniel Hillier.

Members—*Whites*, 2; *Blacks*, 171.

Mr. Hillier died on this station, December 1814. He departed in the true spirit of a Christian.

NEVIS.

An Island in the West Indies.

WESLEYAN MISSIONS.—1788.

John Dace, James Fewkes.

Members—*Whites*, 19; *Blacks*, 1183.

TRINIDAD.

An Island in the West Indies.

WESLEYAN MISSIONS.—1788.

Abraham Whitehouse.

Members—*Whites*, 2; *Blacks*, 200.

LONDON MISSIONARY SOCIETY.—1809.

Thomas Adam.

Trinidad is pretty well attended, especially by people of color and Negroes. The planters in the country have expressed a desire that their Negroes be instructed, and have promised to contribute to the support of a teacher.

TOBAGO.

WESLEYAN MISSIONS.

Moses Raynar.

Members—*Whites*, 10; *Black*, 140.

VIRGIN ISLANDS.

A group of Islands in the West Indies.

WESLEYAN MISSIONS.—1788.

John Raby, Jonathan Raynar, John Maddocks.

Members—*Whites*, 67; *Blacks*, 1664.

Education is much attended to. Upwards of 120 children are taught on Sundays. Considerable numbers of Negroes, liberated from slave ships, have been landed at Tortola, and have received religious instruction. The Societies are in a good state, and the Sunday school on the increase.

JAMAICA.

WESLEYAN MISSIONS.—1789.

Kingston. George Johnstone, William Ratcliffe. *Spanish Town.* John Hudson. *Morant Bay.* John Wiggins, James Underhill. *Grateful Hill.* James Horse. *Montego Bay and Falmouth.* John Shipman, William Binning.

The work rapidly advances, both where Societies have been long formed, and in new places to which the missionaries have been invited to extend their labors the increase of members at Kingston alone, has, within the last six months, been 300: but, notwithstanding the facts which have, from time to time, been exhibited in proof of the excellent effects resulting from the instruction of the Negroes, and the increased number of friends which the mission has been acquiring among the respectable white inhabitants of the colonies, laws have been passed by the Legislature of the Island, against which it has been thought necessary to petition the government at home.

Members—*Whites*, 25; *Blacks*, 4122.

BAPTIST MISSIONARY SOCIETY.

James Coultart.

Moses Baker is not considered as a missionary. Mr. Rowe has entered into the joy of his Lord. Mr. Compeer has left the island.

POLYNESIA.

Or the Islands of the Great South Sea.

LONDON MISSIONARY SOCIETY.—Otaheite and Eimeo.—1797.

John Davies, William Henry, Samuel Tessier, Henry Nott, James Hayward, Charles Wilson, Henry Bicknell, W. P. Crook, William Ellis, J. M. Ormond, Charles Barff.

Now on their passage:

L. E. Threlkeld, David Darling, Robert Bourne, George Platt, John Williams.

Mr. Ellis proceeded from Port Jackson, to join his Brethren. Messrs. Ormond and Barff arrived at Port Jackson at the close of 1816, and would follow Mr. Ellis by the first conveyance.

A great change has been wrought among the natives. But a few years since, they were blind and cruel idolaters. After much and patient labor, the missionaries have been made instruments of inestimable good. Idolatry has passed away. The public signs of it have been destroyed. The household deities of Pomarre, he has given to the missionaries, that they might be sent to England, to shew his friends here what "foolish gods they had worshipped. Under Christian principles, and counselled by their best friends the missionaries, they may become a happy people. It is said that 3000 persons have learned to read. The Scriptures are gradually preparing for them. It is painful to add to all this, but it ought not to be concealed, that though Pomarre seems cordially to embrace the profession of Christianity, and lends it all the countenance in his power, yet his spirit and habits do not manifest that he is under its full influence. Let him be remembered in the prayers of Christians.

SERAMPORE AND CALCUTTA.

Serampore, as a Danish Settlement, has lately reverted to that Government.

BAPTIST MISSIONARY SOCIETY.—1799.

Missionaries: Drs. Carey and Marshman; Messrs. Ward, Lawson, Eustace, Carey, Yeates, Randall, and Penny; with the natives, Sebukrama, Neelo, Jahans, Petrusse, Canta, and Cait'hano.

Mr. W. H. Pearce, eldest son of the late Rev. S. Pearce, of Birmingham, is probably arrived. He is a printer, and is gone out to serve the mission in that capacity.

Messrs. Stephen Sutton and David Adam are on their voyage. The various, extensive, and beneficial labors in which the missionaries have been engaged, are in a state of encouraging progress. The Word of Life is sound; forth in various directions, principally by means of the Brethren raised up in the country; and instances frequently occur, in which it appears to be *made the power of God unto salvation.*

VANS-VARIYA.

A Village in India, at no great distance from Serampore.

BAPTIST MISSIONARY SOCIETY.—1799.

Tarachund, Native.

A small Christian society sprang up here some time since, solely in consequence of the circulation of the Scriptures. Tarachund, their minister, continues to show much zeal and earnestness in the cause of Christ. He is said to spend early all his income in promoting the Gospel, reserving scarcely any part for himself.

BETHELSDORP.

In South Africa, about 500 miles from Cape Town.

LONDON MISSIONARY SOCIETY.—1802.

J. G. Messer, — Hooper, Evan Evans.

The work of conversion among the Hottentots is still going forward, though not in so rapid and remarkable a manner as before. The school flourishes. Bibles were much wanted, which want the Bible Society has amply supplied. The settlement now consists of about 1000 persons.

GRIQUA TOWN.

In South Africa—about 700 miles N. of Cape Town.

LONDON MISSIONARY SOCIETY.—1802.

William Anderson, Henry Helm.

B. Berend, P. David, J. Hendrick, Piet Sabba, Natives.

Prejudices among the unconverted natives against Mr. Anderson have subsided. Many young people have been turned from darkness to light. More than 1000 adults have been lately baptised; and the general state of religion is encouraging. Many neighboring Kraals of Bushmen have desired teachers. Piet Sabba has been sent to one of them.

KARASS.

Russian Tartary, in the government of Caucasus, between the Black Sea and the Caspian.

EDINBURGH MISSIONARY SOCIETY.—1802.

Alexander Paterson, James Galloway.

The Sultan Kategerry, one of the fruits of this mission, after spending some time in this country, is returned home.

In May, 1816, Mr. Paterson set out on a journey to the Crimea.

STELLENBOSCH.

In South Africa, 26 miles from Cape Town.

LONDON MISSIONARY SOCIETY.—1802.

J. Bakker.

The Gospel is accompanied with the divine blessing. The people, grateful for their privileges, are generous in their contributions, not only for the support of this mission, but for the extension of the Gospel in other places.

NAMAQUALAND.

In South Africa.

LONDON MISSIONARY SOCIETY.—1804.

H. Schmelen, J. Bartlett, J. Marquard.

Bethany, formerly called Klip Fountain, 55 miles N. of Cape Town, is occupied by Mr. Schmelen. He had baptised sixty-five adults, besides forty children. He says, "There is a sincere desire among the Namaquas to be instructed in the way of salvation. God has opened a wide door, and prepares the hearts of many to receive the Word with gladness."

Mr. Bartlett and Mr. Marquard also labor among the Namaquas, but their station is not mentioned in the Report of the Society. Mr. Bartlett, on coming to

a kraal of Namaquas, was forcibly detained: the people would not suffer him to depart, till he had instructed them in the way of salvation: some of them, it is said, laid themselves down in the road before him, to prevent his departure.

WESLEYAN MISSIONS.

Barnabas Shaw, Edward Edwards.

Mr. Shaw, the last missionary sent to Cape Town, led by a strong desire to preach the Gospel to the heathen in the interior, has, with the consent of the Committee, fixed his residence among the Little Namaquas. He has commenced building a house for himself, and a place for divine worship. The Hottentots appear not only willing, but eager to be instructed—a people prepared for the Lord. Mr. Shaw has shewn the Boors that he can plough to better purpose with an English plough and four oxen, than can be done with their own ploughs and twelve oxen; this has encouraged the Hottentots to begin cultivation, and made them eager to have corn.

This station is on the Khamies Mountains: it bids fair to become of importance; as there is no church within perhaps 150 or 200 miles, and no missionary settlement near. Mr. Schumelen kindly accompanied Mr. Shaw, and saw him settled.

BERHAMPORE.

A Town in Bengal, about 120 miles N. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1804.

Pran-krishna, Nidhee-rama, *Natives.*

From this station, which had been recently formed, most of the members had removed to Calcutta. Several families were under instruction. The station is now principally supplied by Mr. Ricketts, lately fixed at Moorshedabad or its immediate vicinity.

CAPE TOWN.

In South Africa.

LONDON MISSIONARY SOCIETY.—1804.

George Thom.

Mr. Thom has lately taken a journey of 1100 miles into the interior, in the course of which he preached to many thousands of Colonists, Hottentots, and slaves.

WESLEYAN MISSIONS.

Mr. Barnabas Shaw having moved into the interior, another missionary is to be sent to Cape Town by the Committee.

SIERRA LEONE.

A Colony belonging to Great Britain, on the Western Coast of Africa.

CHURCH MISSIONARY SOCIETY.—1804.

The Society, after supplying, by its missionaries, for many years, the chaplaincy of the colony, had the happiness to recommend to government the Rev. William Garnon as first, and the Rev. John Collier as second chaplain, of the colony. These clergymen will cordially co-operate in the various plans for benefiting Sierra Leone; and will render the Society every assistance in the conduct of its missions.

The Rev. H. C. Decker lately sailed for the colony.

In order to place the education of youth, throughout the colony, on a uniform and efficient plan, the society has made proposals to government, to take on itself the charge of the colonial as well as the country schools; that is, those which are established in Free Town for the children of the settlers, as well as those which are formed in the Negro towns in the colony.

See, in this list, under the heads, *Free Town, Lister Mountain, Kerry Town, Regent's Town, Gloucester Town, Leopold Town, Wilberforce Town.*

CEYLON.

The encouragement wisely given by government to the benevolent attempts to evangelize this noble island, has led to strenuous exertions, in which various bodies of Christians are taking their share.

LONDON MISSIONARY SOCIETY.—1805.

J. D. Palm, J. P. Ehrhardt, W. Read.

The missionaries now act as ministers of stated congregations:—Mr. Palm, of the Dutch church in Columbo; Mr. Ehrhardt preaching at Caltura, alternately in Dutch and Cingalese; and Mr. Read at Amlamgoody, in Dutch. They also attend to schools.

MADRAS.

The second of the three British Presidencies in India—on the East Coast of the Peninsula.

LONDON MISSIONARY SOCIETY.—1805.

W. C. Loveless, Richard Knill, Charles Mead.

Mr. Mead has joined Mr. Loveless and Mr. Knill. Messrs. Lee, Gordon, and Medhurst, belonging to other stations, have labored for a time in Madras. There is regular preaching at the chapel, and in some other places. There are free schools for both boys and girls: in that for boys, there are 147: that for girls is just beginning. In different native schools there are also 250 children. The missionaries print a Quarterly Paper, containing a view of each part of the mission.

VIZAGAPATAM.

In the Northern Circars, of the East Coast of the Peninsula of India.

LONDON MISSIONARY SOCIETY.—1805.

John Gordon, Edward Pritchett, James Dawson.

Mr. Dawson writes in the beginning of last year:—"We are out every day among the people, who are evidently more disposed to make inquiries after the truth. The children in the schools perform wonders, and make an evident progress in the knowledge of divine things. Our principal school is in the very heart of the town, and open to every person who passes by. The novelty of catechising the children, and the promptitude of their answers, never fail to bring numbers to hear them; and the questions give a series of subjects for inquiry and conversation. The translation of the Scriptures into their language will be, I trust, of eternal benefit to this people. We hope soon to have all the New Testament in their hands."

At Chiacole, about sixty miles to the northward, the folly of idolatry begins to be felt, by means of the dispersion of the Scriptures and the occasional labors of the missionaries.

CANTON.

A Sea-port in the Empire of China, of extensive commerce, and vast population.

LONDON MISSIONARY SOCIETY.—1807.

Robert Morrison, D. D.

Various and fresh difficulties have arisen in this mission. Dr. Morrison has, however, commenced new and large editions of the Chinese New Testament, which will probably be executed at Malacca, rather than at Canton.

The Religious Tract Society has granted 900*l.* for Chinese Tracts. Dr. Morrison speaks highly of the tracts prepared by Mr. Milne.

Dr. M. writes, Feb. 24, 1817, "I have here a very anxious time, from the government being so averse to the least acquaintance with their language. We must look to God, our Father and our Friend, for help. I would study to give no offence in any thing; and at the same time, I wish to avoid an undue fear of man. I often pray that I may be prepared to suffer and to die for the sake of our Lord Jesus; and, though conscious of great unworthiness, I trust the unseen hand of the Almighty sustains me."

CUTWA.

A Town in Bengal, 75 miles N. from Calcutta.

BAPTIST MISSIONARY SOCIETY.—1807.

William Carey, jun.

Mut'hoora, Vishnuva, Kanta—*Natives.*

The inhabitants of this populous and extensive district are eager to obtain Gospels and tracts; and, from various quarters, Mr. Carey has received pressing applications for the establishment of new schools.

JESSORE.

In Bengal—77 miles E. N. E. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1807.

William Thomas (Country born.)

Sephul-rama, Manika-sha, Nurottoma, *Natives.*

Mr. Thomas has been ill. Some recent conversions have taken place among the natives.

BETHESDA.*In South Africa, about 700 miles from Cape Town.***LONDON MISSIONARY SOCIETY.—1808.**

Christopher Sass.

Mr. Sass has baptised sixty adult persons; and many others are convinced of their sinful state.

DEMARARA.*In South America.***LONDON MISSIONARY SOCIETY.—Le Resouvenir.—1808.**

John Smith.

Mr. Smith is attended by a great number of the slaves.

GEORGE TOWN. 1809.

John Davies, Richard Elliott.

A number of the Negroes attend worship; and many of them meet, in private for mutual edification.

WESLEYAN MISSIONS.

John Mortier, Matthew M. Thackray.

An opposition, which had been excited, appears to subside. The congregations have greatly increased.

Members—*Whites, 9; Blacks, 956; and are increasing in piety.* A Missionary Society has been formed, in aid of the general fund, which soon promised upward of 100*l.* per annum. Several of the slaves subscribe. When one of the missionaries asked them whether they could afford to give any thing, they replied, "Sir, we ought, of all persons, to help our poor fellow creatures. Once we had not the Gospel; but the people of England have sent it to us, and we ought to help in sending it all over the world." A female slave said, "God has given it to me, and his Gospel beside; and, as it is my own, I have a right to give it to help to carry de Gospel to my fellow creatures, for I sure de Gospel have done much for my soul, and I wish all de world to feel de same."

There is a great desire for Bibles among the Negroes at Demarara. One missionary writes—

"I had no just idea of the number of the Negroes that wish for Bibles, till I mentioned to some of them, that I would procure Bibles for those who wished to have them. The next week, applications poured in from every plantation, especially for Bibles with references in the margin. The Negroes say they will get the money ready by the time the Bibles arrive."

GOAMALTY.*In Bengal, 200 miles N. of Calcutta.***BAPTIST MISSIONARY SOCIETY.—1808.**

Krishnoo, a Native.

Krishnoo pursues his work with assiduity. He distributes a great number of books, and has much discussion with his countrymen.

GRUENEKLOOF.*In South Africa.***UNITED BROTHERN.—1808.**

J. G. Bonatz, J. Fritsch, J. H. Schmitt, J. J. Stein.

By the last returns, there were 290 persons connected with this settlement; of whom fifty-three were communicants, and ninety-three baptised. A new church was built last year, the former one being too small for the congregation.

DIGAH.*In Hindostan, 320 miles N. W. of Calcutta.***BAPTIST MISSIONARY SOCIETY.—1809.**

William Moore, Joshua Rowe. Ram-prisada, Native.

Mr. Chamberlain visited Digah early in 1817, and was greatly encouraged from observing the influence of the Word of God on the minds of inquirers.

BALASORE.*A Town in India, about 120 miles S. W. of Calcutta.***BAPTIST MISSIONARY SOCIETY.—1810.**

John Peter, an Armenian.

BELLARY.*A Town in the Mysore, in India.***LONDON MISSIONARY SOCIETY—1810.**

John Hands, Joseph Taylor, W. Reeve.

Numbers of the heathen make inquiry; but fear too frequently keeps them in hesitation. Native schools continue to prosper. Much good has been done among the military. The missionaries earnestly long for a printing-press. They are proceeding in the translation of the Scriptures into the Canara language.

AGRA,*A large City in India, 800 miles N. W. of Calcutta.***BAPTIST MISSIONARY SOCIETY—1811.**

— Peacock.

CHURCH MISSIONARY SOCIETY.Abdool Meseech, *Native.*

Under great discouragement, from the general indifference and even bitter opposition of his countrymen, Abdool maintains, by the grace of God, a truly Christian character. He longs for the return of his beloved counsellor, the Rev. Daniel Corrie. Kind and active friends on the spot greatly strengthen his hands. There are two schools established at this station. The sacred leaven is secretly working its way.

The journals of Abdool Meseech have excited so much interest in that faithful "servant of Christ," that our readers cannot fail to be gratified by a picture of him, drawn by the hand of one of the company's chaplains. "Abdool Meseech has been at my house for a few days. How shall I describe to you this interesting man! He appears about forty, a little inclined to corpulency in his figure; his height about five feet ten inches and a half; remarkably handsome, with an air of Asiatic dignity tempered by a sweetness of demeanor perfectly fascinating. He is very much of a gentleman, as we should say in England. Yet, with all, you recognise the simplicity and naivete so obvious in the journals published in the Missionary Register. He is very zealous, patient, and uniform in his labors; but seems to mourn, as he expressed it in his letter to Mr. Corrie, 'like a pigeon with a broken wing.'"

CALEDON.*In South Africa, about 130 miles E. from Cape Town.***LONDON MISSIONARY SOCIETY—1811.**

John Seidenfaden.

The preaching of the Gospel is attended by the powerful influence of the Holy Spirit. Many are inquiring, "What shall we do to be saved?" The people attached to this settlement are numerous, but poor. Civilization increases in an encouraging degree.

CEYLON.**BAPTIST MISSIONARY SOCIETY—1812.**

J. Chater, T. Griffith, — Siers.

Messrs. Chater and Siers preach at Colombo, in Portuguese, Cinghese, and English. Mr. Chater had made progress, with the assistance of the late Mr. Tolfrey, in translating the Psalms into Cinghese. In connection with Messrs. Armour and Clough, Wesleyan missionaries, he is proceeding with the translation of the Scriptures begun by Mr. Tolfrey.

CHITAGONG.*A District of Bengal, about 230 miles E. from Calcutta.***BAPTIST MISSIONARY SOCIETY—1812.**

— De Bruyn, — Baudry.

Many of the Mugs, an uncivilized people in this quarter, have been brought to the profession of Christianity, and have persevered against opposition. The missionaries enter the markets almost daily, and proclaim the glad tidings of salvation. They have frequent visits from their neighbors, and in various ways seem to be actively spreading the light of the Gospel around.

NAGPORE.

The Capital of the Eastern Mahrattas, 615 miles w. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1812.

Ram-Mohun, *Native.*

This pious native itinerant labors with success. Hopeful inquirers present themselves.

PATNA.

A large City in India—320 miles N. W. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1812.

J. T. Thompson, — Flatman.

Mr. Thompson has been lately joined by Mr. Flatman, who desires to devote himself to the work of the mission. In a journey to Benares and Allahabad, Mr. Thompson had many opportunities of publishing the Gospel, and observed throughout the country a general impression that it will be soon triumphant. He has also visited Bettiah, about ninety miles distant, to ascertain the practicability of establishing schools there.

SURAT.

A large City on the Western side of the Peninsula of India.

BAPTIST MISSIONARY SOCIETY.—1812.

C. Carapet Aratoon, *Armenian.*

The journal of this missionary contains some striking facts illustrative of the nature of those impediments which, in every country, oppose the progress of the Gospel of Christ. On one occasion, an old man, after listening for a long time, observed, "I see we are nothing, and that nothing can be done by us: we are only flutes in the hand of God." At another time, when addressing near fifty persons, one of them objected, "Our shasters are not good; therefore we are vicious; but the Christian shaster is good; why then are Christians wicked?" To this Aratoon replied, that there were two sorts of Christians, but not two sorts of Hindoos: the false Christians confessed Christ with the lips only, not with the heart. They asked, how this could be. He said, "Do you call him a Mussulman, who does not walk according to the koran?" They said, "No."—"Do you call him a Parsee, who does not worship the sun?"—"No."—"Do you call him a Hindoo, who eats the cow, and does not worship the gods?" They answered, "No."—"Well, then," said the missionary, "neither do we call them Christians who obey not Christ. Here is the Gospel. Take it: read and examine for yourselves. Here you will see the characters of those who are the real followers of Christ. They only are Christians, who fear God, obey Christ, and keep his commandments."

YONGROO POMOH.

Among the Bulloms—in Western Africa—opposite to Sierra Leone.

CHURCH MISSIONARY SOCIETY.—1812.

Gustavus Reinhold Nylander, Stephen Caulker, *Native Usher.*

Mr. Nylander has completed the four Gospels in Bullom, and devotes himself to his labors. Mr. Cates did not enter on this station, as was first designed. See *Wüberforce Town.*

BOMBAY.

The third of the British Presidencies in India, and the principal Settlement on the west side of the Peninsula.

AMERICAN BOARD OF MISSIONS.—1813.

Samuel Newell, Gordon Hall, Horatio Bardwell. *On his way: John Nichols.*

The missionaries preach almost daily to the natives, in Mahratta, in their own house, at their temples, or by the way-side; but are not yet able to collect a stated congregation. They have begun a translation of the Scriptures, and have finished St. Luke, but proceed with deliberation. They have translated and printed St. Matthew, and several tracts in Mahratta.

WESLEYAN MISSIONS.

John Horner.

Another missionary is to be sent by the committee,

Mr. Horner reached Bombay on the 5th of Sept. 1816, after a passage of about four months. He was learning Mahratta, which language is spoken by two thirds of the population. His teacher was an intelligent Brahmin. He had an inter-

view with the Bishop of Calcutta, then at Bombay, the day after his arrival. His lordship spoke highly of the zeal and conduct of the society's missionaries in Ceylon, and wished Mr. Horner equal success in Bombay.

BURDWAN.

In India.

CHURCH MISSIONARY SOCIETY.

At this place there is a school; and, at Lackoody and Ryawn, two others. They contain about 350 scholars. Lieutenant Stewart takes these schools under his charge, and reports to the Calcutta Corresponding Committee.

Five new school-houses were erected at the date of the last advices; and were about to be opened, at Kahal Goug, Konchunagore, Jongpore, Cumaulpore, and Gowtumpore.

CHINSURAH.

In Bengal, formerly a Dutch Settlement.

LONDON MISSIONARY SOCIETY.—1813.

Robert May, J. Harle, J. D. Pearson.

Mr. May has, under his direction, and that of his assistants, thirty schools, containing upward of 2600 children. The government countenance and assist these schools.

HIGH KRAAL.

In South Africa, about 300 miles E. from Cape Town.

LONDON MISSIONARY SOCIETY.—1813.

Charles Pacalt.

This is an excellent station, containing about 300 persons. It is situated in the midst of a large plain, about two miles from the sea, and about three from the Drosdy of George. The mission has two large and fruitful gardens, beside pasture and corn land. The people also have gardens behind their houses. Much good has been effected in the four years of Mr. Pacalt's residence here. He has built a neat little church, with two small but good houses. The Hottentot singing is remarkably melodious. Many scholars receive daily instruction. The progress of civilization is very encouraging.

JAVA.

An Insular in India, 2350 miles S. E. from Calcutta.

BAPTIST MISSIONARY SOCIETY.—Batavia.—1813.

W. Robinson, Joseph Phillips.

Mr. Trowt has been brought to an early grave, seemingly by his intense application in a climate adverse to exertion. Mr. Robinson continues to preach, and is translating the New Testament into Malay. Mr. Phillips would probably remove to Samarang.

SAMARANG.

Gottlob Bruckner.

Mr. B. is applying to the Javanese, as of most importance in Java; but finds it far more difficult than the Malay, various dialects being mixed together in the native books; and there is, as yet, neither grammar nor dictionary of the language. Mr. B. had joined himself to Mr. Trowt, and is now prosecuting that object which lay nearest to his friend's heart—to give the Javanese the Scriptures in their native tongue.

RANGOON.

The chief Sea-port of the Burman Empire, about 670 miles S. E. of Calcutta.

*AMERICAN BAPTISTS.—1813.**

Adoniram Judson, George H. Hough, James Coleman, Edward W. Whellock.

The American Baptist Board have lately appointed to this station, the two latter gentlemen. Mr. and Mrs. Judson had to encounter various difficulties; but observe in their last communication, "We are now much more comfortable than at any time since we arrived here. Provisions are plentiful, and in considerable variety. The country also is quiet. We are not harassed with midnight alarms, as we were in our first two years; and the present government of Rangoon grants us all the protection, and shews us all the kindness, we can

* This station was first established in 1807, under the care of Mr. Felix Carey.

desire." Mr. and Mrs. Hough have safely arrived. The families have united on the principle adopted at Serampore, that of a common fund; and the whole aspect of affairs here seems encouraging.

Mr. Judson has completed in the Burman language, as a tract, a summary of the Christian religion, and also a grammar of that tongue; and had made some progress in the translation of the Scriptures, but was obliged to relax, for a time, from all study, by a violent pain in his head and eyes; but is much recovered. Mr. Hough took with him, as a present from the Serampore brethren, a printing-press, types, and paper; and would proceed to work without delay.

SILHET.

In Bengal, 310 miles N. E. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1813.

John de Silva, *Portuguese*. Bhagvat, *Native*.

The want of the Scriptures, and the wild manners of the natives, have retarded the progress of the mission. As one instance of this savage character, it is stated, that the Kachar Rajah, near whom they reside, celebrated his recent elevation to the throne by offering in sacrifice to an idol twenty young men, whom he had brought for that purpose from the mountains. Yet the prudent and inoffensive conduct of the native brethren had so far recommended them to this prince, that he has made them repeated presents in money, and promised them a piece of ground, on which they hope to build a school, and thus introduce the Gospel in a silent and gradual manner.

ALLAHABAD.

A city of India, about 490 miles W. N. W. from Calcutta.

BAPTIST MISSIONARY SOCIETY.—1814.

— Macintosh. Kureem, *Native*.

Mr. Macintosh removed hither from Agra.

AMBOYNA.

In Insular India, about 3230 miles S. E. from Calcutta, near the S. W. point of the Island of Ceram.

BAPTIST MISSIONARY SOCIETY.—1814.

Jabez Carey.

The Dutch, since the restoration of the island, have continued Mr. Carey in his station. He has been appointed to a seat in the College of Justice, which enlarges his means of usefulness. In this most remote of all the stations that have been planted in the eastern world, Mr. Carey has hitherto acted alone, and has displayed much zeal and judgment in his operations. He has distributed considerable numbers of the Malay New Testament. The schools, of which many were established by the Dutch government, are placed under Mr. Carey's superintendence, and occupy a large share of his attention.

LONDON MISSIONARY SOCIETY.—1814.

Joseph Kam.

Mr. Kam preaches in Malay, and the people are most eager to hear. Many of the masters permit their slaves to attend. A printing-press and types have been sent, and a printer will soon follow. The people, who are very numerous, are anxious for Bibles and tracts. A large supply of the Scriptures is preparing by the Bible Society.

ASTRACHAN.

A City in Russian Tartary, on the Caspian.

EDINBURGH MISSIONARY SOCIETY.—1814.

John Mitchell, John Dickson.

Rev. Mr. Glen, *destined for this Mission.*

From the following communication, a judgment may be formed of the importance of Astrachan, as a missionary station.

Mr. Mitchell writes—

"After being now above a year in Astrachan, I am much more convinced than formerly was, of its importance as a missionary station. It is not only peculiarly well situated for the circulation of the Scriptures, as from hence books can be sent to a great distance, almost to the borders of India; but is also convenient for

missionaries going to visit many places on the north of Persia; and it even would be difficult to establish a mission on the other side of the Caspian, in Baku, or one of the other towns that lie near the sea. These towns, being mostly in the hands of the Russians, there is little doubt but every facility that could be desired would be obtained for this purpose. However, it is necessary to advance cautiously, and a retreat secured. Let this station be strengthened, and more firmly established, and then farther attempts may be made."

Again, March 1st, 1817.—"In the course of last month, we have had frequent visits from Mahomedans of various nations, and particularly from Bucharian Pilgrims, of whom there are at present about thirty-six in this place, on their way to Mecca. Scarcely a day passes but we have a visit from some of them. They generally converse freely on the subject of religion; and several of them have been furnished with New Testaments, and copies of our tracts. One day, not long ago, we were visited by four of these pilgrims; three of whom we had not seen before. Two of them requested Persian Testaments; and another, an Arabic tract. One of them was a learned Effendi, and well versed in the Arabic, Persian, and Tartar languages, and discovered a strong desire for a copy of the Arabic Bible, which he read and understood with ease.

"Here, we may remark, that perhaps few places are to be found more suitable than Astrachan for distributing the Scriptures in Arabic, could we procure them. I learned Mahomedans, of whatever nation or language they may be, study the Arabic, and generally prefer it to their mother tongue. From every nation between the Indus and the Black Sea, merchants resort to this place for the sake of traffic. These are not few in number; and to these we may add great numbers of pilgrims, who every year pass through this city. Some of these come from a great distance; and when they are on their way home, copies of the Scriptures in Arabic could be conveyed, by their means, to many remote Mahomedan nations." The Church Missionary Society has sent to the missionaries at Astrachan, for distribution, 400 copies of the Arabic version of Ostervald on Christianity; and tends to furnish them with stereotype plates of various Persian and Arabic tracts, now in preparation.

BERBICE.

In South America.

LONDON MISSIONARY SOCIETY.—1814.

John Wray.

Mr. Wray was laboring, with advantage; but much opposition having arisen, is returned home in hope of securing more freedom to his labors.

CANOFFEE.

In Western Africa, 100 miles N. W. of Sierra Leone, among the Susoos.

CHURCH MISSIONARY SOCIETY.—1814.

Melchior Renner, John Godfrey Wilhelm.

Jacob Renner, *Native Interpreter.* John Ellis, *Native Usher.*

This mission among the Susoos was advancing rapidly toward a fulfilment of the hopes of the Society, when the revival of the slave trade had such an evil influence on the natives, that the mission must, in all probability, be withdrawn, after many years' labor, and the sacrifice of much money, and even of valuable lives.

But God's time for mercy on Africa will still come!

CEYLON.

WESLEYAN MISSIONS.—1814.

Stations and Missionaries are as follow:

Columbo—W. M. Harvard, and Benjamin Clough; assisted by A. Armour. *Trincomalee*—James Lynch, Thomas Squance, and Robert Carver. *Batticaloe*—Elisha Jackson. *Galle*—George Erskine, and John M'Kenny. *Matura*—John Callaway, assisted by W. A. Lallman.

Mr. Lynch was gone on a visit to Madras.

W. B. Fox, Thomas Osborne, and Robert Newstead, arrived on the 25th of April last, after a long but pleasant passage of six months.

The missionaries have begun annual conferences for the regulation of the concerns of the mission. It is said of them, in a late Report—"By preaching, cate-

chising, conducting native schools, and printing the Scriptures and useful books, they are laying the foundations of a work, which, if zealously supported, promises, under the blessing of God, to re-erect the temples of Christ, now in ruins through the neglect of Christians; to arrest the devastating progress of paganism and Mahomedanism, now almost triumphant over the feeble remains of Christianity; to re-assert the honor and victories of the Cross, and convey the knowledge of God and salvation through an island, the essential principle of whose religion is, to deny God, and the almost universal practice to worship devils."

The mission chapel, in Columbo, was opened on Sunday, Dec. 22, 1816; on which occasion the governor and his lady, with the principal gentlemen of the civil and military establishments, and a number of respectable natives, attended.

The mission possesses, in Columbo, a compact establishment, in an excellent situation; consisting of a dwelling-house, printing-office, chapel, type-foundry, &c. &c. in one inclosure, detached from other premises. There is a Sunday school in the fort, and another large one in the Pettah.

An establishment somewhat similar, is contemplated for Jaffnapatam.

The Bishop of Calcutta visited every part of the Society's premises at Columbo, and expressed himself much pleased with them.

Sir Alexander Johnston bears the most honorable testimony to the zeal, prudence, and success of the missionaries.

In May, 1817, Mr. Fox writes—

"Through many difficulties, with prudence and disinterestedness, the missionaries have conducted their infant mission forward to strength and vigor. Schools are every where an object of prime consideration. The press is a powerful auxiliary. From two presses belonging to the Bible Society, one to government, and two to the mission, books are issued by them in English, Portuguese, Tamul, and Cingalese. In four months, from 20 to 30,000 tracts were printed in the last two languages. Most of the missionaries preach, in the low, or country Portuguese.

"The concerns of the mission daily gather strength. The missionaries hope to occupy Caltura, this year; and ask for four additional missionaries, to enable them to occupy all the coast to Galle; and wish also for two to go northward. They are attempting to gain an entrance into Candy."

CHURCH MISSIONARY SOCIETY.

On their Voyage—Samuel Lambrick, Benjamin Ward, Robert Mayor, Joseph Knight.

The Society has long contemplated an establishment in Ceylon, and has had much correspondence with Sir Alexander Johnston on the subject. Sir Alexander has taken very effectual measures to prepare the way.

The four clergymen above named, with Mrs. Mayor and Mrs. Ward, embarked, on the 15th of December, on board the *Vittoria* for Ceylon. It is probable that Mr. Lambrick will be fixed at Columbo, Mr. Mayor at Galle, Mr. Ward at Trincomalee, and Mr. Knight at Jaffnapatam. The Rev. Joseph R. Andrus, an American Episcopal clergyman, has been invited to join them.

DINAGEPORE.

A City in Bengal, about 240 miles N. of Calcutta.

BAPTIST MISSIONARY SOCIETY.—1814.

Ignatius Fernandez.

Inquirers from Purneah, a considerable town to the westward, have heard the Word with serious attention, and gladly received several copies of the Gospel of St. Luke.

GRACE HILL.

In South Africa, formerly called Thornberg, and sometimes Vanderwalt's Fountain, in the country of the Wild Bushmen, about 500 miles from Cape Town.

LONDON MISSIONARY SOCIETY.—1814.

Erasmus Smit.

The favorable appearance of things at this station led to the change of the name from *Thornberg* to *Grace Hill*. It has pleased God to grant success to his Word, both among the Oorlams and the Bushmen. A general concern about religion seems to prevail.

JAVA.

* LONDON MISSIONARY SOCIETY.—Batavia.—1814.

he Rev. J. C. Supper, who went out as a missionary from the Society, officiated in the Dutch church; and, on the restoration of the island to the king of the Netherlands, was appointed Malay minister. He acted as Secretary to the Auxiliary Bible Society, and was most assiduous in circulating the Scriptures and Bibles. He has been called to his reward in the midst of his years. He was, as we have ourselves had occasion to know, an able, disinterested, and devoted servant of his Master. It is with a mournful pleasure, therefore, that we read his words to one of the Societies, whose designs he delighted to serve: "A share in our noble exertions I consider to be of more value than all the gold of Ophir, or the riches of India. You may therefore command my services as long as I live."

MAURITIUS.

Isle of France, an Island in the Indian Ocean, inhabited by French Colonists, but belonging to Great Britain.

LONDON MISSIONARY SOCIETY.—1814.

John Le Brun.

his schools under Mr. Le Brun's care have succeeded beyond expectation; his indifference, and even opposition, having been manifested by a class of population, among whom the French revolution had destroyed religious principles. The state of principles and morals is still awfully depraved. Governor Farquhar's attentions and supports Mr. Le Brun, and has granted him the use of a spacious building. The scholars having become too numerous for one teacher, a suitable assistant will be sent to Mr. Le Brun.

ORENBURG.

Capital of the Government of that name, in Russian Tartary—population about 10,000—the great thorough-fare from Siberia to the European Provinces of Russia; and the constant resort of an immense number of Tartars, Calmucks, Bucharjans, and other tribes.

EDINBURGH MISSIONARY SOCIETY.—1814.

C. Fraser, G. Macalpine. Walter Buchanan, a Cabardian.

THEOPOLIS.

In South Africa—about 600 miles E. of Cape Town.

LONDON MISSIONARY SOCIETY.—1814.

J. G. Ulbricht, G. Barker.

Mr. Barker, being prevented from going to Lattakoo, as was proposed, continued at Theopolis. The people have greatly improved in their habits of industry, and have sown above fifty sacks of corn in the last year. More than seventy persons were baptised during the last year, and the Word is heard with much affection. An Auxiliary Missionary Society has also been lately formed at this station.

CHUNAR.

A Town near Benares, about 500 miles from Calcutta.

CHURCH MISSIONARY SOCIETY.—1815.

William Bowley, Country-born.

Mr. Bowley has three schools under his care. He is an indefatigable catechist and reader; and pursues a simple, steady, and laborious course of duty.

GOREE.

An Island of Western Africa.

CHURCH MISSIONARY SOCIETY.—1815.

Schoolmaster and Schoolmistress—Mr. and Mrs. Hughes.

In consequence of the restoration of this island to France, the schools have been swindled, that it is probable the station must be given up.

GAMBIER.

A Settlement among the Bagoes, in Western Africa, 70 miles N. W. of Sierra Leone.

CHURCH MISSIONARY SOCIETY.—1815.

Jonathan Solomon Klein. Emanuel Anthony, *Native Usher.*

There are about thirty children in the schools. There is a good impression on the minds of the elder children. This station has many advantages for the circulation of the Scriptures and tracts, in Arabic.

MADRAS.

CHURCH MISSIONARY SOCIETY.—1815.

C. Theoph. Ewald Rhenius, Bernard Schmid, Deocar Schmid.

Christian, *Native Reader.* Rayappen, *Native Catechist.*

On their voyage: Joseph Fenn, G. T. Barenbruck, Henry Baker.

Of the missionaries mentioned in the last list, Mr. Schnarre is removed to Tranquebar, Mr. Bailey to Allepie, and Mr. Dawson to South Travancore.

Messrs. Schmid, with Mrs. D. Schmid, left this country with the Rev. Daniel Corrie, and were destined for Calcutta; but, on their arrival at Madras, they entered into the service of that Mission, with the consent of Mr. Corrie, there being pressing calls for laborers in various parts of that field.

Of the missionaries on their voyage, Mr. Fenn will probably proceed to Travancore; and Messrs. Barenbruck and Baker take part in the labor nearer Madras, where it has pleased God to awaken a great desire of instruction.

A church is building in Black Town, and schools are continually increasing. Mr. Rhenius and Christian are constantly and most usefully occupied; and Messrs. Schmid, with Mrs. D. Schmid, will come into immediate service. Mr. Rhenius is revising the Tamil version of the Scriptures.

MALACCA.

The chief Town in the Peninsula of Malacca.

LONDON MISSIONARY SOCIETY.—1815.

W. Milne, W. H. Medhurst, C. H. Thomsen, John Slater.

Mr. Thomsen set out with his wife, on a voyage to England for the recovery of her health; but she died on the passage. After a short stay in this country, he returned, accompanied by Mr. Slater. Mr. Medhurst, who left England the year before, embarked from Madras for Malacca, on the 20th of May last. They are probably all united by this time, in laboring with Mr. Milne.

Mr. Milne continues to prosecute his translation of the Scriptures into the Chinese language; and to publish his Monthly Chinese Magazine, which contains information combined with entertainment, and seems to promise great usefulness to the Chinese people, dispersed among the numerous and populous islands of the Eastern Sea. It is read with avidity by them. He has many opportunities of dispersing books, by the different vessels which touch at Malacca.

A printing-press, workmen, and founts of Malay and English types have arrived from Bengal.

MALTA.

A British Island in the Mediterranean.

CHURCH MISSIONARY SOCIETY.—1815.

William Jowett, James Connor, Dr. Cleardo Naudi.

Mr. Jowett has diligently been availing himself of the advantages afforded by his situation in Malta, to attain the objects of his residence there: for the more ready acquisition of modern Greek, he passed a few months in Corfu.—The Rev. James Connor left London on the 12th of November, and has probably reached Malta some time since. Dr. Naudi is engaged by the Society in the composition and translation of tracts; and will probably travel, in company with Mr. Jowett and Mr. Connor. A translation of the Scriptures into Maltese is proceeding.

MEERUT.

A Town in India, about 32 miles N. E. from Delhi.

CHURCH MISSIONARY SOCIETY.—1815.

Anund Messeeh, *Native.*

This name was given to Permuund at his baptism. Under the superintendence of the chaplain, the Rev. Henry Fisher, he has the charge of schools in Meerut, and in four villages in the neighborhood.

PARRAMATTA.

In New South Wales, about 25 miles w. of Sydney.

CHURCH MISSIONARY SOCIETY.—1815.

A seminary established at this place, by the Rev. Samuel Marsden, for the education of New Zealanders, contained four young men connected with the principal families near Ranghee-hoo, the Society's settlement in New Zealand. They were improving rapidly.

PEACE MOUNTAIN.

South Africa, formerly called Africaner's Kraal, 550 miles from Cape Town.

LONDON MISSIONARY SOCIETY.—1815.

E. Ebner.

About 200 of the Corannas are here collected, of whom fifty attend daily worship; about thirty attend school; and sixteen adults, beside twelve children, have been baptised. The converts are happy in the knowledge of Christ. Ebner has baptised Africaner, once the terror of the whole country, but a warm espouser of the faith which he once persecuted.

LEICESTER MOUNTAIN.

Sierra Leone, an elevated spot, about three miles from Free Town.

CHURCH MISSIONARY SOCIETY.—1815.

Horton, Schoolmaster. Mrs. Horton, Schoolmistress. John Rhodes, Native Usher.

On this Mountain the "Christian Institution" of the Society is formed. The recent death of the Rev. L. Butcher, who had the particular charge of this settlement, has deprived the Society of his able services. He died on the 17th of the month last.

Two chaplains of the colony, Messrs. Garnon and Collier, will take charge of the institution, till a superintendent, who is now preparing for this service, shall arrive from Africa.

At the last returns there were 286 children at the institution; of which 227 were boys, and 59 girls.

SURAT.

LONDON MISSIONARY SOCIETY.—1815.

James Skinner, William Fyvie, John Donaldson.

These missionaries are applying to the Gujuratees; in which they hope, ere long, to reach to the multitudes of Surat. They are preparing a catechism and grammar, with a grammar and dictionary, and have made a beginning in the translation of the New Testament. An English school is attended by fifty scholars, and a native school by about half that number.

ALLEPIE.

Free Town in India, on the Malabar Coast, about 40 miles from Cochin, and 100 N. of Cape Comorin—the chief place at which the Company's ships call to take in pepper and other spices—about 13,000 inhabitants—in the vicinity of the Syrian Christians—a commercial place, inhabited by men of various countries and religions, with scarcely any Brahmins or Jugodas, and therefore highly favorable as a missionary station.

CHURCH MISSIONARY SOCIETY.—1816.

Thomas Norton.

Mr. Norton arrived at Cochin, from Columbo, on the 8th of May; and was met at Allepie by the Resident, Colonel Munro, as the most suitable place for the attainment of his objects. A church is building; and a large house and garden have been presented, as a free gift in perpetuity, by the government of Travancore. The Society will probably establish the head-quarters of the Travancore mission at this place.

BENARES.

BAPTIST MISSIONARY SOCIETY.—1816.

William Smith.

Benares may be called the Athens of the Hindoos. Mr. Smith has been recently there. He is particularly fluent in the Hindoostanee. He had labored suc-

essfully round Serampore, but removed to Benares on account of his thorough knowledge of Hindoostance.

CAFFRARIA.

A Country in South Africa, 700 miles N. E. from Cape Town.

LONDON MISSIONARY SOCIETY.—1816.

T. Williams. Tzatzoo, a Native.

A journey was undertaken among the Caffres early in 1816. In June, Mr. Williams and Tzatzoo settled among them.

CALCUTTA.

CHURCH MISSIONARY SOCIETY.—1816.

William Greenwood. John Adlington, Schoolmaster.

The Society's concerns in Calcutta and the North of India are directed by a Corresponding Committee.

Mr. Greenwood arrived with Mr. Schroeter, on the 20th of May, 1816. Mr. Schroeter is at Titalya, near Nepaul.—See *Titalya*. Mr. Greenwood is settled in the Society's house at Garden Reach, near Calcutta.

The Committee have taken the most active measures for the establishment of schools; and had under their care in February last, about 500 children, which have been since greatly increased. The printing and circulation of tracts is another object of the Committee's constant attention.

The Rev. D. Corrie is returned to India, and took with him several missionaries, and Mr. John Adlington, who is to act as a schoolmaster. The missionaries stopped at Madras. See *Madras*.

LONDON MISSIONARY SOCIETY.—1816.

Henry Townley, James Keith.

They arrived, Sept. 7, 1816; and have made an encouraging progress, both in preaching and in the establishment of schools. A place of worship has been fitted up in Calcutta; and the Gospel is also preached at Hourah, across the Hoogly, where the population is large. The Bengalee is the object of their first attention, as indispensable for intercourse with Hindoos; as Hindoostance is for benefitting Mahomedans.

CEYLON.

AMERICAN BOARD OF COMMISSIONERS.—Two Stations.—1816.

Tullihally—Edward Warren, Daniel Poor.

Batticotta—James Richards, Benjamin C. Meigs.

On his voyage—Allen Graves.

Mr. Bardwell, who accompanied these missionaries, proceeds to Bombay. To the others, the Governor has made a grant of land in the district of Jaffna, and given the use of two Portuguese churches in stations of the highest importance.

Notwithstanding this number of laborers, yet such is the want of them in Ceylon, that, until they are raised up from among the natives, there is little probability of an adequate supply.

The greatest harmony and brotherly love prevail among the different Christian laborers. Of the natural tendency of the Gospel to ennoble the mind, by imparting the principles of philanthropy and true benevolence, a memorable proof has been lately given in this island, by the voluntary resolution of a large proportion of the respectable inhabitants gradually to abolish domestic slavery. Much praise is due to the humane exertions of Sir Alexander Johnston, the Chief Justice of Ceylon; but, as that enlightened magistrate himself has expressed his conviction that this growth of liberal sentiments and feeling must be ascribed to the increase of Christian knowledge, such a fact ought not to be withheld from the friends of the Gospel.

The Bishop of Calcutta, on his visit to Columbo, took measures for applying a vote of credit granted to his lordship by the Christian Knowledge Society, for promoting, by a district committee of that society established at Columbo, an edition of the common prayer in Cingalese. An edition in Tamul had been printed in Madras.

A spirit of inquiry is increasing among the natives. In the district of Jaffna, in particular, Budhists, and even Budhist priests, apply frequently for the Cingalese Scriptures; and Mahomedans have begun to manifest an inclination to receive

instruction themselves, and to permit their children to partake of the benefit of an improved education.

The Scriptures and Christian instruction have been introduced, with the most gratifying success, into the prisons of Jaffnapatam and Galle.

GAYAH.

A large City in India, 55 miles s. of Patna, a place of great idolatrous resort.

BAPTIST MISSIONARY SOCIETY.—1816.

— Fowles.

GLOUCESTER TOWN.

A Town of liberated Negroes, in the Colony of Sierra Leone.

CHURCH MISSIONARY SOCIETY.—1816.

Henry During and Mrs. During.

This town having been newly formed, Mr. and Mrs. During left the Christian Institution on Leicester Mountain, about the middle of December, 1816, at the request of the Governor and with the approbation of the society's representatives, to take charge of this town. There were then 130 Negroes; but, in April, they had 263 under their care, of which 13 boys and 67 girls attended the school.

Mr. and Mrs. During are on government salaries, but were sent out by the society.

HEPHZIBAH.

In South Africa, formerly called Rhinoster Fountain, in the Bushman's Country, about three days' journey from Grace Hill, in the way to Griqua Town.

LONDON MISSIONARY SOCIETY.—1816.

W. F. Corner, J. Goeyman.

About 300 Bushmen inhabit this spot. None at first came near; but they now hear the word gladly.

KIDDERPOOR.

A Village near Calcutta, within a short distance of Garden Reach.

CHURCH MISSIONARY SOCIETY.—1816.

Two schools are opened here, under the superintendence of the Rev. William Greenwood, who resides in the house of the society, at Garden Reach. It is hoped that these schools will supply sufficient teachers for other quarters.

KISSEY TOWN.

A Town of liberated Negroes, in the Colony of Sierra Leone.

CHURCH MISSIONARY SOCIETY.—1816,

Charles Frederic Wenzel.

Mr. David Brennand, in company with Mr. Cates, now settled at Wilberforce Town, reached the colony, Feb. 25th of last year. He was designed for Gambier; but was fixed at Kissey Town, where, after a short residence, he died.

At the last returns there were 404 persons at Kissey Town; of which seventy-four boys and seventy-seven girls attended school.

REGENT'S TOWN.

A Town of liberated Negroes, in the Colony of Sierra Leone.

CHURCH MISSIONARY SOCIETY.—1816.

W. A. B. Johnson.

Mr. Johnson, having been ordained according to the rites of the Lutheran church, has been appointed to the charge of this station. He receives a salary from the government. There were under his care, by the last returns, 1283 persons. Of these, 179 boys and 93 girls attended school.

It has pleased God to grant his blessing to Mr. Johnson's labors. Many have become religious, and have been baptised.

MALTA.

LONDON MISSIONARY SOCIETY.—1816.

Isaac Lowndes.

The late Mr. Bloomfield was established here in 1811. On his death, Mr. Lowndes was sent out, and arrived on the 6th of November, 1816. He is perfecting himself in Italian and modern Greek, with the view of proceeding to the Ionian Islands.

A Bible Society has been happily established in Malta, of which Mr. Jowett, Mr. Lowndes, and Dr. Naudi, are Secretaries.

MONGHYR.

A very large City in India.

BAPTIST MISSIONARY SOCIETY.—1816.

John Chamberlain; Brindabund, *Native.*

Mr. Chamberlain, who was stationed at Sirdhana, about 920 miles N. W. from Calcutta, and 200 from Agra, was under the necessity of leaving that station. He is assisted at Monghyr by the aged native, Brindabund, and is translating the New Testament into the Brij-bhasa. Already some encouraging indications appear at Monghyr, though prejudices have been awakened.

Mr. Chamberlain took a journey, of nearly two months, in the beginning of last year, as far as Mirzapore. He preached many times; and distributed more than 200 copies of the Gospel and 2000 tracts. "It is wonderful," he says, "to observe how evidently an invisible hand is at work among the people, and preparing them for the Lord. Some evident change is effecting in the spirit of the people."

NEW ZEALAND.

Two large Islands in the Great Pacific Ocean, lying East of New South Wales.

CHURCH MISSIONARY SOCIETY.—Ranghee-Hoo.—1816.

Schoolmaster, Thomas Kendall. Lay Settlers, William Hall, John King.

The settlers at Ranghee-Hoo have remained in safety. An attempt to form a second settlement at Wytanghee, in another part of the Bay of Islands, was given up; the situation being found insecure. The settlers are gradually advancing in their influence on the natives.

ROYAPETTAH.

A Village about four miles from Madras.

LONDON MISSIONARY SOCIETY.—1816.

Samuel Render.

Mr. Render fixed himself at this place, Nov. 27, 1816. In Royapettah, with the villages of Tripplecane and St. Thome, at the distance of three miles on each side of it, the number of inhabitants is not less, it is said, than 40,000. In April, 1817, there were 160 children in the schools under his care.

TITALYA.

In India, on the borders, towards Nepaul.

CHURCH MISSIONARY SOCIETY.—1816.

Fred. Christian Gotthelf Schroeter.

This place seeming to offer a desirable sphere of exertion, Mr. Schroeter has been fixed here; and is particularly countenanced by the commanding officer on the station. He is diligently occupied in the acquisition of the Thibet language, hitherto almost entirely unknown to Europeans. His talent for this labor is peculiar; and he is zealously directing it to improve the opportunity which has occurred to none other. When suitable assistance is obtained, native schools may be opened to a great extent.

The present situation of affairs renders a station in this quarter very important. It will form a medium of communication between the laborers of India and the Russian Bible Society; and will enable them to carry their co-operation into Thibet; and facilitate the circulation of the Scriptures among the Tartar tribes bordering on China, and through the western part of that empire.

Captain Barre Latter, the commanding officer on the station, is opening an intercourse with various friendly Lamas, and exchanging books with them, in order to ascertain the languages with which they are acquainted; and he entertains hopes that a very extensive field will soon be opened for the circulation of the Scriptures.

TRANQUEBAR.

CHURCH MISSIONARY SOCIETY.—1816.

Missionary and Inspector of Schools, John Christian Schnarre. Superintendent of Schools, John Devasagayam. Catechist, David.

The Rev. J. C. Schnarre has left Madras, at the request of the Danish missionaries, to take a share in the work of the mission, and the particular oversight of the schools. He arrived August 24, 1816. Mr. Schnarre's support, as well as the chief maintenance of the schools, falls on the Society; the Royal Danish College having requested, by the Bishop of Copenhagen, the Society's assistance in the difficulties of the mission.

In a visit of inspection made by Mr. Schnarre, the beginning of last year, he found 825 children in the different schools. These are distributed as follows:

English and Tamul Schools: 5 stations, supplied by 9 teachers. *Tamul Schools:* 8 stations, supplied by 13 teachers. *Tamul Free-Schools, for Pariah children:* 9 stations, supplied by 9 teachers.

COTYM.

In India, on the Malabar Coast, about 18 miles from Allepie.

CHURCH MISSIONARY SOCIETY.—1817.

Benjamin Bailey.

Colonel Munro, the Company's resident in Travancore, having erected a college at Cotym for the education of the Syrian priests, wished to place an English clergyman on the spot. The Rev. Benjamin Bailey, who had arrived at Madras on the 9th of September, proceeded with Mrs. Bailey, overland, to Travancore, and was fixed at Cotym about the beginning of last year.

The best prospects are opening among the Syrians. The New Testament, published by the Bible Society, under the critical care of Mr. Samuel Lee, has now reached them in abundance; and the Old Testament is proceeding under the same able and indefatigable superintendence.

ST. DOMINGO.

An Island in the West Indies.

We are happy to state that the Rev. William Morton, a clergyman of the church of England, well qualified for the situation, and anxious to discharge with fidelity its important duties, has been appointed to the office of Classical Professor in a college instituted by King Henry, for the instruction of the young men who are hereafter to fill the most important offices in his dominions. Mr. Morton sailed some time since. He will have the full liberty of imparting religious instruction to all who may be disposed to receive it.

WESLEYAN MISSIONS.—Port au Prince.—1817.

John Brown, sen. James Catts.

Messrs. Brown and Catts reached the island Feb. 7, of last year; and were well received by the President Petion, being settled in that part which is under his authority. The President informed them, that all religions were tolerated, and that they might build churches in any part of the republic. They preach both in the town and in country villages, and distribute tracts. Their congregations are increasing, and behave with reverence and deep attention.

CAPE HENRY.

To that part of the island which is under the authority of King Henry, two missionaries are to be sent by the committee.

IRKUTSK.

In Siberia, near the sea of Baikal, upward of 3000 miles from St. Petersburg.

LONDON MISSIONARY SOCIETY.—1817.

—Stallybrass, Cornelius Rahmn.

The Rev. Dr. Paterson, and the Rev. Robert Pinkerton earnestly recommended Irkutsk, as a suitable station for a mission to the Mongul Tartars. Mr. Stallybrass was appointed, and proceeded to St. Petersburg. The Rev. Cornelius Rahmn, a Swedish clergyman, has undertaken to co-operate with Mr. Stallybrass. He was to leave Gottenburg in the middle of September, and to join his associate at St. Petersburg; whence they were to proceed with their wives, on their long journey.

KROOMAN'S RIVER.

In South Africa, south of Lattakoo.

LONDON MISSIONARY SOCIETY.—1817.

Robert Hamilton.

In February, 1815, after a toilsome journey of eight days from Griqua Town, a party of missionaries, full of expectation, reached Lattakoo. They met with but a cold reception; and were finally obliged to retrace their steps to Griqua Town.

Mr. Read, accompanied by nearly thirty of the congregation from Bethelsdorp, determined to proceed to Lattakoo, in order to prevail with Mateebe to receive the missionaries. They arrived on the 28th of December. After many objections, the missionaries were allowed to settle at Lattakoo. It seemed probable, however, that the king would ultimately leave that place, and fix at Krooman's River; in which case, Mr. Read promised him the assistance of the missionaries in cultivating and watering the lands.

In consequence of these arrangements, Mr. Hamilton, with some others, left Griqua Town on the 16th of April, 1817. They reached Lattakoo on the 25th. Prior to their arrival, Mateebe had been out on a predatory excursion, contrary to the advice of the missionaries who were at Lattakoo, in which he had suffered great loss. Mateebe seemed much inclined to abandon Lattakoo, and to remove southward, to Krooman's River.

On the 4th of June the missionaries left Lattakoo, and reached Krooman's River on the 8th, a spot which seems well adapted for a settlement. They were accompanied by the king and several chiefs, who went with them in order to determine where the new town should be built. The king intended to call a meeting of the chiefs at Lattakoo, to see who were with him and who were against him; as several of them are averse, both to his removal, and to his entertainment of the missionaries.

MADRAS.

WESLEYAN MISSIONS.—1817.

Mr. Harvard, who was appointed to Madras, has been detained in Columbo by the urgency of the affairs of the Ceylon mission. Mr. Lynch, from Jaffnapatam, has visited Madras at the request of the Ceylon Conference. The Conference at home have directed the committee to send out another missionary to Madras, who will probably be joined by Mr. Harvard.

Mr. Lynch preaches from three to five times a week; but feels that three times fatigue him more than fourteen times used to do in his native country. He regrets the want of a chapel: but "as yet," he writes, "I have no prospect of a suitable place. In Madras, the streets and squares are more confined than in London; and, in depth, there are few places more than from sixty to eighty feet, and, in front and rear, and on each side, closely confined by houses and walls. And such a place for bustle and perpetual noise, I never have been in. What is called 'one ground,' i. e. sixty feet by forty, in a populous place, casts from 80*l.* to 120*l.*; and, in back streets, from 60*l.* to 100*l.*; and, in so hot a climate, less than four 'grounds' could not be purchased for a house and chapel."

PALAMCOTTA.

In the Southern part of the Carnatic, not far from Cape Comorin.

CHURCH MISSIONARY SOCIETY.—1817.

Robert Graham *English Schoolmaster.* — Gahagan, *Malabar Schoolmaster.*

These teachers are acting under the superintendance of the Rev. James Hough, chaplain on the station. There were in the English school, thirty-three, and in the Malabar near seventy scholars.

TELLICHERRY.

On the Western Coast of the Peninsula of India.

CHURCH MISSIONARY SOCIETY.—1817.

Baptiste, *Native.*

He is employed as a schoolmaster, under the superintendance of the Rev. F. Spring, chaplain on the station. Baptiste is much opposed by the Roman Catholic priest.

VADADELLI.

Between 20 and 30 miles N. from Madras.

CHURCH MISSIONARY SOCIETY.—1817.

Sandappen, *Native.*

A great sphere of usefulness is opening before this native Christian.

MADAGASCAR.

An immense Island, lying off the Eastern Coast of Africa, in the Indian Ocean, in a partial state of civilization, and said to contain 4,000,000 inhabitants.

LONDON MISSIONARY SOCIETY.—1817.

David Jones, — Bevan.

This mission has been unavoidably delayed. Messrs. Jones and Bevan, it is expected, will shortly proceed to this destination.

WBSLETAN MISSIONS.

Two missionaries are to be appointed to this station by the Committee.

Governor Farquhar, of the Mauritius, has been urgent for an attempt to communicate Christianity to Madagascar. Every preparation has been made by him, to furnish such missionaries as may be sent out, with the best information respecting the island, and the most promising measures to be adopted. He has a vocabulary, grammar, and dictionary of the Madagascar tongue, which he proposes printing. They were collected by a French gentleman, and cost nearly twenty years' labor. He has works in French and Madagascar, which occupy nine folio volumes, and contain a mass of materials respecting the island. The Madagascar is written in the Roman character, as they have no character of their own.

There are, however, many difficulties in the way of this attempt, which should prepare the societies that may engage therein for disappointments and delay. Three places—Fort Bourbon, St. Luce, and Tamataff—have been occupied, by the English, on the island. From these places Mauritius and Bourbon received their cattle and slaves, which last traffic is now happily abolished. These stations are very unhealthy; but not so the interior. The inhabitants have been deceived by Europeans, which augments the difficulties of any attempt to benefit them.

Every necessary of life is produced in abundance. A strip of low sand encircles the whole island, and extends into the country five or six miles, and in some places more. This part is often unhealthy, from the overflowing of the rivers.

The English claim the east side of the island, from the coast to the ridge of mountains which divides it from north to south. The King of Ova is a powerful prince on the west side of this ridge; and, being on good terms with the English, would probably afford protection to missionaries.

BRAINERD.*

A Station among the Cherokees on Chickamaugah Creek, a branch of the Tennessee.

AMERICAN BOARD OF COMMISSIONERS.—1817.

Ard Hoyt, Moody Hall, Daniel S. Butrick, William Chamberlin.

YALOBUSHUR.

A Station among the Choctaws, on a creek of the above name, a branch of the Yazoo.

AMERICAN BOARD OF COMMISSIONERS.—1818.

Cyrus Kingsbury, Loring S. Williams, Peter Kanouse, John G. Kanouse, Moses Jewell.

[The precise time of establishing the missions at the following stations we have not been able to fix. However, excepting Kingston and Niagara, they have all been commenced since 1804.]

KINGSTON.

In Canada.

SOCIETY FOR PROPAGATING THE GOSPEL.

George Okill Stuart *Missionary to the Mohawks.*

John Green, *Schoolmaster to the Mohawks.*

John Hill, *Reader and Catechist to the Mohawks.*

The offices of schoolmaster and catechist were united in the same person, but it has been deemed expedient to separate them.

* This place, formerly called Chik-mau-gah, has lately received the above appellation, see letter of the Treasurer in this number.

NIAGARA.

In Canada.

SOCIETY FOR PROPAGATING THE GOSPEL.

Robert Addison.

BOSJESVELD.

In South Africa, about 40 miles north from Cape Town.

LONDON MISSIONARY SOCIETY.

Cornelius Kramer.

DELHI.

A City of India, 976 miles N. W. from Calcutta.

BAPTIST MISSIONARY SOCIETY.

Mr. Kerr was established here, but it is doubtful whether he has not left the station.

FREE TOWN.

The chief Town of the Colony of Sierra Leone.

WESLEYAN MISSIONS.

William Davies, Samuel Brown.

Members, 115.

See *Leopold Town*, where Mr. Davies is superintendent of liberated Negroes. Mr. Brown has a school of between twenty and thirty children, at Portuguese Town; and Mrs. Brown had another of upward of forty girls, at the west end of Free Town, but she was lately removed to her eternal home. Mr. Brown preaches in Portuguese Town, the population of which is about 200; and also in Soldiers' Town, where the black soldiers live. In each place is a wattled building, the cost of which is about 5*l.* and which answers the double purpose of meeting-house and school-room.

LEOPOLD TOWN.

A Town of Negroes, in Sierra Leone, liberated from slave ships.

WESLEYAN MISSIONS.

William Davies, Superintendent.

By the last return, there were 134 persons collected here, of whom twelve men and boys were learning trades. Several of the adults, and all the artificers, attend evening school.

WILBERFORCE TOWN.

In the Colony of Sierra Leone, formed by the union of two Negro Towns, named Congo and Cosso Towns.

CHURCH MISSIONARY SOCIETY.

John Brereton Cates.

It was intended that Mr. Cates should assist Mr. Nylander at Yongroo Pomoh; but circumstances led to his being settled at this station. Mr. Brennand, who went with him to Africal died soon after his arrival.

Mr. Cates labors faithfully, and with discrimination, among his Negroes.

LETTER FROM THE TREASURER OF THE AMERICAN BOARD, &c.

(Concluded from p. 278.)

I would attempt a description of the natives; but my information is not sufficiently extensive and accurate to warrant any thing like a full account of them. They live thinly dispersed over the country. I should not think there were fifty buildings in sight of the road from the Chatahoochy to this place, 110 miles, though the road passes through part of the town of *Coo-sa-wa-tee*, which is the largest town in the nation. A white man, who has resided in the immediate vicinity some time, informed me, that there were probably 400 souls within a distance of four miles on the river. The Indians dwell in log cabins, not much inferior to those of the whites in the neighboring settlements. They have little furniture of any kind; but they are gradually getting into the use of the English dress. All the women that I saw were dressed in long loose gowns. Several were riding on horseback. Both males and females use the same kinds of saddles, as are used by males and females respectively in our own country. In some places on the

road there is no human habitation for 12 miles; generally the huts are within two, three, and four miles of each other. The clearings take up so little room, that one is almost the whole time travelling in a wilderness.

The number of whites residing in the nation is considerable. Many have obtained all the privileges of citizenship by marrying female natives. Others have been introduced as mechanics, by the government of the U. States, and others still have obtained leave to reside here as mechanics from the chiefs. Beside these classes, there are occasional stragglers, who reside for a longer or shorter time, without leave from any one. The intermarriages of whites and natives have been so long practised, that a considerable part of the tribe are of mixed blood; yet all, who are partly Indians, are spoken of as Cherokees. The mixed breed can generally speak English, but some of them can neither understand nor speak that language at all. A few have sent their children to the white settlements to obtain the rudiments of knowledge. The greater part, however, are as ignorant of every thing, which it is important for them to know, as the full-blooded Indians are.

As to their persons, the Cherokees are a well-formed, good-looking people.—Some of them have as fine countenances, as can easily be found in any country. The children are almost universally active, plump, and healthy. It is Mr. Gamble's opinion, as well as the opinion of our missionaries, that the children have as good intellects, and are as apt to learn, as the children of civilized people. In speaking of their actual progress, however, an allowance must be made, on account of their being obliged to learn a new language. The color of this tribe is not so dark, as that of most of our Aborigines. I have seen several half-breeds, who, if seen in Boston or New-York, would not be thought to have a drop of Indian blood in their veins. Many children, partly descended from Cherokees, have light yellow hair, blue or grey eyes, and fair skins.

Some of the half-breeds have large plantations, which they cultivate by the aid of slaves; but the fields of full-blooded Cherokees are generally small, and they do not carry on agriculture with much vigor and effect. In this tribe has been tried an experiment of vast practical utility to the human race. The result is, that *savages cannot be civilized without Christianity*. I cannot go into the details here. The greatest effect of introducing some of the implements of civilized life, with English dress, and other things of small importance, has been to make some of the people most insatiably avaricious, leaving them as far from real civilization as before.

As Chickamaugh comprehends a considerable district, extending up and down the creek of that name, and including an Indian village near the Tennessee, it has been thought best by the missionaries, Mr. Cornelius, and myself, that the missionary station should receive a new name; and, since I commenced this letter, we have given it the name of BRAINERD, in affectionate remembrance of that able, devoted, and successful missionary. The mission-house is situated about 50 rods south-west of the creek, and two miles north-east of the Georgia and Tennessee road. It fronts the south-east, has the dining hall and kitchen in the rear, and several log cabins on each wing for the accommodation of the children and some of the missionaries. There are several other log buildings for store-rooms, corn-houses, and stables. The school-house is 30 rods to the south-west; and is sufficiently large to accommodate 100 scholars on the Lancasterian plan, and to answer for a place of public worship on the Sabbath. The cultivated land of the missionary farm lies in several fields, principally in front of the buildings, and amounts to 45 acres. The creek here pursues a north-westwardly direction, but below takes a northerly course to the Tennessee, which is distant 15 miles, following the creek, though only 6 miles at the nearest place. The brow of the Lookout Mountain, immediately under which the Tennessee passes, is about 7 miles distant in a due-west course. The creek is navigable for boats to the mission-house. At the landing place is what is called a fish-trap, formed by a partial dam. It was rebuilt the last year, and is of great benefit to the establishment. Should it prove as valuable in future seasons, as in the two last, it will be worth more than \$500, the sum which the Board paid for the improvements of the place. The fish are caught as they pass down stream in the night. No preparation is necessary to catch them. On the first morning after my arrival, about 40 fish were taken, the aggregate weight of which could not have been less than 150 pounds. When the water is high none are taken; but except at such times, they are caught at all seasons of the year. Once this spring 150 were ta-

ken at a time, and the next morning 120; the largest weighing 30 pounds, and a considerable proportion from 5 to 10 pounds each. Most of them are fat and good, some excellent, either fresh or salted.

The mission-house and other buildings stand on a gentle eminence, and present an agreeable appearance. The mission-house, school-house, dining hall, and kitchen, are built of hewed logs, having the interstices filled with mortar. The first mentioned of these buildings has two rooms on the lower floor, with an open hall between them. The upper story has two lodging rooms; but when finished will have four. The principal expense of the buildings is defrayed by government.

The general aspect of the country is pleasant; the woods are now decked with a variety of wild flowers; the forests have become verdant; and Lookout, with the hills on the opposite side of the Tennessee, appears majestic and beautiful.— They are the first high-lands, which have reminded me of the noble mountains and hills of New-England. They are not seen from Brainerd; nor till the traveller arrives within two or three miles of the river.

There is but one post-office in the Cherokee nation; and that is within four miles of Brainerd, and is a very great convenience to the establishment.

On my way hither I called upon the Rev. John Gambold, the Moravian missionary at Springplace, and was received by him and his family with the most affectionate hospitality. The day, which I spent there, will long be remembered by me, as one of peculiar interest and enjoyment; and, as I would hope, of improvement too.

The Moravian mission among the Cherokees was commenced in May 1801, by the Rev. Abraham Steiner and the Rev. Gottlieb Byhan, an application having been made in 1799 for permission to send missionaries hither, and liberty having been given in 1800. Mr. Steiner returned to N. Carolina in September of the same year, and is now employed in the ministry there. Mr. Byhan resided here till 1812, and, with his wife and children, formed a part of the missionary family.— He then returned to Salem, (N. C.) on account of the sickness of Mrs. Byhan.— The Rev. Jacob Wohlfahrt was employed in the mission from 1803 to 1805. He is now dead.

Mr. Gambold and his wife joined the mission in October 1805. Four years afterwards they were visited by a brother of Mr. G. who has remained a member of the mission family ever since. A school has been kept up in the family some months before the arrival of Mr. G. to the present time; and has varied from 4 to 13 children, principally boys. The children being taught and fed gratuitously, the only limit has been the ability of the mission to maintain them. Between 40 and 50 have received schooling. In the school are taught reading, spelling, writing, arithmetic, grammar, and the elements of religious knowledge. For the latter branch of instruction the catechetical form is used.— Mrs. G. has generally conducted the school, which she is perfectly capable of doing. Before she engaged in the mission, she had been much employed in the instruction of youth. She has now six boys under her tuition. They read in the New Testament; and three or more of them parsed very well in passages taken at random. They answered questions in their catechism, repeated the commandments, and the creed, and sung hymns very prettily. They have also made considerable improvement in writing.

Mr. G. preaches at his own house on the Sabbath, and performs other pastoral duties. He and his brother cultivate a farm of 35 acres, which produces the necessaries of life in great abundance. They have a large stock of swine and horned cattle; some valuable fruit trees, a pleasant flower and kitchen garden, and a most delightful and abundant spring of water. I forgot to mention before, that this country abounds in fine springs, and rivulets of pure water. Mrs. G. has quite a taste for botany, as she formerly taught that branch of natural science.

The Moravian church at Springplace is small. Among the members are only two natives. One is a woman, whom they denominate *the firstling of Christ* among these heathens. She was baptised on a profession of her faith nearly eight years ago. The other is Mr. Hicks of whom you have often heard, as an intelligent, well-informed man, who has more influence than any other man in the nation. He was baptised five years ago. Mr. G. observed, that he was careful not to admit converts hastily to Christian ordinances; but wished to be well satisfied, by continued evidence, that they had experienced a work of the Holy Ghost. He

said that he had sometimes been inclined to look upon his labors with melancholy, and to regard himself as a barren tree; but, upon reflection, he gave thanks, that the little fruit, which the Lord Jesus had given him, was of the most precious kind.

There are at present some hopeful appearances among those, who attend Mr. Gambold's ministrations; particularly among some blacks, who compose a Sabbath school at his house. The good man expressed strong desires for a blessing upon his labors, and that the Gospel might come with power to every part of this tribe. This worthy family rejoiced much, when the mission on Chickamaugah was commenced by Mr. Kingsbury; and their joy has been increased by the arrival of every additional missionary. In the religious poetry, which they composed for the commencement of the new year, they did not omit to celebrate the beginning of our establishment. On account of their advanced age, the friendship they have expressed, and the kind offices they have rendered our mission, they are familiarly called father and mother, by all the missionaries at Brainerd.

On leaving Springplace, I could not but reflect on the dignified character and noble employment of the consistent and devoted missionary. Happy they, who sustain this character, and spend their lives in this employment. Happy they, who, when the Lord cometh, shall be found instructing the ignorant, and spreading their Savior's name where it has never been before.

It was on Friday evening, the 8th inst just after sun-set, that I alighted at the mission-house. The path which leads to it from the main road, passes through an open wood, which is extremely beautiful at this season of the year. The mild radiance of the setting sun, the unbroken solitude of the wilderness, the pleasantness of the forest with all its springing and blossoming vegetation, the object of my journey, and the nature and design of the institution which I was about to visit, conspired to render the scene solemn and interesting, and to fill the mind with tender emotions.

Early in the evening, the children of the school, being informed that one of their northern friends, whom they had been expecting, had arrived, eagerly assembled in the hall, and were drawn up in ranks and particularly introduced. They are neither shy nor forward in their manners. To a stranger they appear not less interesting than other children of the same age; but, if he considers their circumstances and prospects, incomparably more so.

At evening prayers, I was forcibly struck with the stillness, order, and decorum of the children, and with the solemnity of the family worship. A portion of Scripture was read with Scott's practical observations; a hymn was sung, in which a large portion of the children united, and Mr. Hoyt led the devotions of the numerous family. If all the members of the Board could hear the prayers, which are daily offered in their behalf at this station, (and I presume at all others under their superintendance;) and if all patrons and contributors could hear the thanks, which are returned to God for their liberality; and especially if they could see a large circle of children, lately rescued from heathenism, kneeling with apparent seriousness and engaging in the solemnities of Christian worship, one of them already a hopeful convert, and others thoughtful and inquiring;—if all these things could be seen, one may safely predict, that the exertions and sacrifices of the friends of missions would be increased four-fold. These things are not the less real, however, because they cannot be seen by every friend to the cause.

The mission family, when assembled for prayers, consists of the missionaries and their wives, Mr. Hoyt's children, the Cherokee children, occasional visitors, the hired men, and the kitchen domestics. All these make a goodly number.—The missionaries lead at family prayers in rotation. The children are called together by a house-bell; at the close of evening prayers they are wished a good night, which they reciprocate; and soon afterwards the horn is blown, as a signal for them to retire to rest.

Half an hour before sun-rise the horn is blown as a signal to rise; and just as the sun appears above the horizon the family assemble in the hall for morning worship. After prayers, the children proceed to their different employments. The boys, as they come from the hall, file off to the right, and form in a straight line; the girls to the left, to a log cabin assigned for their accommodation. The boys are immediately joined by Mr. Chamberlain, their instructor, who has the charge of them from the blowing of the horn in the morning till it is blown at nine in the evening. During the whole of this time he is with them, except the interval at noon; and then they are under his superintendance. They join the rank

with great alertness in the morning, as tickets are given to those most distinguished for quickness and punctuality; and the fine of a ticket is imposed on any one, who shall be culpably dilatory. These tickets, which are given as rewards on other occasions also, answer the purpose of a circulating medium among the boys, as they are redeemed with little books, or such other articles as the holders need. As soon as the rank is formed, the boys are despatched to the various employments assigned them. Those employments, which are of a permanent nature, are assigned by the week, so that there is a change of labor. Occasional services are performed by a detachment for the occasion. Some are sent to dress the fish, when any are taken; some to assist in milking the cows; some to hoe in the garden; some to pound corn, &c. Some of the boys are too small to do any thing; but, after all the above-mentioned services are provided for, Mr. Chamberlain has commonly about ten active lads to take with him to the field. On one morning since my arrival they planted an acre of corn before breakfast; on another, they planted six or seven bushels of potatoes, the hills being prepared; and these are fair specimens of their morning labor. When breakfast is ready, the various family is called together by the horn. Two long tables are supplied with wholesome and palatable, though plain, food. One of Mr. Hoyt's daughters sits at the head of each table; Mr. Hoyt and Mr. Kingsbury at the other end; and the other missionaries where it is most convenient. The boys sit at one table, the girls, occasional visitors, and the hired men at the other. They take their seats at table, as they enter the room; and when all, or nearly all, are seated, a blessing is pronounced. Till the blessing is concluded, no one touches his knife and fork, or plate; nor is the slightest impatience discovered, as is common among children in civilized society. The most entire stillness and decorum prevail, while a blessing is asked and thanks returned, as well as at family prayers. The behavior of the children while eating is very decent; and they are less noisy, than any equal number of young persons whom I ever saw together. The stillness arises in part, no doubt, from the fact, that many of them do not speak English readily; and are therefore rather bashful about speaking at all, either in English, or their own tongue. Some cannot speak a word of our language on their first arrival. After breakfast there is another period of labor, which lasts till nearly nine, when the school commences. The morning labor is about equally divided by breakfast, and amounts to two hours and a half. To this is to be added an hour's labor in the evening. The only time the boys have for play is a little while before dinner, and again at dusk. They labor as cheerfully and as effectually, as any company of boys I ever saw. They handle axes and hoes with great dexterity.

I have been the more particular on this subject, as it has been often said, that the children of Indians cannot be taught to work.

Each detachment of boys has a leader, even when no more than two are employed upon a service. When all are convened, they meet at the sound of the whistle.

The school is opened by reading a portion of Scripture, singing a hymn, and prayer; and closed by prayer and singing. It is conducted upon the Lancasterian plan, a plan not only excellent in itself, but peculiarly suited to catch the attention of Indian children. The principal exercises are reading, writing on sand, slates, and paper, spelling, and arithmetic. None have yet commenced the study of grammar. Of the writing I hope to show you specimens. Fifteen read in the Bible. They have attended school from 8 to 12 months, and more than half of them began with the alphabet. This class would be considered as reading and spelling pretty well for children of the same age (from 10 to 15) in one of our common schools at the north; and I think such a fact indicates uncommon assiduity on the part of their instructors. Eleven others, all of whom began with the alphabet, can read intelligibly in easy lessons. Eighteen have commenced writing on paper. There are now in the school 47 Cherokee children, Mr. Hoyt's two youngest sons, and two white boys. The two latter will stay a short time; and were admitted from peculiar circumstances. These numbers have been just ascertained by Mr. Kingsbury, for the purpose of making out his report to the Secretary at War. Fourteen are full blooded Cherokees; the remainder of different degrees of Indian blood.

When the girls are out of school, they are under the charge of Mr. Hoyt's second daughter, now Mrs. Chamberlain. They are all, (16 in number,) lodged in one log cabin, which has a chamber. Here all their domestic industry is carried on. Two spin, and two card, the rest sew and knit. They wash, mend, and often make their own clothes; and assist in mending the clothes of the boys. Mrs.

C. prays with them every evening; and they unite in singing a hymn. When engaged in their work, they are often overheard singing. Mrs. C. says, that the girls are remarkably good tempered. They have few disagreements among themselves; and three or four of them have never been seen out of humor in the least. The boys are also represented as mild and gentle in their tempers; and as much less apt to quarrel than an equal number of white boys. From my own observation I can state, that there is much less noise and disturbance about the house, than is common with half the same number of children among ourselves. It is said to be a general characteristic of the Cherokees, that they are mild, and not apt to quarrel unless inflamed by whiskey. In this case they are easily provoked, furious beyond drunkards of civilized nations, and totally regardless of consequences. If they perpetrate any wickedness, while in a state of intoxication, they say that whiskey did it, and not they; and though they regret it, they do not take any blame to themselves. They are as fully convinced, however, as drunkards among the whites, that whiskey is a tremendous evil; and one which, if not arrested, will destroy their nation.

A SABBATH AT BRAINERD.

After morning prayers on the Sabbath, the families of the missionaries hold a prayer-meeting of an hour. The other services, on the first Sabbath after my arrival, were as follows. Some religious conversation was had in the morning with natives; particularly with a young man, who had once been a member of Mr. Gambold's school. He had come 17 miles to attend public worship, and appeared seriously disposed. When an interpreter is necessary, Catharine Brown, or some other member of the school, performs that duty. It is the practice of the missionaries to expound a chapter in the forenoon, at the school-house, and, after a short intermission, to preach a sermon for the afternoon service. The audience consists of the mission-family, including the children of the school, and of various classes of persons from two to twenty miles around. The nearest neighbor is two miles off; but there are several about the same distance, in different directions. I should judge there were about 50 persons, who came from the vicinity to attend worship, making the whole audience considerably above a hundred. Mr. Butrick expounded the Mosaic account of the deluge, and enforced it by a practical application; Mr. Hoyt preached P. M. from Isaiah, xlix. 6, on the future promulgation of the Gospel among all classes of people in every country, with an application adapted to the audience. After public worship, the brethren of the church conversed with two colored persons, a man and his step-daughter, on the subject of experimental religion. The man had been under religious impressions for eight months, and had conversed freely with some of the brethren last fall, the woman dated her first concern several months ago. They were ignorant, as might naturally be expected; but so far as could be judged from a single conversation, they had been under deep convictions of sin, and there was some ground to hope they had been renewed by divine grace. They attributed their first seriousness to Mr. Kingsbury's preaching. Suitable admonitions were given them, and it was determined to make particular inquiries respecting their conduct, and to examine them again hereafter.

A Sabbath school, for the instruction of blacks, has been kept up since last summer. The improvement, which a number of them have made, is truly wonderful. A man of 30 years, who only knew the alphabet, when the school commenced, can now read a chapter, or a psalm, very decently. A boy of 15, who did not know a single letter, can read very well in the Testament. Several others have begun to read in the Bible. The greater part come six miles or more to meeting; some 15 or 20 on foot; and none less than two miles and a half. The number has varied from 10 to 25. Mr. Hall has paid particular attention to this school. The season for instructing these people is at the close of public worship. Several of them are under serious impressions; and all pay the strictest attention to religious services. They sing a hymn before the school is dismissed, and a prayer is offered by the instructor.

I have seldom seen a Sabbath more entirely devoted to the purposes of religion. How animating the reflection, that in 16 months from the commencement of missionary labors at this place, there should be a Christian community, in which all the advantages of religious education are enjoyed, and all the ordinances of religious worship administered. How delightful to see the Sabbath shine upon this dark land.

THE CHURCH AT BRAINERD.

You have been informed of the admission of five native converts and one white man to the little church, which the Lord has planted here. On the first Sabbath in this month, Mr. Hoyt's youngest daughter, who had, as was hoped, experienced a saving change since the family arrived at this place, was admitted to communion. At the same time, a black woman was also admitted. The second Sabbath after my arrival, a colored man was added to the church; so that it now contains nine persons, whom as we trust, the Lord has called, within a few months past, to be heirs of his kingdom.

Particular mention has already been made of Catharine Brown; but I think you will be pleased to hear something more of this interesting female. Her parents are half-breeds, who have never learnt to speak English; yet if you were to see her at a boarding-school in New-England, as she ordinarily appears here, you would not distinguish her from well-educated females of the same age, either by her complexion, features, dress, pronunciation, or manners. If your attention were directed to her particularly, you would notice a more than ordinary modesty and reserve. If you were to see her in a religious meeting of pious females, you would not distinguish her, unless by her more than common simplicity and humility. When she joined the school in July last, (having come more than 100 miles for that sole purpose,) she could read in syllables of three letters, and was 17 years old. From her superior manners and comely person she had probably attracted more attention, than any other female in the nation. She was vain, and excessively fond of dress, wearing a profusion of ornaments in her ears. She can now read well in the Bible, is fond of reading other books, and has been particularly pleased with the *Memoirs of Mrs. Newell*. Last fall she became serious, is believed to have experienced religion in the course of the autumn, and was baptised and admitted to the church in January. Since that time she has been constantly in the family; and all the female members of it have the most intimate knowledge of her conduct, and receive a frank disclosure of her feelings. It is their unanimous opinion, that she gives uncommon evidence of piety. At meetings for social prayer and religious improvement, held by them on every Thursday afternoon and Sabbath evening, Catharine prays in her turn, much to the gratification of her sisters in Christ. Her prayers are distinguished by great simplicity as to thought and language, and seem to be the filial aspirations of the devout child. Before Mrs. Chamberlain took charge of the girls, Catharine had of her own accord commenced evening prayer with them, just as they were retiring to rest. Sometime after this practice had been begun, it was discovered by one of the missionaries, who, happening to pass by the cabin where the girls lodge, overheard her pouring forth her desires in very affecting and appropriate language. On being inquired of respecting it, she simply observed, that she had prayed with the girls, because she thought it was her duty. Yet this young woman, whose conduct might now reprove many professing Christians, that have been instructed in religion from their infancy, only ten months ago had never heard of Jesus Christ, nor had a single thought whether the soul survived the body or not. Since she became religious, her trinkets have gradually disappeared, till only a single drop remains in each ear. On hearing that pious females have, in many instances, devoted their ornaments to the missionary cause, she has determined to devote hers also. In coming to this determination, she acted without influence from the advice of others.

The general deportment of all, who have joined the mission-church, is such as to afford increasing evidence that they are, what they profess to be, the disciples of Christ. Though God alone can search the heart, and we must expect mistakes, and disappointments, in our judgment of Christian character, it is no more than gratitude to the Giver of all good, to acknowledge his kind interposition in behalf of any, who were recently in a state of total ignorance of Him, and of the salvation which he has revealed.

On the 14th instant we were highly gratified by the arrival of Mr. Cornelius, who had been hourly expected for several days. He brought with him a Choctaw youth of 16 to be educated at the Foreign Mission School in Connecticut. The arrival of Mr. C. was desirable on many accounts; but particularly because he was able to give precise information with respect to the proposed seat of the mission to the Choctaws, and the best mode of conveying the missionaries thither.

The interest felt in his welfare by all who were present, and the important services, which he had rendered to the cause of missions, while journeying within the last sixteen months about 4000 miles, of which 1000 miles were within the limits of the Indian nations, will be easily felt and justly appreciated by yourself.

The subsequent Sabbath will long be remembered by us, on account of its sacred solemnities. The administration of the Lord's supper had been appointed, in expectation of the arrival of Mr. Cornelius. He preached from the chorus of the 107th Psalm: *O that men would praise the Lord for his goodness, and for his wonderful works to the children of men.* It was at this time, that the colored man, mentioned above, was admitted to the church. Twenty-four persons sat down together, here in the wilderness, at the table of their Lord. Five of us, who had been intimately connected in these attempts to convey the Gospel to the Indians, expected to leave the place within a few days, two on our way towards home, and the others to enter upon the Choctaw mission. We could not indulge the slightest anticipation of ever meeting again at this feast of love; and it was altogether probable, that several of us should see each others faces no more in this world, after the expected separation should have taken place. These reflections, and many others which will suggest themselves to your mind, rendered the occasion deeply affecting.

During my stay the mission and school were visited by several gentlemen, who were passing through the nation, among whom was the Governor of Tennessee. They all appeared pleased with what they saw; particularly the Governor, who spent a night at the mission house, and witnessed the regular exercises of the school. Nothing strikes a stranger more agreeably, than the ease and propriety with which the children sing several hymns, without assistance from any other person. Mr. Chamberlin tells me, that he believes every child, who has been at school any length of time, can take part in the singing; and it is with pleasure I add, that every member of the missionary family can also join with the voice, as well as with the understanding.

Mr. Cornelius and myself are preparing to set out for home on Monday. We take three Cherokee youths with us for the Foreign Mission School. One is the son of Mr. Hicks; and the good man has come up to spend the Sabbath with us. We expected to set out sooner; but have found it difficult to close the various necessary business before Monday. I am, Sir, very affectionately yours,

JEREMIAH EVARTS.

Brainerd, on Chickamaugh, Creek, May 23, 1818.

P. S. *Knoxville, Tennessee, June 1.* As my letter would reach you, if brought by myself to this place, considerably earlier, than if put into the Rossville post-office, I have brought it with me, and venture to try your patience a little longer with a postscript.

At noon on Monday of last week our business was so far completed, that we prepared to separate, and proceed on our various ways. Mr. and Mrs. Williams with their babe were to go on board one of the large flat-bottomed boats, which are so common in the rivers of the western country, and proceed to the lower end of the Muscle Shoals, whither Mr. Kingsbury was to follow them on horseback. The boat was purchased with the design of going down the Tennessee and Mississippi to the mouth of the Yazoo; but, on further consultation, it was thought best, that the missionaries should leave the boat at the place above mentioned, and proceed in a waggon through the Chickasaw nation to the contemplated station among the Choctaws, on *Yalo-bushur* creek, a branch of the Yazoo. The land carriage is about 200 miles. The missionaries, who were about to leave Brainerd, felt strongly attached to that place, as the scene of their first labors among the heathen, and the place where signal tokens of the divine favor had been manifested; yet they were perfectly willing to commence a new establishment, at the call of duty, though it was to be 400 miles distant, and in a perfect wilderness. Mr. Williams was greatly attached to the children of the school, as he had been the instructor for a considerable part of last year. At the time of parting, the mission family, including all the children, were assembled in the open passage. Mr. Hoyt prayed, and all united in singing, "Blest be the tie that binds," &c. Many tears were shed, and the elder children were deeply affected. As Mr. Kingsbury, Mr. Cornelius, and myself were about to visit the Cherokee agency by a circuitous route, we concluded to send the Indian lads di-

rectly thither, under the care of an elder son of Mr. Hicks. Nothing touched me more than to see this Christian father, converted from heathenism in a heathen land, about to send his darling son to the heart of a Christian country, with a view to his receiving an enlarged and Christian education. The parental and filial attachment is described by our missionaries, as being uncommonly strong among the Indians; vastly stronger than any other and all other attachments. When the boys were mounted for their journey, and Mr. Hicks had bidden us farewell, he went a short distance with his son into the woods, to take leave of him aside from observation; and thence turned off homeward. What passed there I know not. Doubtless the yearnings of a parents' bowels were experienced; doubtless the prayers of a father ascended to the Preserver of men. These prayers will be echoed from many a bosom; and it will be ardently desired, that the lad may return in safety with a cultivated mind and a sanctified heart, and may be a comfort to his father and a blessing to his people.

The greater part of the mission family, not including the children, accompanied Mr. and Mrs. Williams to the river, a distance of seven miles. The road leads through an entire wilderness, and no house is seen except that of the ferryman, at a little distance from the river's bank. The Tennessee is here a noble stream, half a mile wide, and probably conveys in its channel twice or three times as much water, as is conveyed in the channel of the Connecticut against Middletown. When we look at such a river on the map, we conceive of its banks as cultivated; especially if it runs through a country so long settled, and so populous as Tennessee. But I am told, that the greater part of this river, even without the Indian limits, is still shaded by native forests; and within these limits the eye of the boatman can seldom meet with any indication, that the country is inhabited. The mighty flood rolls along in solitary grandeur, as it did a thousand years ago. At the place where the missionary boat was fastened, the banks presented nothing but a wilderness. The scene was new and imposing. As we looked up the river, the eye caught a perpendicular cliff of lime-stone 80 feet high, which formed the right bank; a beautiful island divided the channel into nearly equal parts; and both banks were covered with a luxuriant vegetation from the oak to the caue, the flowering shrub, and the tender grass. The trees had now assumed the appearance of summer.

When the boat was ready to depart, and after we had enjoyed an agreeable interview, a parting hymn by Dr. Doddridge was sung to Old Hundred, and a prayer was offered by Mr. Cornelius. The fact that this mission was prepared and sent forth in the wilderness gave the whole transaction an indescribable interest. None were more affected than four native women, who could not speak English, though they could understand something of it, and who had come four or five miles to take leave of Mr. and Mrs. Williams. One of them is so old, that she has great grand children at the school. She is remarkable for kindness of disposition, and attention to the missionaries.

The religious solemnities being over, we stepped on shore; the boatmen untied the ropes, pushed into the current, and the boat moved gently out of our sight. Our friends of the mission family returned to Brainerd; we crossed the ferry, and pursued our course towards Washington, Tennessee, through the woods.

On Wednesday at noon we reached the Cherokee agency. The venerable Col. Meigs, who was taken prisoner at Quebec when Montgomery fell, has for many years been the agent of government in this nation. He received us with the greatest kindness, and expressed a deep interest in our mission and school. At present there is a meeting of the Indians here, at which the whole population has been invited to attend. The object of the meeting is, to explain the treaty of July last, and to enrol those, who intend removing across the Mississippi, and those who wish to take reservations of a mile square, according to the treaty. It is a week since the talk opened. The concourse was not so numerous as was expected. There was, however, a very diversified assemblage, composed of persons of all ages, of both sexes, and of all complexions, from the full-blooded Cherokees to the whites. Governor M^cMinn was the commissioner of the government to transact business with the Indians. He shewed us many civilities, and invited Mr. Cornelius to preach the next day.

On Thursday morning the Governor held his concluding talk with the natives, and dismissed the council. Mr. Cornelius then preached to a mixed audience under the bower, which had been formed for the accommodation of the people during the long session. According to previous arrangement, I addressed the

is, who are about removing to the Arkansas, on the subject of establishing a mission and school among them. The public interpreter explained my meaning to I proceeded. The principal chief had visited the school at Brainerd I was there, and appeared much pleased with it. Other leading Indians were one the same; and many, who are about crossing the Mississippi, had expressed a strong wish, that a school should accompany them. Still it was thought probable, that the subject should be again brought forward. We happened very fortunately to be in the nation at the holding of this council. The particulars of the interview will be related, God willing, when I am more at leisure. At present I can only say, that there are weighty reasons for establishing a mission, as soon as possible, on the river Arkansas.

CONTRIBUTIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From the Female Cent Society in Winchendon, by Mrs. Pillsbury, Treasurer,	\$13 75	Brought forward	\$719 76
Reuben Hyde, of do.	1 00	13. The Monthly Concert for prayer in the Rev. Mr. Oliphant's church in Beverly, by the Rev. Dr. Worcester,	5 15
Female Cent Society of St. Albans, Ver. by Horace Janes, Esq. Contributions in the first church and hall in North Yarmouth, Me. on first Sabbath in the year, and their monthly prayer meetings, care of Jacob Hayes,	13 00	Mrs. Ruth Conant, of Ipswich, by the Rev. T. Kimball,	1 00
Contribution in the monthly conference in St. Johnsbury, Ver. remitted from Mr. L. Clark, by Mr. George Carlton,	21 00	The following sums were remitted to the Rev. Dr. Worcester, by the Rev. Ebenezer Caldwell, an agent of the Board at Waynesborough, Georgia, and are for the Cherokee mission, viz.	
Female Cent Society in Worcester, by Lydia Taylor, Treasurer, 'A. H.'	11 11	Collections at two concerts for prayer,	9 94
Contribution in the vestry of Park Street church, at the monthly conference by Mr. Nathaniel Willis, the Heathen's Friend, a society resides in Fairhaven, by the Rev. Wheeler,	14 02	Avails of a charity box,	2 06
Female Charitable Society in Barrington, by Mr. Reuben M.,	2 00	From a friend to missions, by her industry,	1 25
Female Foreign Mission Society in Ashford, Con. by Mary Pond, Treasurer,	3 00	From students in the Academy,	75 14 00
Consistory of the Dutch Church at Tarry Town, N. Y. by Mrs. Dodge and Sayre,	9 00	A monthly prayer meeting at Marietta, Ohio, remitted by the Rev. Samuel P. Robbins to the Rev. Dr. Morse,	15 37
Ladies' Newell Mission Society in the first parish of Canterbury, N. H. by Mrs. Mary E. Hart, Treasurer,	17 48	15. The Female Heathen's Friend Society in New Bedford, half for missions and half for translations, by Miss Betsey Mayhew, Treas.	23 74
Donations to missions in Waterford, by the Rev. Lincoln Ripley,	29 68	The Female Auxiliary Foreign Mission Society of Alfred, N. Y. by Mrs. Amelia Davenport, Treas.	12 00
Female Foreign Mission Society in Saug and Biddeford Branch Foreign Mission Society, by Samuel Moody, Treasurer, assisted by Mr. Jeremiah Bettes,	30 20	A friend of missions in Randolph, by the Rev. T. Pomroy,	8 00
Female Mite Society of Balch, by Mrs. Eliza Coale, Treasurer, sending Foreign Mission Society in Hampton and the Vicinity, by Lewis Bradford, Secretary,	30 00	16. The Hanover Female Mite Society, by Mrs. Lydia Stockbridge, Treasurer,	14 00
Female Friend Society, by Mrs. Dexter, Treasurer, friend of missions in Wilburton,	2 00	17. From the following sources, by T. Dwight, Esq. an agent of the Board, viz.	
	1 00	The Female Cent Society of Middlebury, Con. by the Rev. Mark Mead,	15 00
		Ezra Ives, for Indian missions,	1 00
		The Female Cent Society of Hamden, by Mrs. Esther Dickerman, Treasurer, for the Cherokee mission,	20 00
		The Female Missionary Society of Stratford, Con. by Mrs. Whitney,	30 00
		The Donation Society of Back Creek, by Mr. Whiting,	27 00
		The Union Moral Society of the same place,	5 00
		The Female Reading Society in	
Carried forward	\$719 76	Carried forward	\$915 99

	Brought forward	\$915 99
Leominster, by Mr. William Bascom,		7 00
19. From the following sources, by Henry Hudson, Esq. an agent of the Board, viz.		
The first Presbyterian congregation in Durham, N. Y. a thanksgiving offering,		42 76
William Ingraham of do. for the American Indian mission,		2 00
The Auxiliary Foreign Mission Society of Middlesex County,		120 05
The Female Foreign Mission Society of Franklin, Con		22 00
A friend of missions in Durham,		5 00
John Williams, Esq. of Weathersfield, Con.		100 00
The Foreign Mission Society of Tolland County,		44 00
The Female Charitable Society of Granville, Ohio, to be forwarded to Mr. Warren, at Jaffna,		20 00
The Farmington Auxiliary Foreign Mission Society,		30 00
The Auxiliary Foreign Mission Society of Glastenbury, Con.		20 12
From a female,		4 00
The Rev. John Bartlett,		1 00
The Female Cent Society of New Durham, N. Y. by Mrs. Sybil Hart, Treasurer,		54 00
The West Hartland, (Con.) Female Charitable Society,		18 00
The Female Charitable Society in North Mansfield, Con.		20 60
Savings of William Wadsworth, of Durham, aged 5 years,		50
The Female Newell Foreign Mission Society of Exeter and Lebanon, Con.		17 00
The Female Cent Society of Harford, Penn.		14 16
The Female Cent Society of Somers, Con.		12 00
The Western District of Fairfield County Foreign Mission Society, by Mr. Marvin, Esq. Treasurer,		92 00
From do. for Indian tribes,		1 00
W. W. Ellsworth, Esq. Hartford,		20 00—560 19
20. The Foreign Mission Society of Hallowell and Augusta, and the vicinity, by John Sewall, Esq. Treasurer, remitted by Mr. James Gow,		130 00
By Messrs. Bodge and Sayre, the following sums, viz.		
The Rev. Jacob Burbank, of South Salem, N. Y.		3 00
Mrs. Electa Burbank, for the Cherokee mission,		2 00
Mr. Thomas Mead, of do.		5 00

Carried forward \$10 008,713 18

	Brought forward	\$10 008,713 18
Mrs. Elisabeth Mead, for the Cherokee mission,		2 00
Catskill, N. Y. by Orrin Day, Esq.		25 00—37 00
Mrs. Lois Partridge of Hatfield, by the Rev. Dr. Lyman,		100 00
The Female Cent Society of Hanover, Morris county, N. J. for the mission at Chickamaugah, by the Rev. E. P. Swift,		16 00
From "Juvenis," with the Arkport post mark, for the translations,		10 00
The Female Cent Society in Swanton, Ver. by Horace Janes, Esq.		7 00
A friend of missions,		1 00
25. From a family of six persons in the first parish of Worcester, saved by abstaining from the use of sugar in tea, by Mr. William Goodell,		6 00
A contribution in the church and society in Franklin, N. Y.		13 00
The Female Charitable Society in Blandford, by Mr. Cyrus Byington,		14 00
A family in Worcester, contributed at the season of the monthly concert,		56
26. The Female Charitable Society in Curamington, by Mrs. Lois Porter, Treasurer,		27 00
The Cummington Society for promoting Christian Knowledge, by Mr. Seth Porter, jun. Treasurer,		24 00
27. The Female Charitable Society of Williamstown, by Mrs. Betsey Noble, Treasurer,		23 00
29. A contribution in the congregation at Peacham, Ver. half for missions and half for translations, by the Rev. Leonard Worcester,		35 75
Contributions at the monthly prayer meetings in St. Albans, Ver. for the year ending April 1, 1818, by Horace Janes, Esq.		30 00
The Congregational church in Arundel, Me. by the Rev. George Payson, remitted to Rev. Dr. Morse,		42 00
Several female friends to foreign missions in Pittsfield, by the Rev. Herman Humphrey, remitted to Rev. Dr. Morse,		31 75
The Rev. David H. Williston, of Tunbridge, Ver. by the Rev. Dr. Worcester,		50 00
A friend in Hinsdale,		1 00
		<u>\$2,182 28</u>

THE SCHOOL FUND.

June 3. From the Female Reading and Charitable Society in Worcester, for CHARLES A. GOODRICH, the second payment, by Miss Laura Bixby, Treasurer,		\$30 00
From the Prayer Society in Worcester, for SAMUEL AUSTIN, the second payment, by Mrs. Lydia Taylor, Treasurer,		30 00
4. The "Heathen's Friend," a society of ladies in Fairhaven, for the		

Carried forward \$60 00

Brought forward	\$60 00	Brought forward	\$359 03
foreign mission school, by the Rev. A. Wheeler,	9 60	gious Intelligencer, by Mr. N. Whiting,	4 80
Children in a small Sunday school in Milford, by "R."	50	The Female Mite Society of Arundel, Me. for a child in Ceylon under the care of Messrs. Warren and Poor, to be named GEORGE PARSON,	12 00
The Female Society in Waltham for educating heathen children, by Mr. W. P. Kendrick,	12 12	19. The Heathen School Society of Durham, Con. for educating heathen youth in India, by Deacon T. Stone, remitted to Henry Hudson, Esq.	35 25
5. From the Society in Springfield, N. J. for educating heathen children, by Mr. D. S. Briant; Treasurer, remitted by Messrs. Dodge and Sayre,	80 00	John Williams, Esq. of Weathersfield, Con. for the schools at Bombay,	100 00
6. The Ladies' and Gentlemen's Society in the first parish of Boxford, for educating heathen children, by Mrs. Henrietta Briggs, Treasurer,	27 00	From the same, for the school at Cornwall,	100 00
Three small boys in Waterford, Me. for educating heathen children in Ceylon, by the Rev. L. Ripley,	40	Subscription at Norwich, Con. for the school at Cornwall, by the Rev. A. Mitchell,	80 00
9. The Female Missionary Society of the first Presbyterian church in the Northern Liberties of Philadelphia, for the education of Indian children in America, by Miss Sarah E. Thatcher, Treasurer,	60 00	The Mite Society in the Centre School district of Ellington, Con. for heathen children in India,	4 25
From the Children's Cent Society belonging to the same church, for educating heathen children in the families of our missionaries at Bombay and Ceylon, by Mrs. Sarah Patterson, Treasurer,	55 00	Appropriated from a donation of the Foreign Mission Society of Fairfield County, (Western district,) for the school at Cornwall,	1 00
10. Several ladies in Charlestown, for the education of three children in the families of the missionaries, by Miss Martha Edes,	32 00	22. The Female Mite Society of Hanover, Morris county, N. J. for the support of a heathen child in India, to be named AARON COCHRAN, by the Rev. E. P. Swift,	30 00
Children in Gorham, Me. by the Rev. Asa Rand,	5 00	25. Four little girls in the east parish of Marlboro', the avails of rewards given them for committing to memory portions of Scripture, for children in Ceylon,	50
11. The Juvenile Female Society of Concord, N. H. for educating heathen children, by Susan Kneeland McFarland, Treasurer,	3 00	The monthly concert for prayer at Hinsdale, for the Christian education of the heathen, by Mark Newman, Esq.	8 00
Esther Abbot of Concord, saved by abstaining from sugar,	25	26. The Heathen School Society in Cummington, by Mr. Amos Cobb, Treasurer,	27 00
Charles Edward Thompson of do.	1 00	29. The birth day presents of James Alexander Twayne, of Savannah, Georgia, a little boy who died at four years of age; for the education of a heathen child to be named after him GEORGE ALEXANDER TWAYNE, by the Rev. Dr. Kollock,	40 00
The Heathen's Friend Society in Wareham, for the child at Bombay named JOHN ELLIOTT, by Miss Hannah Burgess, Secretary,	15 00	The Heathen School Association of Blooming Grove, Orange county, N. Y. for schools amongst the Indians of the southern states, by Messrs. Dodge and Sayre,	60 00
13. From the following sources, (by the Rev. Dr. Worcester, viz. Miss S. Hull's school in Salem, for educating heathen children in the East,	1 00	Miss Flavia Bliss of Longmeadow, given on her death bed, by the Rev. Mr. Storrs,	1 00
For do. in the West,	1 00		
The Association of ladies and gentlemen in Hamilton, for educating heathen children, by _____, Treas.	4 76		
15. An unknown person, for the education of a boy [in Ceylon] to be named JAMES GRADWOOD,	12 00		
Messrs. Sloan and McKinstry, of Catskill, N. Y. for the education of SLOAN MCKINSTRY, second annual payment,	30 00		
17. The Rev. Luther Bennett, of Cazenovia, N. Y. the amount of his commission as agent for the Reli-			
Carried forward	\$359 63	Total of Donations received in June,	\$3,045 12
		The following Donations have been received by the Treasurer.	
		From Mr. Augustus Hand, Augusta,	\$1 00
		Miss Harriet Siebbins, Powelton,	5 00
		Mr. Ingraham,	5 00
		Contribution at the monthly concert in Mount Zion church, Hanesck county, Geo.	31 75

**INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.**

It will afford unfeigned satisfaction to all who, according to the sublime language of our church, devoutly pray that God will have mercy upon all Jews, Turks, Infidels, and Heretics; to be informed that this venerable Society is adopting very decisive measures for extending the knowledge of the Gospel to heathen nations. In the course of the last six weeks, three special meetings of the members have been summoned to take this important subject into consideration. These meetings were attended by the Most Rev. the Archbishops of Canterbury and York; the Right Rev. the Bishops of London, Gloucester, Ely, Exeter, Landaff, Norwich, Oxford, Peterborough, and Salisbury;—Lord Kenyon; the Deans of Westminster and Chester; Archdeacons Cambridge, Pott, and Watson; the Rev. Drs. Gaskin, Mant, Wardsworth, and Shackelford; and the Rev. Messrs. G. D'Oyley, R. Lendon, H. H. Norris, Basil Woodd, &c.; Joshua Watson, Esq. &c.

The subject was introduced by his grace the Archbishop of Canterbury, who, with much personal interest, stated to the members the great importance of extending the missionary operations of the Society to the British territories in the East Indies and the island of Ceylon; under the jurisdiction and superintendance of the Bishop of Calcutta.

With much satisfaction we learn, that, after a short discussion, in which it was understood that no arrangements should interfere with the funds appropriated for the maintenance of ministers and catechists in the North American colonies, it was unanimously approved that the sum of 5000*l.* should be immediately placed at the disposal of the Bishop of Calcutta, and a correspondence opened with his lordship, for the purpose of carrying into effect the missionary objects of the Society.

The Bishops of London and Gloucester, and Joshua Watson, Esq., have been requested to draw up a Memorial upon the subject, to be presented to the Prince Regent by the Archbishops of Canterbury and York, soliciting his Royal Highness to grant a royal mandate, or king's letter, addressed to the clergy of all the churches and chapels of the national church, for a general collection in behalf of this important object.

The Bishops of London and Gloucester have also been requested by the Society to draw up an address to the clergy and the public, which is proposed to accompany the royal mandate, in order to stimulate the exertions of the country at large to unite in the propagation of the Gospel among the heathen nations under the British jurisdiction in India and Ceylon. It will give us unfeigned pleasure to hear of the progress of this truly religious and noble undertaking; and in the mean time, we cannot but congratulate our readers that the importance of Christian missions is thus likely to be more than ever recognised and acknowledged by the nation at large, and particularly by our rulers and dignitaries in church and state. We are convinced that all other missionary societies will most cordially welcome the efforts of this venerable Corporation; and though, from the nature of its charter, it by no means supersedes the necessity for other exertions, yet its sphere, even construing that charter in its strictest manner, is so wide and important from the vast accessions to the British colonies during the last century, that we shall rejoice to find that the public liberality keeps pace with the magnitude of its projected operations.

Ch. Observ. for April, 1818.

EXTRACT FROM A SPEECH OF THE RIGHT REVEREND JOHANN WINGARD, D. D. BISHOP OF GOTHENBURG, DELIVERED AT THE ANNUAL MEETING OF THE GOTHENBURG BIBLE SOCIETY, MARCH 31, 1817.

ANOTHER year has elapsed since we last assembled in this place for the delightful and edifying object of concerting the most effectual measures for the diffusion of the Holy Word of God. Important indeed have been the events of that year, as well in the world at large, as in God's kingdom upon earth. If the better informed part of mankind previously languished under those shackles of tyranny, which affected all their proceedings, the perturbation of mind, the agitation

when the fetters were burst asunder, were not less keenly felt. The conflict of opinions is not easily composed; and the wounds of society take a long time to heal. A want of the chief necessities of life raised also mournful complaints in most parishes; but "the Lord is good, a strong hold in the day of trouble." May he be our strength, and our support, and our refuge!

That God who can subject all things to his mighty power has wrought various remarkable changes. Heathens renounce their idols, and pay adoration to the living God. Jews bend their knees before the cross; Christians return from the error of their ways to their Father's house, which, like the prodigal son, they had forsaken. Although the enemy is, no doubt, active in sowing the tares of discord, deceit, and hypocrisy, still we must admit, that in general, a purer seed is sown in the fields of the church of God. The bright rays of truth have long since dispelled the gloom of superstition: and although in the conflict between truth and unbelief, the success has varied; yet He who is both the "Counsellor," and the "Mighty God," continues his victorious career; and the weapon in his hand is, "the sword of the Spirit," which is, "the word of God."

In all parts of the earth, the most active exertions are carried on for making known the whole counsel of God for our salvation. Even within the sphere assigned to us, the distribution of the Holy Scriptures has been greater than at any other period. But "let him that glorieth, glory in the Lord,"—For "He is worthy to receive the praise, and the power and the glory."

The duties more particularly incumbent on us, are, first, to encourage and uphold a spirit of charity, so essentially necessary for supplying the means of attaining our praise-worthy end; secondly, to exercise judgment and discrimination in selecting the objects; and lastly, to maintain a well regulated zeal in husbanding and apportioning the funds which the hand of benevolence confides to our charge for this excellent purpose. But in *this* cause, which is in a peculiar manner the cause of God and our neighbor, it might be assumed, that the admonition of a mortal is superfluous.—Yet, who would not avail himself of the opportunity of acting his part, even though it be superfluous, who feels, that this will probably be the last he shall ever be indulged with? I am become old, and satiate with living; I am full of days, and upon the verge of my 80th year, and soon will my now faltering voice be lost in the silence of the grave. My calling has been a preacher's work; and although my age has precluded me from the active labors of that holy office, yet the Lord, in his mercy, has for some years past permitted me, as on this occasion, to pay my tribute of regard to a beloved assembly of friends. This too, it is likely, the infirmities of age will no longer admit of. I therefore take my leave of you, with this heart-felt wish, that you may cling with all your love to the word of God, give it your most serious consideration, and follow its dictates as his obedient children; and that, through your charity, it may be plentifully distributed among your brethren and sisters in Christendom. O may you, and through you, a multitude, guided by his divine doctrine, become wise unto salvation. Amen.

FROM THE MONTHLY PAPER CONTAINING THE BUSINESS OF THE
COMMITTEE OF THE RUSSIAN BIBLE SOCIETY, AT THEIR MEETING,
DECEMBER 20, 1817.

THE desire after the reading of the word of God is increasing day by day. Poor people are incessant in supplicating us to let them have the Bible gratuitously; and when they have received a copy, are unable to express sufficiently the high sense they entertain of its value, and their gratitude for the gift. A Bailiff at Ranenburg, writes, "I am now completely happy, and enjoy the hours of leisure from business in the circle of my family, by partaking of the delightful food which the reading of the word of God affords me. May the merciful God grant, that this seed may spring up in me, and my children, and bring forth heavenly fruit.

A peasant in the government of Saratoff, writes, among other matters, as follows,—"The gift of the Bible is to me an invaluable treasure, and my soul quenches its thirst from the fountain of eternal life, just as the parched earth is refreshed by the rain from heaven.

The correspondent of the Society in their branch at Keiff, in a letter full of joyful feelings at bearing of the progress of the Russian Bible Society, expresses himself in the following terms: "What pleasure must it afford to that pious Asso-

ciation, to behold well organized Societies spreading over continents and islands, among cultivated nations in populous districts, and among wandering tribes; in countries near to us, on which the light of the Gospel has long shone; and in the most remote ones, which have not yet beheld a single ray of that light; among men whose minds are cultivated by science, as well as those who have not had an opportunity of obtaining such knowledge for the improvement of their intellectual faculties! What joy must they not feel on observing, that among these various classes the word of God is dwelling richly—that evangelical doctrine begins powerfully to impress the mind—that the law of the Most Holy converts the soul;—and that the will of our Heavenly Father is the rule of our life, thoughts, and actions! The blessing of God is, in truth, conveying saving health unto all nations. Thus the inspired prophet of old, foreseeing the establishment of the kingdom of Christ, exclaimed, "The Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our Lord!"

"As the root of the Bible Society is holy, its branches will be holy also. This pleasing prospect excites in our minds the hope, that, with the assistance of the grace of God, every father of a family, firmly grounded in faith and love for the word of God, will soon be able, surrounded by his children, who wait for his edifying lessons, to begin them by saying: 'Come, ye children, hearken unto me, I will teach you the fear of the Lord.' May the Lord soon grant the accomplishment of this hope to the heathen, who, wandering in the darkness of ignorance, have not yet come to a knowledge of the truth, nor listened to his gracious voice!"

POSTSCRIPT, JULY 25.

THE ship Malabar, Capt. Orne, arrived yesterday at Salem, in 106 days from Bombay, and brought letters from our Missionaries. Latest dates 6th April.

The Rev. Messrs. John Nichols and Allen Graves with their wives and Miss Philomela Thurston, who embarked on board the Saco, 5th Oct. last, arrived at Bombay on the 23d Feb. Their passage, though rather long, was a pleasant one. At the time of their arrival, and of the latest dates, they were all in good health. They were received by the missionaries there, Messrs. Hall, Newell, and Bardwell, with most affectionate tenderness, and joy, and thanksgiving; and by the Governor, Sir Evan Nepean, with great courtesy and kindness.

It was determined that Mr. Graves should have his station at Mahim, on the northern part of the island of Bombay, about six miles distant,—and Mr. Nichols at Tannah, on Salsette, about 25 miles distant from Messrs. Hall, Newell, and Bardwell.

The marriage of the Rev. Mr. Newell with Miss Philomela Thurston was solemnized 26th March.

The mission at Bombay is in a very prosperous state. The schools of the mission are now eleven; the children and youth belonging to them, Jewish, Mahometan, but chiefly heathen, are about 1200; the average number attending from day to day, about 600.

The latest intelligence from Ceylon was of the 9th March. The Rev. Messrs. Warren and Richards were then thought to be a little better; yet they were both quite feeble, and fears were entertained respecting their recovery. This is at present the only cloud upon our Eastern missions; and on account of this fervent and unceasing prayer will be offered, by many thousands, to the Father of mercies and God of all consolation.

Some of the letters next month.

ERRATA.

IN our last number, in the list of donations, p. 282, 28th line from top, for the Rev. *M. Pinnes*, read *Rev. Mr. Pinneo*.

Page 283, line 13 from bottom, for *Herkimer*, N. H. read *Henniker*, N. H.

In this number, in the list of missionary stations at page 313, the article *Ganjam* said to have been established in 1713, should have been 1813.

The mission at *Spring Place*, among the Cherokees, placed in 1735, should have been 1801.

The two latter errors were copied from the original in the (London) *Missionary Register*.

THE
PANOPLIST,
AND
MISSIONARY HERALD.

No. 8.

AUGUST, 1818.

Vol. XIV.

BIOGRAPHY.

**MEMOIR OF THE LIFE OF THE REV. ENOCH POND, LATE MINISTER
OF THE GOSPEL IN ASHFORD, (CONN.)**

THE Rev. Enoch Pond was the eldest son of pious and respectable parents, and was born at Wrentham, April 27, 1756. He received the ordinance of baptism in infancy. In 1773, being seventeen years of age, he became a member of Rhode Island college. While connected with this institution, he was made savingly acquainted with his own guilt and condemnation, and, it is believed, felt the power of religion on his heart.

Immediately after he had left college, he embarked in the service of his country. He became an officer in the American army; which station he occupied for about a year.

We next find him the teacher of a public school in Boston. While here, he was much admired and caressed, and was constantly engaged in a variety of avocations.

After some years, he found it his duty to relinquish every other pursuit, and devote himself to the Gospel ministry. Having passed through a regular course of preparatory study, and itinerated as a candidate for about two years, in which time he received and declined a number of calls; he at length was invited by the church and people of Ashford to become their minister. He complied with this invitation, and was ordained in the year 1789. During the first twelve years after his settlement, his preaching was attended by no very extraordinary effects. But in the summer of 1798, the Spirit of God was poured out upon his people, an irresistible efficacy was added to the word, and many were brought to the feet of a sovereign Creator.

The following is extracted from a letter, addressed by Mr. Pond to his parents, on this glorious occasion. "I must inform you of the work of God which is going on in these parts. Early in May, an attention began in the first society in Mansfield, which increased to so great a degree as to become general. It then began in Hampton, and is as general as in Mansfield. About four weeks since, it began here, and for the time has spread very fast. About eighty have been under great concern, and of this number, nearly twenty have a hope that they have been born again.—I must not forget to inform you of the wonderful goodness of God, in not passing by my family. Two of my children have a hope; a third is very much distressed; and a fourth is thoughtful. In one family of my people, who have only three little daugh-

ters, and the eldest but fifteen years old, they all give evidence that they have been born again. The work has begun in another society in Mansfield, and the prospects are very favorable in Westford.—My heart aches for poor Wrentham. Do unite in prayer to God, (if only two or three, don't omit it) that he would pour out his Spirit upon you. This seems to have been the beginning of the work in Mansfield."

At another time, he writes thus: "Through the blessing of God, the Spirit is still in some measure convincing sinners of sin, righteousness, and judgment. I cannot tell the number that have obtained a hope. Last Sabbath, five were propounded for communion. Yesterday, thirteen were examined by the church to be propounded; and I expect seven or eight more to be examined tomorrow. I have to preach three, four, and five times in a week; but I enjoy good health. There are some instances of remarkable conversions, which I cannot now write for want of time."

During this season of refreshing, about eighty became members of the church in Ashford, a great proportion of whom were young persons.

In the year 1800, Mr. Pond was called to bear a heavy and unexpected affliction. His dear wife was suddenly taken from him by death.—In the character of this lady were combined all those accomplishments, which render female society endearing, and female friendship lasting. To adopt the language of Dr. Welsh, in his sermon at her funeral—"she was a prudent, discreet, and faithful wife,—a kind and tender mother—an affectionate sister—a benevolent neighbor—faithful friend." She died in the exercise of a joyful hope, and undoubtedly exchanged this for a brighter world.

Though the affections of her husband were placed on her, perhaps to excess, he bore the separation without a murmur. Her remains lay unburied over the Sabbath; but he ascended the desk as usual, and preached to his people with uncommon freedom and force of persuasion.

In the fall of 1801, Mr. Pond became connected in a second marriage. From this period, he continued to move regularly in the sphere Providence had assigned him, attending equally to his domestic duties and the concerns of his flock, till he was attacked with a consumption, in the summer of 1806. About a year subsequent to this, when he had abandoned all hope of a recovery, he writes thus to his parents:—"I hope you will not be over anxious about me. I have every attention from a kind wife and family, skilful physicians, and generous parishioners. But *better than all this*, I am absolutely, and I think with *complacence*, in the hands of Him, who will direct all things for me and all concerned, in the wisest and best manner."

He bore all his sufferings with fortitude, patience, and resignation, and was an illustrious example of the support of true religion in a dying hour. He conversed with the utmost freedom of his approaching dissolution, and while strength remained, did not cease to warn, instruct, and pray for, those around him. On the sixth of August, 1807, he took his leave of this troublesome world, and quietly breathed his spirit into the hands of him who gave it. He died in the 52d year of

his age, and 21st of his ministry, and left, besides his widow, a family of nine children.

In the life of this good man, we see many things worthy of imitation. He was habitually a pattern of submission to the divine will. In prosperity, he rejoiced; but in adversity, he never murmured. He was peculiarly tender and affectionate in his family. Few fathers have been better beloved, or more deeply respected.—He was never idle. He took a deep interest in the concerns of his flock. He composed their difficulties, planned their enterprizes, formed their manners, and confirmed their virtue. He was a peacemaker among the neighboring churches, and was frequently employed in ecclesiastical councils. He was universally beloved, and was for many years a standing officer in the association of which he was a member. He was also highly useful as an instructor of youth. He fitted many scholars for the university, and prepared some for the Gospel ministry. As a preacher, he was plain, practical, and persuasive. He had a readiness of utterance, a force and fluency of expression, which are possessed by few. His performances, during the latter part of his life, were chiefly extemporaneous. The ease and pertinence with which he could express his ideas with little premeditation, led him on some occasions to neglect, perhaps to a fault, a preparation for the pulpit. He was, in short, an amiable companion, and a man of modest, unassuming worth. He was a man of God. He was a decided believer in the doctrines of grace. By means of his counsels, instructions, and prayers, Ashford rose from a state of comparative rudeness, to be one of the most flourishing inland towns in Connecticut.—His character is well depicted in the following lines, which were composed by a neighboring clergyman to be inscribed on his tombstone.

“Generous in temper, correct in science, and liberal in sentiment; the Gentleman, the Scholar, and the Minister of the Sanctuary, appeared with advantage in Mr. Pond.

The Church and first Society in Ashford were favored with his Gospel Ministry eighteen years.”

“In yonder sacred house, he spent his breath,
Now silent, senseless, here he lies in death.
These lips again shall wake, and then declare
A loud amen—to truths they publish'd there.”

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

OCCASIONAL REFLECTIONS.

BETHANY was a place of frequent resort to our Savior and his disciples. It was situated on the side of Mount Olivet, and in full view of Jerusalem, the grand theatre of his labors and of his sufferings. To this little villa he was accustomed to retire from the malignity and violence of infuriate persecutors. Here in the bosom of a few cordial friends, who knew well how to estimate the worth and to sympathise in the afflictions of the divine Sufferer, he found a welcome retreat from

the storms of angry passion, which so often hung in dreadful agitation over him and his humble adherents, threatening with one tremendous shock to bury them and their memory in oblivion.

He commonly retired to Bethany in the evening, and with him more or less of his little band of devoted followers. In this sequestered spot, resided Simon, Lazarus, Mary and Martha, the sisters of Lazarus, and Mary Magdalen; and no doubt many others equally attached to him, of whom the sacred historians have left no record. For here he had done some of his most splendid and astonishing works. Here was a living memento of that almighty voice, which called Lazarus from his grave. Whoever has seen with what ingenuous gratitude and affection, hearts left to the influence of simple nature, crowd around the benefactor, who condescends to mingle with them; and with what prodigality of kindness they devote their best to him; may have some idea of the feelings which agitated the breasts, and gave articulation to the countenances, of this little circle in Bethany. The Lord Jesus, with the dignity and majesty of the Godhead blending every mild and amiable attribute of human nature in its primitive perfection, uniting in one heavenly aspect all that is sublime and awful in the divinity, with all that is gentle, and lovely, and familiar in our nature, was the centre of every eye, and every thought, and every affection. In the face of Lazarus you might read the remembrance of his resurrection from the grave, and the hope of a more joyful resurrection to life eternal. There might you see Mary and Martha hanging with unspeakable emotion upon the benefactor, who had restored to them an only brother, upon the Redeemer, who had assured them of that better part which should be never taken away. There too was she, who, from being distracted with malignant passions, and infuriate with demoniacal possession, had been transformed by his efficiency to the loveliness and gentleness of Christian piety; you might read her history in her swimming eyes. Mark the countenance of the aged Simon. What emotions swell his paternal heart, at seeing his son admitted to the number of Christ's disciples, and destined, as he imagined to share the honors of his kingdom, while he is himself rejoicing in the hope of glory. Such was the society, to which the Savior and his disciples habitually retired from the laborious and turbulent scenes of his public ministry.

The last time he ever honored and gladdened this delightful spot with his presence, was on the evening of a summer's Sabbath. The sun was sinking behind the hills on the west of Jerusalem, and the lengthening shadows of its spires ran up the gentle declivity of the mountain, on which stood the village of Bethany. Beneath stretched a narrow vale, which betrayed the winding course of a rivulet, as it rippled along, by the ranker luxuriance and fresher color of its margin.

Nothing was heard; except that now and then the gentle breeze wafted a note from the distant quire; or the songster of the vale below raised his evening hymn to the God of nature. The solemnities of the day had left an air of tranquillity and pious melancholy on every object.

The little company now retired to partake of the repast, which pious gratitude and hospitality had spread at the house of Simon. The conversation would naturally turn on the interesting scene, which drew

near, the death of him who had so often made himself their companion, and with whose fate all their hopes and happiness were linked forever. He had indeed foretold to them that he should rise again from the dead. But the expectation of a temporal kingdom had filled their imaginations; and a painful mysteriousness hung over the whole transaction. "It may be he will rise; but he may also perish forever, and with him all our fond anticipations." Now was the time for hearts like theirs to burst with the tenderest emotions. In the midst of this interesting scene, as the greatest expression of gratitude and affection, Mary approaches her Lord, anoints his head and his feet with spikenard, and wipes his feet with her hair. Every selfish affection is lost in the nobler emotions which agitate her breast. This was indeed an act of Christian piety and generosity, worthy to "be told as a memorial of her," "wherever the Gospel shall be preached in the whole world." And was there one in that circle, who could grudge this precious tribute of pious affection? Yes, the traitor Judas; he knew no generous emotion; avarice was his god; his soul was black as night; fit for treasons, stratagems and spoils. He could hypocritically ask, Why was all this waste? Why was not this ointment sold for two hundred pence, and given to the poor? The heart of Mary no doubt was big with an answer. But her Lord replied, "Why trouble ye the woman? The poor ye have always with you, but *me ye have not always.*"

ICARUS.

For the Panoplist.

A MORNING WALK.

A FEW mornings since I took a solitary ramble in a place once familiar to me. On such occasions, I love to indulge my memory in glancing at the "days of other years," although the consequent emotions be often painful. In this instance the contrast between the present and former appearance of the village had a powerful effect on my feelings, while it taught me the instability of human affairs.

Once this place was the resort of the surrounding country, and its streets were filled with a busy population. Now its ware-houses are closed, its streets and alleys almost forsaken, and the few remaining inhabitants seem by their vacant stare, and their indolence, scarcely to leave us room to believe that the incessant hum of industry once filled these avenues, or make us lament its premature fall.

The house which I first passed afforded an image, not indeed of absolute ruin, but of neglect and wretchedness. From the foundation to the garret, every part bore witness not only to the ravages of time, but to the more affecting destruction caused by the poverty or vice of its possessor. A little further onward I reached the spot, where my ancestors had once enjoyed a cool retreat beneath a charming grove of trees. These had long since been dismantled, and succeeded by an artificial arrangement of poplars. The latter too in their turn had fallen. The silent depredations of insects, and the wanton havoc of mischievous boys had nearly levelled with the dust these poor successors of that noble grove, which formerly waved its branches with equal

beauty and magnificence over this once loved soil. Now the miserable remains and mouldering monuments present an impressive lesson of the delusive hopes, the follies, the caprices, and self-inflicted misery of man.

But these temporal decays of objects perishable in their nature, bear a very faint resemblance to the moral ruins which are found in every place. What imagination is sufficiently vivid, to command a suitable image for representing the full measure of wretchedness included in the condition of those, who are the irreconcilable enemies of God: Do their labors frequently disappoint them? Yet in performing these labors they have lost sight of their destiny as immortal beings, and toiled for a few grains of shining dust with as much zeal, as if these could confer an immortal crown of glory. Do the poor monuments of their wealth, or their ambition, scarcely survive a single generation, and sometimes crumble to dust sooner than the projectors? Nevertheless, in erecting them they have waded through blood, sacrificed all principle, lost every virtuous feeling, and relinquished all hope of heaven, for the low gratification of possessing a few more thousands than their neighbors.

Objects, which a few hours ago were either wholly invisible, or seen obscurely, are by the return of day restored to their colors and just proportions. The refulgent splendors of that morning which shall awake the dead from their slumbers, will as certainly dissolve the delusions of the sophist, and scatter the objections of the infidel. Numbers now find no difficulty in shunning the light of heaven, by casting aside the volume of inspiration, or distorting all those denunciations which speak evil concerning the wicked. But the dawn of the last day will sweep away the refuges of lies.

Wherever I wander, let me not forget that I am approaching the last tribunal. However busily occupied with the toils of business, I would bear in mind, that the grand employment of this life is to prepare for another state of existence. Let it be indelibly fixed on my memory, and always present to my recollection, that as the man, who should forget or neglect the chief object of his journey, would meet the scorn of his enemies in addition to his loss; so those fools, who scoff at the idea of future punishment, and say, where is the promise of his coming, will finally sink in shame, and everlasting contempt.

H. S.

LETTERS TO A FRIEND. NO. I.

WHEN I take my pen I am at a loss in what way to assemble my thoughts, or express my feelings. May I do this in the fear of God, believing that he views me at all times, and knows my motives in every thing I do or say. To him we must submit, and to him may we be willing to commit all our ways.

As a reasonable service, God requires our supreme affections, and as a sovereign, he will dispose of all the events of providence towards us. It is, therefore, our duty and our happiness to have our wills in subjection to his, to have our disordered affections and passions renew-

ed, and formed to love infinite purity and excellence, to have all our desires centre in that Being who is the source of all good, and whose mercy is our refuge. If we are convinced of this, we should be jealous that we desire nothing which would estrange us from God, or make us forget him; that we seek nothing but what he sees essentially best for us, and will enable us to improve and value as a blessing coming from his hand.

When on some occasions, I discover the reasonableness of his dealings, and the perfections of his nature, to do otherwise than live to him and for him seems impossible. But alas! how sad the reverse; I find a disposition contrary to this; which separate from God seeks its own honor and gratification. This contrariety leads me to think I do delight in the law of God after the inner man; but how very often does unbelief prevail, and lead me into captivity, as if I should be abandoned forever. This induces the prevailing opinion that I must not expect prosperity, nor much of any thing which would make this life desirable. Because of my perverseness, suffering, mortification, and tribulation, appear to be that on which I must calculate, as the discipline most needful, and most natural for a sinner. This conclusion results from the consideration of what we are; in what a world we are situated; the perfect contrast between it and that to which we are going; the nature of the society who there dwell in light and glory, having nothing to defile or alloy.

The friends of your choice are those who delight in the service of God, and who make his glory their ultimate end.

Let us earnestly desire that we may know and do the will of God; that he would take possession of us and all our concerns; that we may be willing that his disposal of us should be contrary to our present expectations,—then we may be happy in the approaching world, if not in the present.

THE DUTY OF CHRISTIANS IN DIFFUSING THE GOSPEL.

To the Editor of the Panoplist.

SIR, To those who are not their own, but "bought with a price," even with the precious blood of Jesus, are the following remarks addressed. Should you deem them suitable for insertion in the Panoplist, they are at your service.

CHRISTIANS, you acknowledge the important, the interesting truth, that all you are, and all you have, is His who gave himself for you—his by creation—his, pre-eminently, by redemption. But is this the uniform language of your lives, as well as of your hearts? Is the promotion of the Redeemer's cause the one great object of your labors, as well as of your hopes and prayers? If so, why are not the "glad tidings" of salvation published in every part of our world? Why are not missionaries of the cross visiting every region, and the everlasting Gospel preached wherever there are souls to save?

Can it be that the "time has not come" when that world for which the Savior died should become acquainted with the interesting fact? Is the command of our ascending Redeemer less binding now than at the moment when it was given, or are immortal souls less precious than

when the apostolic missionaries resolved to preach the unsearchable riches of Christ, wherever his name was unknown? Say not, ye disciples of Christ, that ye are unable to extend the knowledge of his great salvation to those who are perishing without hope. The "lively oracles" of truth are committed to your care; property is yours; and O! let not the heart be wanting; let it again be said, "see how these Christians love," not "each other" only, but the whole family of man.

Be persuaded immediately to devote more of your time and substance to this object, than you have hitherto done. If indigent, trust the promise of Jehovah, who hath said, "There is that scattereth, and yet increaseth." "He that watereth shall be watered himself." "He that soweth bountifully, shall reap also bountifully." Consider the example of him, who "though he was rich, yet for your sakes became poor, that ye through his poverty might be rich." Think not that much is done, while any thing remains undone; the grace of our Lord Jesus Christ, and the provisions of his Gospel, are sufficient for every creature; nay, more, "He shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession," for "the mouth of the Lord hath spoken it."

Think of the worth of a single soul. Eternal truth has declared, that it is of more value than the whole world. Think of the unnumbered millions who are perishing for "lack of knowledge." Think too, of the unspeakable happiness of being instruments of sending to these miserable creatures that Gospel, "which is able, through faith in Christ, to make them wise unto salvation," and of ushering in that glorious day, when "the feet" of those who preach it, shall be pronounced "beautiful" upon every heathen mountain; when the whole "earth shall be filled with the glory of the Lord," and all shall "see it, and rejoice together."

Remember, beloved friends, that whatever "your hands find to do" for this object must be done speedily, and "with all your might." Defer no labor of love, for you know not how soon the night of death may arrive. O that the constant language of our lives and hearts might be—

"Come" now, "and, added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy!"

L.

For the Panoplist.

COMMON FAULTS IN READING THE SCRIPTURES.

THE volume of inspiration has the first claim to be investigated with serious and prayerful attention. "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me," was the language of Him who has agonized and died for our salvation. While many entirely neglect the word of God, and others only regard it as they do the Iliad of Homer, or the Æneid of Virgil, interesting perhaps to be read, but nothing as a standard of faith; how many are there, who acknowledge in profession all the importance of Sacred Writ, and rest on it their eternal hope; but who are still far from entertaining a just estimate of that holy treasure.

The manner, in which the duties of family devotion are often performed, has certainly a most unhappy tendency, especially with the young of a family, to diminish that respect and awe for the authority of the Bible, which would be produced and cultivated by a different method. The first fault I allude to does not indeed universally prevail; but as such a fault exists in many cases, it may be worth some little pains to attempt a remedy.

The pious father devotes some part of every day to the performance of family devotion. So far he does well, and conforms to the law of God. But, perhaps, while a portion of Scripture is reading, the mother's, even the pious mother's, attention is divided between the Bible and her needle, till the family are ready to address the throne of grace. Allowing her plea to be true, which is very much doubted, that the use of the needle is so familiar and habitual, that it requires no exertion of thought to exercise it; still, I ask, would not the circle of little ones think that same Scripture of much higher importance, if they were taught by the example, as well as precept of their father and mother, to give their undivided attention to the truth they hear. What could more effectually teach these children the importance of their Bibles, or tell them more audibly that the ground on which they stand is holy, than to see their much loved parents sitting like Mary, to learn the doctrines of Jesus? How happy would be the consequence, if every family who have a domestic altar, would imitate those fathers and mothers in Israel, who, at the beginning and end of every day, first see their children, domestics, and servants collected around them, and every thing suspended that is externally irrelevant to the nearest communion with Heaven; the good man opens the Word of life, every ear is attentive to catch the sounds as they drop from his lips. In the posture of suppliants, they all look up to the mercy seat of Christ, and call down a heavenly blessing. Would every father and mother who worship in their family do thus, what different impressions would be made by such religious performances, from those that too frequently remain, where prayer and the reading of the Bible are made a mere formality in the daily routine of duty?

I will mention one more very common fault, which cannot be passed in silence, I mean the manner in which the Bible is commonly read in our schools for the instruction of youth. Though it is a melancholy fact, that the Bible has been excluded from the schools of some of our districts and towns, yet in most schools where the Oracles of truth are regularly read, they are placed too nearly on an equality with the works of human invention. Our schools are commonly divided into different classes, one of which reads the Bible, while the others are pursuing the ordinary studies of the day, in the same apartment, and in hearing of each other. Were it the English Reader, or Goldsmith's History instead of the book of everlasting truth, all this would be highly proper; but the BIBLE ought to carry with it the stamp of importance, and the scholar, when he opens it, should be taught to feel that his attention is demanded to what God has spoken. I appeal to the judgment of any considerate man; is it consistent, that the attention of a school be divided between various studies, while the revelation from heaven is sounding in their ears? Would it not doubly impress

on the mind of every member of this school, the value and importance of the Bible, if the instructor would have the reading of it considered as strictly a religious exercise, require every other study, every other employment, to be suspended, and call the united attention of all to this single object? Would not these tender minds then feel more powerfully the force of divine truth; and would they not be thus taught most effectually the excellence of that book, which reveals to them their fallen state by nature, which opens a way of recovery to the love and favor of God by a Redeemer, and points the good man's hopes to a blessed immortality.

S. A.

REVIEW.

CXIV. *A Minister's final Account: A Sermon delivered at the ordination of the Rev. Joel Hawes, to the pastoral care of the first Church of Christ in Hartford; By LEONARD WOODS, D. D. Abbot Professor of Christian Theology in the Theological Seminary, Andover.* Hartford: George Goodwin & Sons. 1818. pp. 23.

SINGLE sermons can rarely deserve the critical notice of a public Review. The discourse, whose title is prefixed to this article, however, aside from its intrinsic merit, and the peculiar adaptation of its subject at the present time, when the ministry is becoming a popular profession, has high claims upon us, who take upon ourselves the humble office, of introducing and recommending to our readers what might have escaped their notice, and thus failed to instruct for want of being known. It comes from a source, to which we are accustomed to look with high expectations.

From the Rev. Professor of Christian Theology at Andover, we feel, that we have a right to expect a richness of matter, and a style of composition corresponding to the peculiar dignity and advantages of his station. He is raised above the thousand comparatively insignificant, though necessary and perplexing, avocations of a settled pastor; and permitted and required by the duties of his office to take an ample and critical survey of the whole field of Theological research. He has access to a variety of helps, which few situations in the land can furnish; and is, moreover, called to conduct a succession of classes through a complete course of systematic divinity. Among these there are always young men of acumen to detect, and skill to array in their most imposing attitudes and colors, the objections of the sophist, and the difficulties of the honest inquirer. To meet these objections and resolve these difficulties will call forth the best powers of an instructor, and excite them to the keenest and nicest speculation. The intercourse, which this connexion involves, has the happiest tendency upon the mind. Every man of reflection has seen occasion to lament the secret influence of early prejudices and ill founded opinions upon his most important inquiries. There is not perhaps a more stubborn obstacle to the progress of science. But a man in the situation above mentioned has in an intellectual view the advantage, which a mirror affords in a corporeal. Spots, not discernible by his own eye, may be discovered and exposed by those, whom he encourages to a free and unrestrained intercourse. Thus he is enabled to divest his mind of that obscurity

and those conceits, which too often mislead and embarrass the greatest and best of men. Did our limits permit, we should esteem it highly profitable as well as amusing, to illustrate more fully the peculiar felicity of the Rev. Professor in this respect, by showing at length, how very greatly the judgments and opinions of men are influenced by the prejudices and notions, which are afloat in their minds, and how, with almost certainty, we may predict the judgment of a man in a particular case, by nicely examining the character, and the place, and other circumstances of his education, his particular pursuits, and his habits. Let it be distinctly understood, however, that we entertain these views, as we think, in perfect consistency with the universal and mighty influence of moral considerations in perverting the minds and diversifying the opinions of men.

It is worthy of remark, also, that the office of Professor W. affords him a peculiar opportunity to inspect with accuracy and discrimination the various operations of the human mind, to discover all the avenues to conviction. It is of momentous consequence in practical Theology to know what string to strike; what point to press with success. Whoever has watched the progress of the mind with any success, has seen how often some trifling circumstance in a man's previous views of truth, may render him entirely impervious to the soundest argumentation. Once discover this circumstance, and remove it, and your object is gained. The truth bursts upon the mind in all its clearness: A fly on the glass of a telescope is indeed a very insignificant object in itself; but it may prevent an astronomer from seeing a planet. The success of a reasoner depends far more upon his skill in the selection and application of arguments, than upon their absolute conclusiveness. The mind must feel, to use a homely allusion, where an argument pinches, before it can be satisfied. The rays of truth will never penetrate, till the little cloud is removed, which, perhaps unobserved, casts a shade over the whole mental atmosphere. The image will be ever varying and indistinct, till the misty medium of sight is purified.

On the whole, a happier opportunity is seldom enjoyed for acquiring the higher qualifications of a didactic and controversial divine, than that afforded by the station of the writer of this discourse.

All these considerations, on which we have detained our readers so long, but we hope not painfully, added to the undoubted talents and evangelical character of the author of the pamphlet before us, fully justify what we have reason to believe is the public expectation, that whatever issues from the press in his name will be an acquisition in Divinity; a treat to the increasing numbers in our country, who have given up their shelves of novels to the quiet possession of the moth and spider, and who are now indulging their understandings and their virtuous affections over those volumes, which open new views of divine truth, or exhibit new motives to a benevolent and holy life; which tend to make us better here, and happier hereafter.

We have been induced to extend our introductory remarks to this length by the deep interest we feel in the cause of evangelical and liberal piety, and the pleasing hope, which we cherish of seeing their cause one day supported by the weight of talent, and theological information, and character, which are combined in him, who fills the important

station of Theological professor in one of our first Seminaries. We hope not to be understood to step out of our proper place, when we presume to suggest to Dr. W. the obligation, which his situation and qualifications impose upon him, to favor the church, at no very distant period, certainly at some period, with the fund of interesting remark upon the great subjects of our faith and practice, with which his study and experience have richly furnished him; and which we should lament to see confined to an individual. Did it become us to suggest a plan for such a work, we might be inclined, for certain obvious reasons, to propose a system of connected remarks upon the distinguishing doctrines of the Bible; a plan, which would exhibit in the simplest and plainest manner, the peculiarities of the Gospel, with the main pillars of argument upon which they rest, without involving any very recondite principles, and without leading, to any considerable extent, into the labyrinths and endless perplexities of controversial Divinity. We feel a full confidence in the propriety, necessity, and entire success of such an undertaking.

We are now prepared to proceed to the discourse, of which if we have too long lost sight in our preceding remarks, we must claim the candor of our readers in consideration of our good intentions.

If after what has been said, any high specimen of Theological discussion, or any ingenious analysis of heretical errors should be expected in the sermon before us, we predict a disappointment. We were ourselves thus disappointed. But upon more mature reflection, the disappointment appeared to us unworthy of regret. The author is undoubtedly aware of the inutility and inexpediency of attempting any thing like a finished discussion on any of the grand points of polemic Theology, within the very limited compass of an ordinary discourse. He is aware too, if we do not misjudge, of the impropriety of frequently, much less generally, introducing into the pulpit that species of discussion, which appears to us much better adapted to the lecture room. Students in divinity should by all means traverse the whole field of metaphysical Theology; at least, they should so far possess themselves of the principal eminences, as to bring the whole field under their particular inspection. They should trace the wanderings of the human mind in this amusing region to their proper cause; detect the various channels and influences of error; and, as far as possible, discover the metaphysical foundations and connexions of the truths of the word of God. This they should do, in order to take advantage of the varieties of intellectual and moral character, upon which they are called to operate through the instrumentality of divine truth, and upon which, as foundations, if they be wise, they are to lay all their schemes of benevolence and piety.

Another object should be so to satisfy themselves of the perfect consistency and rationality of the Scripture doctrines, that their minds shall be forever relieved from all hesitation and embarrassment in their holy functions. But what occasion can there be to bring these speculations before a popular assembly? It is impossible. As well might you indoctrinate common minds into the Principia of Sir Isaac Newton. Besides, if it were practicable, we see no conceivable utility in it. Who would pretend that a physician must explain to his patient the

chemical properties and effects of his specifics, before they will operate upon him? that the patient must himself become a physician? No, we are decidedly of opinion, that after all his deep researches into the "*dolos ambagesque*" of metaphysical divinity, which in its place we highly estimate, if a minister would be greatly useful, he must descend to the humble comprehension of his hearers, and content himself with addressing the common sense of men, on the common principles of persuasion. Instead of directing their minds to the philosophical or metaphysical nature of those truths, which lie upon the surface of the word of God, he should more frequently exhibit the simple testimony of the Scriptures, as addressed to common sense, and press the appalling, heart-rending doctrines there inculcated, upon the conscience and the heart.

We would not be understood to exclude absolutely from the pulpit, all discussions purely metaphysical. There may be occasions to deviate from what we esteem the best general style of pulpit discourse. The main object of a clergyman of this day, if we are competent to judge, is to awaken attention. It is indifference, which, more than almost every thing else, keeps men in error and in sin; which renders the preaching of the word nugatory. We wish, therefore, to see our divines in this respect condescend to be taught by the travelling methodist, or, with more propriety, we might say, rise to imitate the admirable Whitefield; before whom, though no metaphysician or controversialist, insensibility itself was made to feel and to tremble; the heart of stone was melted.

The sermon under review is purely practical; it is on the influence of the final judgment upon a minister. Having in a solemn and affecting manner noticed the accountableness of ministers as well as people, the author proceeds to the following division. He proposes to contemplate this practical influence on a minister's *object*; his *qualifications*; his *duties*; his *faults*; and his *trials*.

The discourse bears evident marks of being a real transcript of the feelings of the writer, without any effort at embellishment or eloquence; the feelings of a mind, which at the time admitted to its full grasp the tremendous transactions of the judgment, in all their solemnity and awfulness.

The style is peculiarly simple and unadorned. Were we to sit in judgment on it, we should incline to condemn it, as too plain and destitute of ornament for the happiest effect; not sufficiently raised and animated by the infusion of a soul overflowing with emotion, and occasionally bursting forth in a resistless and overwhelming torrent. However objectionable in other respects, in this certainly the style of Dr. Chalmers reaches a high degree of excellence. His capacious mind seems to stretch itself to the vastness of his subject; and when he gives vent to his throbbing emotions, the reader is lifted from the earth, and borne away at the mercy of the master spirit, who raised and directs the storm. Something in this style of composition we should like to have seen on the subject of the final judgment, something which would have spread such an awful silence over the crowded audience at Hartford, that you might have heard their hearts beat. We are sensible, however, that we demand more on the score of eloquence

thari can justly be expected of a professor in the Theological department. We certainly demand more, much more, than we expect to find often accomplished. But though this discourse cannot lay claims to the highest species of eloquence; it has capital excellences in point of style. It is intelligible to the lowest capacity. The style is neat, and frequently elegant; displaying in a high degree that honest simplicity of thought and feeling; which recommends itself to the heart of every reader.

There is occasionally a slight grammatical impropriety; and one or two instances of rather homely diction.

Of the matter of the discourse we leave our readers to judge from a few extracts. It would not suffer by our animadversion, nor be benefited by our praise. It recommends itself to the conscience of the reflecting minister and Christian.

Describing the minister's final account; Dr. W. remarks;

"A minister of the Gospel must stand before the same holy Judge with others;—must be penetrated by the same omniscient eye;—must be tried by the same unbending rule of righteousness, and be sentenced from the same impartial regard to the deeds done in the body. He must give account of all his conduct; and of the hidden things of the heart; especially of every thing relative to his character and work as a minister; of the motives, which led him to assume the sacred office, —of the spirit, which actuated his studies, his visits, and all his ministrations. He must give account, how he treated sinners, for whom Christ died, and saints, redeemed by his blood. If he has been a faithful shepherd, he shall receive an unfading inheritance. The review of his pious labors and sufferings on earth will fill him with emotions of unspeakable delight; and the souls, converted or edified under his ministry, will stand up by him, and be his joy and his crown. But if he has neglected the duties of his calling; what can he expect, but the frown of his Judge? No intreaties,—no cries for mercy can then prevail. The day of prayer is past; the day of retribution is come. He must fall under the condemnation, which he warned others to escape. He must have his portion with hypocrites and unbelievers; and must forever see at an appalling distance, those blessed mansions, which were once within his reach, and which he persuaded others to secure." p. 6.

Under the first head he says,

"When a minister fixes his eye upon the day of account; he must feel, that there is nothing else for him to pursue, as the end of his holy office, but the glory of Christ, and the advancement of his kingdom. Other things become insignificant. What is the highest point of polite literature, of critical acumen, of eloquence, of popularity? So far as the pursuit of these fills up the life of a minister, there will at last appear a distressing chasm. If he does but little for the salvation of men, he does but little of his proper business. Let him make books;—let him get a name, or riches, or do any thing and every thing that is foreign to his Christian and ministerial calling;—it is all a bubble. Those acquisitions, cares, labors, which do nothing toward saving immortal souls, will at last appear as the chaff of the summer threshing floor. Thus if a minister habitually looks forward to the day of account; the views he must then have, will obtain a present influence over him; will withdraw him from every thing inconsistent with his proper work, and keep him engaged, with steady, ardent zeal, to promote the reign of Christ, as the great end of his ministry, and of his life." pp. 8, 9.

From the second division we extract the following,

"Can he indulge sloth? Can he forsake his studies, and his closet, and mix with the world? Or can he bend his mind to abstract science, or the refinements of scholarship?—So long as he keeps his final account in view, he will give him-

self to reading, meditation, and prayer. He will count all things loss, compared with the knowledge of Christ, and the means of advancing his cause. The qualifications, which most directly conduce to the end of the ministry, he will pursue with unwearied assiduity. Let no idle intruder interrupt him. Let no worldly anxieties disturb him; no sensual indulgencies pollute him. *He is studying for the judgment day. He is making improvements for eternity.* The time is short; and ordinary qualifications will not answer. Nothing, then, must divert his attention; nothing subdue his resolution, or quench his ardor." p. 10.

We should not be disposed very much to extend our quotations, even if our limits allowed; because we hope every reader of our review will be induced to possess himself of the work itself; to enter deeply into its spirit, and to imbue his soul with the unction of grace and Christian feeling, which pervade it. We shall close this article, by extracting the second paragraph of the truly eloquent and very affectionate address to the candidate for ordination; and by expressing our most cordial wishes, that so high an example as the Rev. Professor may do much, while Providence spares him to the church, towards introducing into our pulpits more of that spirit, which so eminently characterizes the sermons of Watts and Leighton; a spirit of holy devotion and of trembling anxiety, under the responsibility attached to the sacred office.

"I hope, dear brother, that neither youth, nor health, nor the affection of this beloved society, nor any of the pleasing circumstances of your situation, will lead you to view the day of account as far distant. That which *will be present*,—that which we shall soon look upon as *past*, ought to be regarded as near at hand. Your venerable predecessor could tell you, how short was the interval between the beginning and the end of his ministry. He had his day of ordination. He preached the unsearchable riches of Christ,—counselled sinners,—comforted believers,—visited the sick and dying,—endured affliction,—and finished his work. The days of his ministry are ended.—You are commencing the same course, and, in all probability, will as quickly finish it. You are to study, preach, labor and pray for the souls committed to your charge,—suffer affliction,—and die. Just so in the morning, we look through the business of a fleeting day, and see the evening come. The Lord grant that the period of your ministry may be *long*. But the longest is short. And short is the time before you will stand, with your fathers and brethren, before the Judge of the world, to give account of your stewardship. The event, dear brother, is so certain, and the time so short, that I seem to see it already come. I see you looking up—God grant it may be so,—with a countenance full of joy, to behold HIM, whom your soul loveth, on the throne of judgment. You turn your thoughts back upon the various scenes of your mortal state,—your childhood and youth,—the season of your education,—the years you spent in yonder sacred Seminary,—the day of your induction into the holy ministry,—the truths inculcated, and the prayers offered up, on that solemn occasion. In the clear light of this day of glory, look back upon your ministry. The delusions of time are fled; this is a day of realities. Say now, did you feel too seriously the magnitude of the sacred office? Did you devote yourself too exclusively to the great end of your ministry? Did you love the children of God with too much tenderness; or labor, with excessive solicitude, for the salvation of sinners? Did the cause of Christ lie too near your heart? Or did you keep your eye upon it too steadily? Did you preach too affectionately, or too faithfully? Did you pray with too much fervor? Did you make it a subject of too deep concern, how you should *live*, and how you should *die*? Did you think too much of this day of account? Has it not arrived as soon,—is not its importance as great, as you expected? And did you ever set too high a price upon the approbation of your exalted, glorious Savior,—or upon this redeemed, spotless church, now presented before the presence of his glory with exceeding joy." pp. 21, 22.

OBITUARY.

DIED at Charleston, S. C. Dr. THOMAS STEVENS.

The subject of this notice resided in Medway, Georgia. He had suffered much in the course of the last year, having lost his wife and two youngest children, and been frequently attacked with fever himself. His ill health induced him to seek relaxation from professional business, by visiting an uncle in Carolina. While on this visit, he was violently attacked with pleurisy, on the 2d of May, and continued ill until the 12th, when he expired. On the evening of the 10th of May, when supposed to be dying, he began the following conversation with a relation, who was constantly with him.

"Our hearts are too much bound to this world; let us try and raise them above it." This, my cousin, is excellent advice. Do you find your own soul raised above the things of time in this trying hour? "I cannot say I do as much as I could wish. My ideas are much confused by a continual noise in my ears." You have not put off, till this hour, the important concern of going to Jesus Christ as your Redeemer? "I hope I have not." Have you not, long since, gone to him, feeling yourself a miserable sinner, and relying only on his merits for salvation? "I hope I have." He observed afterward, "Some have trusted on their own works for salvation; I rely only on the blood and righteousness of Jesus Christ; for you know, "other foundation can no man lay, than that which is already laid in Christ Jesus." He then said, in a solemn manner, "Cousin, I must request you to take a convenient opportunity and speak very seriously to my daughter," (she came from Georgia with him,) "about her eternal concerns. I requested her mother while upon her death bed to address her, and her brother; and sister, on the importance of attending to serious subjects while young, which she did; but young people are apt too soon to forget these things. He then requested that his daughter might be called in, when Dr Palmer came, (the clergyman who visited him) and said he wished the Dr. to pray that all his children might early be taught to know, love, and serve the Lord, and requested him particularly to address his daughter. From this time he appeared somewhat revived; but towards evening he evidently grew worse, and was at times very delirious. The agonies of death appeared to commence about seven o'clock on Monday evening; as from that time he swallowed with great difficulty, and endeavored to catch at every thing within his reach.

Notwithstanding, however, these agitations of body, his soul was stayed upon God, and his mind so collected upon religious subjects, and those alone, that about eleven o'clock he began a conversation with the relation before mentioned, on the continued rejection of the Messiah by the Jews. He dwelt largely on the bitter persecutions Jesus received from them, while he sojourned with them upon earth. He said, it might have been thought, that a life of such unswerving obedience, such meek and mild deportment, combined with the miracles of mercy he was constantly performing, would have inclined them to listen to him; but when all this was confirmed by the exact fulfilment of such astonishing prophecies, which indeed might have passed for records of past events, it seemed doubly strange that they should still reject his easy reign. Some instances had occurred, he observed, in which divine grace had touched their hearts, and these individuals had been brought to submit; but the majority of their nation still remained lamentably hardened, although so many of them lived in Christian lands, where the Gospel was constantly preached. He had been informed, that some very learned Jews had died lately, and declared upon their death beds, that it was their firm belief, if no Messiah appeared in seventy years, the whole nation would be constrained to confess and believe, that Jesus Christ, who was crucified on Calvary, was indeed the true Messiah. He then repeated several prophecies of the Messiah: one was, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His Glory shall be seen, and the Gentiles shall come to thy light, and kings to the brightness of thy rising." Another. "For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, The Mighty God, the everlasting Father, the Prince of Peace." At length, he said, "their blindness must remain by the permission of Providence." He was then told, blindness has in part happened to Israel until the fullness of the Gentiles should be brought in: he answered, "Yes, St. Paul says so."

After some further remarks, he repeated from the fourteenth verse of the seventeenth chapter of Romans, to the end, and then began the following conversation:—"Cousin, I once thought lightly of the Bible." How then were you induced to prize it as you now do? "Afflictions taught me to prize it." Was it in your afflictions generally, (for he had been deeply afflicted in various ways, and had at this very time lost three children in a few months,) or any particular affliction? "When we lost our two first children, I thought I was man enough to bear up under the stroke, without the Bible; but when our dear Sarah was taken, when her little eye, cheek and nose were gone by mortification, while she yet lived, we were both smitten indeed, and brought to seek our consolation from the Word of God." That affliction, painful as it was, might then be called a happy affliction? "Certainly it was."

Upon being promised that the advice he wished to give his son should be faithfully conveyed to him, he said, "The best advice, and what I would give, is for him to live in the fear of God, keep his commandments, and not be engrossed by surrounding objects to the neglect of his soul. If he will become the servant of God, whatever may happen to him by sea or land, or in the wilderness, shall work for his eternal good. I would also advise him to prosecute his studies with diligence, and take in view the shortness of life, and the uncertainty of all human events." He was asked, to how many some precious promise was to be extended, He answered, "It exactly as many as would accept of it."—At length he fell asleep sweetly in Jesus.

NEW PUBLICATIONS.

Idolatry destroyed, and the worship of the true God established. A Sermon delivered in the Old South Church, Boston, before the Foreign Mission Society of Boston and the Vicinity, Jan. 1, 1818. By the Rev John Codman, A. M. of Dorchester. Boston: Lincoln & Edmands. 1818. pp. 28.

A Sermon, delivered at the Dedication of the North Congregational Meeting House in New Bedford, June 23, 1818. By the Rev. John Codman, A. M. of Dorchester. New-Bedford: Benjamin Lindsey. 1818. pp. 22.

Vol. II. of Dr. Dwight's Works is published. pp. 605.

Correspondence between a Mother and her Daughter at School. By Mrs. Taylor, author of "Maternal Solitude, &c. and Jane Taylor, author of "Display," &c. New York: William B. Gilley. 1818. pp. 132.

RELIGIOUS INTELLIGENCE.

LETTER FROM THE MISSIONARIES AT BOMBAY TO THE CORRESPONDING SECRETARY OF THE A. B. C. F. M.

Bombay, April 6, 1818.

REV. AND DEAR SIR,

OUR last communications to you were forwarded about the middle of Dec. last by the Fawn, Capt. Austin, our kind and much respected friend. Those communications we consider as bringing forward the narrative of our mission to the commencement of the present year, upon which we have entered under such circumstances of divine favor, as demand our highest praises to the God of our lives, and all our mercies.

It is now more than five years since the missionaries of the Board first landed in Bombay; and after many trials, and much depressing uncertainty whether our little number of laborers would ever be increased, we have recently been made joyful by the accession of five more to our little number, who we trust will all remain permanently united in the labors of this mission. Sixteen months ago, the mission consisted of but two persons. Now there are twelve, including two infant children. Surely God has greatly enlarged us, and we would bless his holy name forever.

It was on the 23d of Feb. that the Saco arrived in Bombay. The next morning we had the happiness of meeting our dear friends and fellow servants, Mr. and Mrs. Nichols, Mr. and Mrs. Graves, and Miss Thurston. Their voyage had been safe and comfortable, and they were all in good health. The same day one of us waited on the Governor with your letter to him. He received it, and shortly after on a personal interview spoke of it, and also of our mission, in expressions of his accustomed liberality and kindness; and clearly intimated that there would be no objection on the part of the Bombay government.

The second day after this interview, one of us again waited on his Excellency, in company with the brethren Nichols and Graves. They were kindly received by his Excellency, who said that he had that morning written to the Court of Directors in favor of their settlement in Bombay; remarking at the same time, that the Bengal government had authority to prohibit their settlement, but that he did not expect such an interference. He added, that they would be permitted to stay, at least, a twelvemonth here, and that in the mean time they need not expect any further communication from him on the subject.

After this second interview with the Governor, we all again consulted on the expediency of both the brethren, Nichols and Graves, remaining in Bombay. On the one hand we saw weighty considerations in favor of Mr. Graves' going to join the brethren at Jaffna, according to the intimation contained in his letter of instructions, and in your letter to us. The brethren, Richards and Warren, being obliged by ill health to leave their stations, presented a strong argument in favor of Mr. Graves' going to the help of our dear brethren at that place. Their expectation of soon having a printing establishment at Jaffna, together with brother Graves' partial knowledge of the printing business, afforded another reason for his going there.

On the other hand, we saw powerful reasons why both the brethren should continue in Bombay. The first arose from the great difficulty and entire uncertainty as to the practicability of other missionaries settling in Bombay, while Jaffna is at all times perfectly accessible to missionaries. Again, the Governor, without any intimation on our part, has conceived it to be the wish of the Board, and of us all, that both the brethren should settle in Bombay. Of this he has not only expressed his own entire approbation, but has recommended the same to the Court of Directors. This quite exceeded our most sanguine expectations, and was to our minds a clear intimation of the will of God that both the brethren should remain here. After a deliberate examination of the whole subject, our brethren, as well as ourselves, were clearly of the opinion, that it was the duty of both of them to remain here, and we hope and trust, that our decision will appear satisfactory to the Board, and also to our brethren at Ceylon.

We next proceeded to consider the location of ourselves, and unanimously concluded, that three should remain at the station in Bombay, one proceed to Mahim, and one to Tanna. Mr. Graves immediately proceeded to Mahim, and felt inclined to settle there, which was perfectly agreeable to the feelings of all. Accordingly, Mr. and Mrs. Graves proceeded to Mahim on the 9th ult., and are now occupying the house which Mr. Newell occupied while residing there.

Mr. Nichols has chosen Tanna for his station, to which he will proceed after spending some months with us, that he may commence and pursue the study of the Mahratta language under greater advantages.

The occupying these two stations we consider as a great and promising advancement of our mission. It will give a much wider range to our operations, and enable us, almost immediately, to carry our schooling system to a much greater extent, and also the dissemination of the various productions of our press; and in a little time, with a divine blessing, it will extend the preaching of the Gospel to a great population, who are almost beyond the reach of the establishment at Bombay. In our previous communications we have written you at large concerning the importance of these two stations, and, therefore, we do not think it necessary to descend to particulars.

We feel highly gratified and joyful that these two places are under such encouraging circumstances occupied by our brethren, and we cannot but believe that the same event will be equally joyous to all the members of the Board. We would offer unfeigned thanksgiving and praise to our most blessed God, who has dealt so mercifully with us, and who has shown so many tokens of favor to this mission.

Our dear brethren, Nichols and Graves, whose communications in the present instance will be distinct from ours, will probably give you many particulars relative to their arrival and settlement here, which we have omitted.

We shall now proceed to give you a general view of our missionary labors during the first quarter of the present year.

1. *Our preaching.* This continues the same as when we last wrote. We can now say, that for years we have preached the Gospel to the heathen, but we are constrained to take up the bitter lamentation of the prophet, "Who hath believed our report, or to whom hath the Lord been revealed?" We implore, and O may all our dear Christian friends at home daily implore, divine grace, that we may faithfully labor and not faint, remembering the blessed promise, that "he that goeth forth bearing precious seed, shall doubtless return again with joy bringing his sheaves with him." Though we see no visible tokens of converting grace, yet we cannot avoid indulging the pleasing hope, that out of the great number who have repeatedly heard from our lips the glad tidings of the Gospel, the hearts of some have been touched; and that the unseen operations of divine truth and grace are now preparing them to turn from death unto life.

A part of the present quarter brother Newell has spent at Mahim, where he preached the Gospel to many who never heard it before; but nothing occurred there materially different from what has been observed and noticed relative to our preaching in other parts of the island: though he thought the people there less open and violent in their opposition to the truth.

The object of a Chapel, or place for public worship, we still keep in view. We have, on thorough inquiry, found it extremely difficult to obtain any building suitable to be converted to this use, or any suitable spot on which to erect a building. Neither can it be done without considerable expense; and as we are informed that

the Board as yet are unable to make any appropriation of money for a chapel, we shall be compelled to drop this desirable object for the present.

Our preaching in English, both at our own house, and at the Thursday evening lecture in the fort, continues much the same as when we last wrote.

2. *Schools.* Since our last letters the number of schools has increased to eleven. Four of them are on the opposite end of the island, where it can hardly be said there was before any such thing as schooling among the natives. Consequently, we found less readiness in the people to avail themselves of the advantage of schooling for their children. This circumstance rendered it the more desirable that schools should be established among them; and we were much encouraged to find, that in less than two months about one hundred boys were collected in these four schools, with the prospect of an increased number.

The whole number of boys attending all the schools, we estimate at six hundred. Many more are attached to the schools, and attend more or less. Probably, twice the number mentioned actually belong to the schools, making, in the course of the year, *twelve hundred* Jewish, Mahometan, but chiefly heathen, boys, instructed in the art of reading, writing, and arithmetic; and what is much more, educated in some good degree in the knowledge of the Holy Scriptures, and the way of salvation through Jesus Christ. Here is a measure of success far exceeding our most flattering expectations. It animates our hearts, and we cannot fail to believe, that it will be not only satisfactory, but highly animating to our Christian friends at home, by whose noble liberality these schools are patronized and supported.

In these schools we seem to see a thousand Hindoo hands at work from year to year, in undermining the fabric of Hindoo idolatry. We desire to report our expressions of gratitude, first to our most merciful God, who has so exceedingly blessed us, and caused our work to prosper; and also to our dear friends at home, by whose pious liberality so many of the rising generation in India are blessed, not only with the rudiments of common learning, but also with the light of the Gospel. And we wish to assure our friends, that it is our determination to continue and extend the plan of schooling, as far as their liberality, and the blessing of God on our own exertions, will enable us. The accession of two fellow laborers, occupying the new and very important stations of Mahim and Tanna, will afford new and great facilities for multiplying the number of schools; and for superintending them in that manner, which will render them most subservient to the great object of diffusing useful learning and Christian knowledge in this benighted land.

We have just commenced the printing of a school book. It differs materially, and necessarily, from our common notions of a school book. The art of spelling, as a distinct exercise for children, is unknown to the Hindoos; and from the nature of their alphabet it seems impracticable to introduce it. Consequently, the alphabet in our school book is immediately succeeded by easy lessons in reading, and the whole book is designed to inculcate the elements of Christian knowledge in easy lessons, many of which are almost entirely in the language of Scripture. We have also inserted some unobjectionable extracts from their own books. A considerable part of the book is in the form of question and answer, and will, we think, assist us materially in bringing the schools into a better form of instruction, and enable us at the examinations to judge more accurately of the progress made by the boys.

3. *Printing.* We have just completed the printing of the Acts of the Apostles, have commenced the printing of a school book, and expect shortly to commence the printing of Dr. Taylor's translation of the Gospel of St. Matthew in the Mahratta language, at the expense of the Bombay Bible Society. The edition is to consist of 1000 copies. While this is in the press, we expect to print more or less of other articles.

The portion of the Bible which we have concluded next to print, is the book of Genesis; but we have fixed no particular time for commencing it.

The greater part of the Guzerattee Tract, (5,000 copies,) which we procured to be printed, has been distributed. The Two Mahratta Tracts printed by us are very nearly exhausted, and several hundred copies of the Gospel of Matthew have also been circulated.

We would gratefully acknowledge the receipt of the English types, and other articles pertaining to the printing business, sent to us by the Board in the Saco. These, we trust, will add materially to the importance and utility of the establishment.

It is with much pleasure that we can inform you, that a Guzerattee translation of the Gospel of Matthew, by Dr. Taylor, is immediately to be printed at one of the presses at Bombay at the expense of the Bible Society. The missionaries at Surat are also making arrangements for a Guzerattee printing establishment there; but with deep regret we would mention, that one of their number, the Rev. Mr. Donaldson, who arrived here from Surat a few weeks ago, in ill health, died on the 21st ult. This is a solemn voice to us all. O that we may suitably regard and improve it. Through divine forbearance and mercy we are now all in good health.

On the morning of the 26th of March Mr. Newell was married to Miss Thurston.

A few days since, a letter was received from Mr. Richards, dated Columbo, March 9th. Though it spoke of the health of both brethren, Richards and Warren, as a little better, it showed nothing very encouraging as to their final recovery. Mysterious are the ways of God, and it becomes all his creatures to bow in submission to his holy will. While we heartily sympathize with our afflicted brethren, we would rejoice, that, through the grace of God, they are enabled to possess their souls in peace, and to be joyful in their tribulations.

Accompanying this letter you will receive a paper containing a statement of the principal expenses of living at Bombay. We do not send you this as an entire, or perfectly accurate statement, but it is sufficiently full and correct to give you a pretty accurate knowledge of the most material articles and expenses of living here.

By this opportunity we forward to you letters from the brethren at Ceylon.

We have received from you, since we last wrote, two letters, viz. One by the Saco, dated Sept. 26, 1817, and the other by way of Calcutta, dated June 23, 1817, and which came to hand but a few days since.

We close with presenting our grateful acknowledgment both to the Board and yourself, while we remain, Rev. and dear Sir, with affection and respect,

Yours, G. HALL, S. NEWELL, H. BARDWELL.

LETTER FROM THE REV. MESSRS. MEIGS AND POOR, TO THE CORRESPONDING SECRETARY OF THE A. B. C. F. M.

District of Jaffna, Dec. 27, 1817.

REV. AND DEAR SIR,

ABOUT three months ago, we forwarded to you by way of Calcutta, extracts from the journals kept by the brethren at Tillipally and Batticotta, from January to September of the current year. At the same time we wrote you a letter, in which we gave a full account of the principal things relating to our mission. On the 15th of November we sent a duplicate of the letter, to which was added a postscript, containing information of a later date. At the same time the brethren at Batticotta sent a duplicate of their journal. With the exception of the particulars now to be mentioned, the state of the mission continues the same as at the period of our last letter.

In our letters to you heretofore, we have had occasion not only to dwell largely on the special encouragements afforded us by the great Head of the church to press forward in our missionary work, but also to inform you, that we were almost entirely exempted from those perplexities and trials to which other missionaries have been subjected. But in seasons of prosperity we did not forget the lessons taught us by our Lord and his apostles, that trials of various kinds were to be expected, that we might have proper opportunity for manifesting our faith and patience, and for making full proof of our ministry among the heathen. These expected trials we begin to experience.

We have already informed you, that on the 13th of August brother Warren had an attack of bleeding at the lungs; that on the 6th of October he left Jaffna for Columbo, that he might avoid the rainy monsoon, then about to commence here; and that our accounts of his health after his arrival at Columbo were very favorable. We must now inform you that later accounts, particularly the last, are of an unfavorable nature, and very much damp the pleasing hope we have indulged, that his health would be so far restored, as to render it proper for him after the rain to

return to his station. He has gained very little strength, and the affection of his lungs is no better. He is now residing in brother Chater's family, from whom, and also from other friends at Columbo, he receives the kindest attention. The physicians at Columbo strongly advise him to take a voyage; as they judge it the most effectual remedy for his recovery.

We have also informed you of the ill health of brother Richards that for more than a year past he has been unable to study in consequence of weak eyes; and that for several months he has been in a debilitated state. Since we wrote his symptoms have been alarming, and we have many fears respecting his recovery. As he is unfitted for actual service in the mission, and appears to be declining, we have lately taken into serious consideration the subject of using some more efficient means for his recovery. After deliberation, we thought it expedient that he should go to Columbo by water; and that, unless some peculiar reason should prevent, he and brother Warren should thence proceed to Bombay. Mr. Richards left Jaffna for Columbo on the 13th inst. leaving Mrs. Richards and son at Batticotta. We have since heard that the boat in which he sailed was detained at Manaar about a week, during which time Mr. Richards was very sick; but that he was so far recovered that he expected to sail for Columbo at the date of his last note, which was on the 22d instant.

The nature of the complaints of our two brethren; the advice of physicians here, and the experience we have had on the subject, particularly in the cases of Mr. Warren and Mrs. Poor in our passage from America, and the recovery of Mr. Bardwell's weak eyes on his passage from Bombay, are considerations which united in directing to a voyage, as the most probable means of restoring them to health. We think also that some other purposes might be answered by their taking a voyage to Bombay. The brethren at each station will acquire a profitable acquaintance with each other's affairs, and manner of conducting the mission, and some information may be obtained, that will tend to open the way for hereafter extending our missions to the Malabar coast. The considerations here suggested appeared to be sufficient to outweigh almost the only objection to the voyage; that is, the expense of two hundred, or three hundred dollars, which must be incurred in their going and returning.

By the removal of these two brethren in such circumstances, we feel that our strength is greatly reduced. Whether we regard them as beloved companions and fellow laborers in the mission, or as physicians, whose services our families, situated as we are, at a distance from the European settlements, greatly need, we cannot fail to regard their removal as a great affliction. But our minds are more deeply affected, when we consider its influence upon the state of the mission. Just at the time when we have completed the necessary repairs for living comfortably among the heathen, and in some degree prepared ourselves for engaging with undivided attention in the appropriate duties of the mission with pleasing prospects of success, we are deprived of half our strength. The same reasons which influenced the Prudential Committee to send us here, the additional ones contained in several of our letters, and now the reasons arising from the importance of supporting an establishment already commenced, unite in rendering it important that more missionaries should be sent without delay.

We acknowledge the receipt of Mr. Evarts' letter, describing the remittances sent to Bombay for the brethren at each station. Many thanks are due to the Committee for their prompt attention to our wants. The five hundred dollars previously remitted for the Columbo Bible Society, have been presented, and the receipt thankfully acknowledged.

On the 7th of November we received a letter from the Baptist brethren at Calcutta, dated Sept. 17, informing us that the fount of Tamul types, which we commissioned last year, is ready to be forwarded to us by the first opportunity.

Having types in readiness, we are again reminded of our need of a printing press and printer. Since we wrote you last, the brethren at Batticotta have obtained official permission from Government to repair the public church buildings at Manepy and Changane, for the purpose of opening schools and preaching. We have now taken possession, and have permission to take possession, of eight of the most fertile and populous parishes in the district of Jaffna. These are all contiguous to each other, lying on the north west part of the Island. Truly the harvest is plenteous, but the laborers are few.

The brethren at Batticotta opened a school in their house about three months ago, which now consists of forty boys who are instructed in the Tamul and English languages, and in the principles of Christianity. Besides the morning service held on the Sabbath at their house, they have lately begun to hold an afternoon service at an adjacent village with encouraging prospects of success.

The school at Tillipally is in a flourishing state. Sixteen boys are able to read with facility the Tamul and English Testament, and as many more who are younger, are making good progress in both languages. A considerable number of boys have received some instruction in the school; but for various reasons have left it. The boys in the school are instructed in the principles of the Christian religion as fully as if they were the children of Christian parents. Most of them have committed to memory two or three catechisms in Tamul, and large portions from the Scriptures. They are now engaged in transcribing on *ollas* the book of Genesis. This exercise is particularly important, as the Tamul Old Testament is now out of print, and it is very desirable that the absurd notion of this people respecting the creation, the fall of man, and commencement of idolatry, should be corrected. On the Sabbath, immediately after the morning service, the boys rehearse a part of what they have committed to memory, and are questioned respecting their knowledge of Christianity.

On the 9th of October, being the first anniversary Sabbath of going to Tillipally, Mr. Poor preached his first sermon in Tamul. Within two or three months an important opening has presented for preaching at Tillipally in one of the principal rest houses, which is the common place of resort for the head men and others; and which we have considered one of the strong holds of heathenism. The audience is often larger than at the morning service in their dwelling house, and is composed almost entirely of different persons.

As we intend shortly to send extracts from our journals, we think it unnecessary to prolong this letter by reciting particulars respecting our mission. From what has been stated you will perceive, dear sir, that the labors of the mission are becoming more and more interesting to ourselves, and that a variety of circumstances unite to encourage us in our work. The principal cause for fearful apprehension is, lest the sphere of our exertions should be contracted for want of assistance, instead of being extended according to the course we intended to pursue. Yet we have much reason to quiet ourselves with the belief, that the great Head of the church will continue our health as long, and restore the health of our brethren, or send out more missionaries as soon, as the welfare of his cause among this people requires.

With sentiments of sincere respect and affection, we subscribe ourselves, your unworthy fellow laborers in the vineyard of our Lord.

B. C. MEIGS,
DANIEL POOR.

MINUTES OF THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER, AT THEIR SESSION AT MIDDLEFIELD, JUNE 23, 1818.

The General Association of Massachusetts Proper convened at Middlefield, June 23, 1818.

The following members were present:—

- Rev. Joseph L. Mills, Rev. Gordon Dorrance, from *Berkshire Association*.
- Rev. William G. Ballantine, Rev. Isaiah Waters, *Mountain Do.*
- Rev. Thomas H. Wood, *Franklin Do.*
- Rev. Joseph Lyman, D. D. Rev. Hervey Wilbur, *Hampshire Central Do.*
- Rev. Timothy M. Cooley, Rev. John Keep, *Hampden Do.*
- Rev. Joshua Crosby, Rev. Joseph Vail, *Brookfield Do.*
- Rev. Cyrus Mann, *Westminster Do.*
- Rev. Daniel Huntington, *Union Do.*
- Rev. Samuel Worcester, D. D. Rev. Robert Crowell, *Salem and Vicinity.*
- Rev. William Neil, D. D. Rev. Leverett J. F. Huntington, *General Assembly of the Presbyterian Church in the United States*
- Rev. Nathan Perkins, D. D. Rev. Erastus Seranton, *General Association of Connecticut.*
- Rev. Walter Chapin, Rev. Elisha D. Andrews, *General Convention of Congregational and Presbyterian Ministers of Vermont.*
- Rev. Enoch Hale, *Secretary of the Association*, and
- Rev. Jonathan Nash, *Minister of the place.*

The Rev. Mr. Nash called the Association to the choice of a Moderator. The Rev. Joseph Lyman, D. D. was chosen. The Rev. John Keep was chosen Scribe, and the Rev. Daniel Huntington, Assistant Scribe.

The certificates of delegation were exhibited, and the meeting was opened with prayer by the Moderator. The rules of the Association and the minutes of the last association were read.

The Rev. Messrs. Enoch Hale, Nathan Perkins, D. D. and William Neil, D. D. were appointed a committee of arrangements.

Voted, That the Rev. Messrs. Theophilus Packard, and Experience Porter, delegates to the General Association of Connecticut, at their last session, and the Rev. Joseph Field, delegate to the General Assembly of the Presbyterian Church, be invited to sit with the association as honorary members.

Also, that the Rev. Drs. Morse and Hyde, members of the Committee appointed last year, on the subject of a Domestic Missionary Society, and the Rev. Abel Flint, Moderator of the late meeting of the General Association of Connecticut, receive a similar invitation.

Voted, to attend to the narratives of the state of religion at 10 o'clock, A. M. tomorrow.

Voted, to adjourn till tomorrow morning 8 o'clock.

The session was closed with prayer by the Moderator.

Wednesday morning, June 24. The Association convened according to adjournment, and the meeting was opened with prayer by the Moderator. The Committee of arrangements made their report. Rev. Messrs. Timothy M. Cooley, Joseph L. Mills, and Leverett J. F. Huntington, were chosen a Committee to take minutes from the narratives, and to prepare a summary report of the state of religion and of the churches, within our connexion.

Rev. Messrs. Alvan Hyde, D. D. Timothy M. Cooley, and Samuel Worcester, D. D. were appointed a Committee to make a nomination of delegates from this body to other associations and ecclesiastical bodies with which we are connected.

Rev. Dr. Morse and Rev. Mr. Scranton, were appointed a Committee to audit the accounts of the Treasurer.

The Committee appointed at the last meeting of this body "to prepare an historical account of the rise and doings of this General Association" presented, agreeably to assignment, their report, which was read by the Secretary; Whereupon

Voted, That the report be accepted, and that the Secretary be directed to record it, as a correct history of this Association; and that he also insert the names of those gentlemen who were elected members of the American Board of Commissioners for Foreign Missions in the year 1811.

Received from the Rev. Abel Flint from Connecticut, a very interesting statement of facts respecting the Asylum for the instruction of the Deaf and Dumb in the city of Hartford: upon which it was unanimously

Resolved, That this Association rejoice in the establishment of the Connecticut Asylum for the education of deaf and dumb persons, and would ascribe humble and fervent praise to the Giver of every good and perfect gift, for having crowned with such signal success, the efforts already made to communicate moral and religious instruction to a portion of that unfortunate class of our fellow beings. They very cordially recommend the Asylum to the patronage of the Christian public, and to their pecuniary aid especially; that the benevolent objects of this institution may be more effectually accomplished.

Voted, That the thanks of this Association be presented to the "Directors of the Connecticut Asylum for the education and instruction of deaf and dumb persons," for their present of fifty copies of their second Annual Report; and that these copies be distributed by the scribes among the members.

Voted, That the thanks of this body be presented to the General Association of Connecticut for the copies of their proceedings for 1817, and that they be distributed as above.

The Committee appointed to prepare a pastoral address to the churches, reported a draft, which was read and accepted. Rev. Messrs. Cooley, Keep, and Dr. Hyde, were appointed a Committee to prepare an address for the next year.

Voted, That the Association have a recess till 2 o'clock.

Met according to appointment and attended public worship. The Rev. Dr. Lyman preached the Annual Sermon from Eph. iv, 3, 4, 5, 6. "Endeavoring to keep the unity of the Spirit, in the bond of peace. There is one body and one spirit; even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."

After a recess of twenty minutes the Association united with the church in this place, and a numerous assembly of visiting clergymen and members of other churches, to commemorate the Savior's dying love in the sacramental supper. The season was solemn and animating, in an unusual degree, to the disciples of the Redeemer.

The Rev. Enoch Hale was chosen Secretary for the three next succeeding years.

The Rev. Dr. Morse, of the Committee to whom was referred the subject of a Domestic Missionary Society, requested and obtained liberty to report in part, and the subject was deferred for further consideration tomorrow morning.

Voted, to adjourn till tomorrow morning 8 o'clock.

The meeting was closed with prayer by the Moderator.

Thursday morning, June 25. The meeting was again opened with prayer by the Moderator. Delegates to the ecclesiastical bodies in connexion with this Association were chosen as follows: To the General Assembly of the Presbyterian Church in the United States, to meet

at Philadelphia on the 3d Thursday of May, 1819, Rev. Messrs. Thomas Snelb, and Theophilus Packard—and Rev. Messrs. Joseph Goffe, and Zephaniah S. Moore, D. D. their substitutes.

To the General Association of Connecticut, to meet at Lyme, the 3d Tuesday of June, 1818, Rev. Messrs. Enoch Hale, and Josiah W. Cannon—and Rev. Messrs. Samuel Dana, and John Keep, their substitutes.

To the General Association of New Hampshire, to meet at Dover, on the 3d Tuesday of September, 1818, Rev. Messrs. Timothy M. Cooley, and John Bullard—and Rev. Messrs. Samuel Osgood, and Samuel Walker, their substitutes.

To the Convention of Congregational and Presbyterian Ministers in Vermont, to meet at Peacham on the 2d Tuesday of September, 1818, Rev. Messrs. Gordon Dorrance, and Joshua Crosby—and Rev. Messrs. Reuben Emerson, and Nathan Perkins, their substitutes.

Rev. Jedidiah Morse, D. D. and Rev. Daniel Huntington, were appointed a Committee to publish the whole, or such parts, of the minutes of this meeting as they shall deem proper.

The Rev. Thomas H. Wood had leave of absence.

Resolved, That it be understood as the sense of this body, and be put upon our records as a standing rule, that those gentlemen who are admitted as honorary members, shall be allowed full liberty to take part in all deliberations; though they are not considered as entitled to vote; and it is expected that they will give notice to the body, if they find it necessary to withdraw before the close of the session.

The Committee on the subject of a Domestic Missionary Society proceeded in their report, and presented their draft of a Constitution. Whereupon

Resolved unanimously, That this Association approve the proposition to form a Domestic Missionary Society, and that the following Constitution, having been reported by the Committee, and examined article by article, be adopted as the Constitution of said Society.

CONSTITUTION OF THE DOMESTIC MISSIONARY SOCIETY FOR MASSACHUSETTS PROPER.

1. The Society shall be called the *Domestic Missionary Society of Massachusetts Proper*.
2. It shall consist of the members of the General Association of Massachusetts Proper at the time being, and of such other persons as shall either be duly elected, or subscribe the requisite sum for constituting membership.
3. The object of the Society shall be to assist needy churches and parishes, and waste places within the limits of Massachusetts Proper.
4. Any person may become a member of the Society by subscribing *two dollars*, to be paid annually; and any person a member for life, by paying into the treasury, at any one time, *twenty dollars*.
5. The Society shall meet annually on Thursday in the week of the annual meeting of the General Association of Massachusetts Proper, at 9 o'clock, A. M.
6. Beside the Moderator and Clerk of the annual meeting, who shall be the same as the Moderator and Secretary of the General Association for the time being, the officers of the Society shall be *twenty-four* Directors; *twelve* clergymen and *twelve* laymen, a Secretary, a Treasurer, and an Auditor; the two last always to be laymen, all of whom shall be chosen by ballot at the annual meeting.
7. The Directors shall meet annually at the time and place of the meeting of the General Association, and at such other times and places, as they shall appoint; and may adopt such rules, and appoint such Committees, as they may judge conducive to the object of the Institution. And it shall be their duty to devise means for the support of missions; to appoint, instruct, and, if necessary, to recall missionaries, and prescribe the places where they shall labor; to fix the compensation of missionaries, and to pay them by orders of the Treasurer; and generally, to adopt such measures, from time to time, as they shall judge expedient for carrying into effect the objects of the Society. They shall make report annually to the Society of their proceedings.
8. The Treasurer shall take charge of the funds of the Society, managing them, and keeping his accounts under such regulations, as shall from time to time be prescribed by the Directors.
9. The Secretary shall faithfully record the proceedings of the Directors, and in their name correspond with those persons who may have business to transact in connexion with the Institution.
10. This Constitution shall not be altered, except at an annual meeting of the Society, and with the concurrence of two thirds of the members present.

Per order of the Committee.

JEDIDIAH MORSE, *Chairman*.

The Association then deferred their business till 2 o'clock, P. M. and in pursuance of the preceding Constitution and vote, resolved themselves into "The Domestic Missionary Society of Massachusetts Proper," and proceeded to elect by ballot the following officers:

OFFICERS OF THE DOMESTIC MISSIONARY SOCIETY OF MASSACHUSETTS PROPER.

Directors....(Geographically arranged.)

Clergymen.

Rev. Alvan Hyde, D. D.
Rev. Theophilus Packard,
Rev. Henry Lord,
Rev. John Keep,

Laymen.

Joseph Woodbridge, Esq.
Col. David Mack,
Hon. Ezra Starkweather,
Nathaniel Smith, Esq.

Rev. Samuel Osgood,
 Rev. Joshua Crosby,
 Rev. John Fisk,
 Rev. Jedidiah Morse, D. D.
 Rev. Samuel Worcester, D. D.
 Rev. Sereno E. Dwight,
 Rev. Richard S. Storrs, jun.
 Rev. Oliver Cobb.

Secretary,
 Treasurer,
 Auditor,

Rev. Thomas Snell.
 Josiah Dwight, Esq.
 Hon. Jonathan H. Lyman.

Hon. John Hooker,
 Col. Israel E. Trask,
 Gen. Salem Towne, jun.
 Hon. Nehemiah Cleaveland,
 Hon. William Reed,
 Deacon Samuel H. Walley,
 Henry Gray, Esq.
 Hon. Edward H. Robbins.

N. B. A meeting of the Directors is to be holden at Northampton, on the 3d Wednesday of October next, at 3 o'clock P. M. at the house of Mr. Theodore Lyman.

At 2 o'clock the General Association resumed their business according to the last vote. A communication having been received from the General Association of Connecticut, and considered—*Voted*, That the Rev. Drs. Worcester and Hyde, and the Rev. Thomas Snell, be a Committee, to meet the Committee of the General Association of Connecticut, with such other Committees, as may be appointed by other ecclesiastical bodies in N. E. with which we are connected, at Northampton, on the 3d Wednesday of October next, at 10 o'clock, A. M. for the purpose of inquiring whether any, and if any, what, method can be devised, in which these bodies may more effectually cooperate, or in which there may be a more general and effectual cooperation for the advancement of the Redeemer's kingdom.

The Committee for auditing the Treasurer's accounts made a report which was accepted.

Voted, That there be a recess till 6 o'clock. The time of the recess having elapsed, during which public worship was attended, and a discourse delivered by the Rev. Dr. Neil, the Association proceeded to business.

Voted, That the Scribes serve the Delegates from Connecticut with a notice of the doings of this body in regard to the meeting of their Committee at Northampton in October next; and that the Delegates from this Association to the other ecclesiastical bodies in New England, with which we are connected, be instructed to confer with them upon the same subject.

Voted, That the Committee of publication cause to be printed a competent number of copies of the proceedings of this Association, and distribute a copy to the pastor of each church herein represented. Likewise that they request the Editor of the *Pauplist* to publish so much of them as they shall judge expedient.

Voted, That the next meeting of this Association be in Pittsfield, at the house of the Rev. Heman Humphrey, on the 4th Tuesday of June, 1819, at 5 o'clock P. M. and that the Association of Salem and Vicinity be requested to appoint the preacher.

Voted to adjourn to 5 o'clock tomorrow morning. The session then closed with prayer by the Moderator.

In the evening public worship was again attended, and a discourse delivered by the Rev. Mr. Huntington, of New Jersey.

Friday morning, June 26. The Association met, and the session was opened with prayer by the Moderator. The Committee appointed "to prepare a summary report of the state of religion," &c. read their report, which was accepted, and is as follows.

THE Committee appointed to take minutes, and prepare an account of the state of religion within the limits of the General Association of Massachusetts Proper, and of other bodies in connexion with it, beg leave respectfully to submit the following REPORT.

It has been the painful duty of the friends of the Redeemer, even in the purest times, to mourn over the iniquities of the openly impenitent, and the coldness and failures of professing Christians. In this favored section of the church, and in this eventful and prosperous period, there is much to excite emotions of grief. The church has survived her conflict with infidelity, and is rising upon its ruins; but her warfare is not yet accomplished. There is within our limits a manifest and lamentable departure from the truth, and error in its various forms, is assiduously and successfully propagated. Some cherish a hope of impunity in a course of habitual transgression, saying, "We shall have peace, though we walk in the imagination of our hearts to add drunkenness to thirst;" others "deny the Lord that bought them, and count the blood of the covenant an unholy thing." Such opinions affect the heart and practice. Under their deceptive influence, some substitute a general decency of behavior, in the place of vital and experimental religion; and others abandon themselves to pleasure and vice. These evils, it is believed, are not increasing; but their existence furnishes an occasion for sorrow. Many profane the holy Sabbath, or degrade themselves, and distress and ruin their families, by intemperance; and still greater numbers, habitually neglect family worship, and the public ordinances of religion. It is also much to be lamented, that many of the churches, instead of exhibiting that elevated and fervent

vent piety and faithful discipline, which would render them "terrible as an army with banners," are yielding to a spirit of worldliness and lukewarmness, which furnishes the enemies of the Lord with too much occasion for reproach, and triumph, and blasphemy. And we remark with painful sensibility, that some churches and parishes, once favored with public religious instruction, are suffering a "wasting famine," not of bread, but "of hearing the word of the Lord." In these wastes of Zion, ignorance, error, profaneness and infidelity are prevalent; for "where no vision is, the people perish." They present a claim, not to be resisted, to the tears and prayers and charities of the benevolent.

These are some of the dark traits in the religious character of this portion of the Lord's vineyard. They are not to be concealed; they are known and read of all men: and they fill the hearts of Christians with concern and anguish. Should this state of things continue, fearful must be the condition of many around us.

But we hasten to present the cheering features, in the complexion of the churches within our bounds, which can be recognized with no other feelings than those of devout and admiring gratitude and joy.

The past year, though not marked with such extensive revivals of religion, as have on some occasions imparted a peculiar interest to the reports presented to this body, has afforded much evidence, that the Lord hath not forsaken us, that our God hath not forgotten to be gracious. The towns of Richmond, Lanesborough; Hinsdale, Greenfield, Royalston, Ashburnham, Princeton, Holden, Wendal and Westminster, have been blessed with a season of refreshing from the presence of the Lord. Encouraging tokens of seriousness and deep attention, have recently appeared in Danvers, Lynn, Beverly, and especially in Marblehead. The spirit of prayer has been poured out upon the churches, and many have become the subjects of deep religious impressions, and considerable numbers have been hopefully brought to the knowledge of the truth unto salvation. Not a small number of our churches are now rejoicing in the precious fruits of copious outpourings of the Spirit in past years. It is stated, that but few instances of defection have been noticed. The hopeful converts, many of whom are from among the youth, continue stedfast in the faith, and adorn the doctrine of God our Savior. The monthly concert of prayer, excites a deep and lively interest, and is devoutly and generally attended. Our adored Redeemer, "walketh in the midst of the golden candlesticks, and holdeth the stars in his right hand."

Increased and systematic attention has been paid, the past year, to the religious instruction of children and youth. Sabbath schools have been opened in many places, and crowds of children, both of the rich and of the poor, have been collected on the Lord's day, and instructed in the Holy Scriptures. With no ordinary feelings of approbation, we hail this happy expedient, as one that promises great good to the rising generation. It has already excited the attention of parents, to that ancient, but much neglected precept, "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up."

The liberal are devising liberal things. If the pulse of holy charity is not as yet excited to the elevated standard of Christian duty; if some, through ignorance, and others through covetousness, "withhold more than is meet," still we have witnessed a liberality, which merits our grateful commendation. Missionary, Bible, and Education societies receive increasing patronage. And not a small number of associations more limited in extent, but not less active, some of males and more of females, are lending their aid to various objects of religious charity. The munificence of the Christian public has enabled the Board of Commissioners for Foreign Missions, to pursue a system of efficient measures, for diffusing the light of holy truth among the perishing heathen. Thirteen of our brethren are actively and ardently engaged as missionaries, at different stations, and on different continents, in this holy, self-denying, and glorious work. The smiles of heaven have attended their steps. More than eight hundred children are instructed in the missionary schools. From the Cherokee nation, we have received the gladdening intelligence, that a number have become subjects of serious impressions, and five have been introduced into the church, as the first fruits of the Gospel among these Gentiles.

"The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." In this

connexion we would notice with heart-felt gratitude the smiles of Zion's God upon efforts to prepare young men for the ministry. The Theological Institution at Andover, founded in unexampled liberality, endowed with ample resources, enriched and watered with the prayers of the faithful, is commended to the affections of the church, by the conspicuous success of its operations. From this seat of sanctified science, about one hundred and sixty young men have gone forth to the work of the ministry, and eighty-two, its present number of members, are preparing to follow them. In Williams' College, nearly one half of its students, about ninety in number, are the hopeful friends of religion. The American Education Society is furnishing aid to upwards of one hundred and thirty beneficiaries, in the different stages of their studies. Upon the success of these Institutions, the dearest interests of the church are suspended. They are fountains, whose streams shall make glad the city of our God.

Within the bounds of the General Assembly of the Presbyterian Church, the interests of the Redeemer's kingdom are advancing. Precious and interesting revivals of religion have blessed a number of the churches.—The monthly concert of prayer is generally observed.—Missionary labors have been attended with animating and extraordinary success; and many new congregations and churches have been recently established. Sabbath schools, and Bible classes are very generally encouraged, and commendable attention is paid to the rising generation. The Theological Seminary at Princeton is stated to be in a flourishing condition, and has fifty students preparing for the work of the ministry.—The General Assembly have earnestly recommended, that special attention be paid to the instruction of slaves and people of color; and a school has already gone into successful operation, under the care of the Synod of New York and New Jersey, the exclusive object of which is to educate men of color of hopeful piety and talents, with reference to their becoming preachers among their brethren. These measures, it is believed, will elevate the character of this unfortunate and degraded portion of the human family, and prepare them for their ultimate emancipation; an event which, we would earnestly hope, is not far distant.

In the State of Connecticut, harmony prevails among ministers and churches, and religion has revived in several places. The heathen school in Cornwall, though in its infancy, promises to become a "light to lighten the Gentiles." The Asylum for the deaf and dumb, excites a delightful interest among the friends of religion, and of man. It has introduced an unfortunate class of community to the felicities of social life; and what is more, infinitely more, to a knowledge of their Savior, and the method of salvation. The Domestic Missionary Society have been evidently blessed in their efforts to build up the waste places of Zion. Yale College is in a flourishing state: and charitable objects receive prompt and liberal support. "To do good and to communicate," is the character of this privileged section of the church. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the vallies are they spread forth, as gardens by the river's side, as the trees of light-aloes, which the Lord hath planted, and as cedar trees beside the waters."

No delegation was present from New Hampshire; but from a correct source of information, we learn, That "revivals of religion, powerful, and resulting in the hopeful conversion of considerable numbers, have claimed the gratitude, and encouraged the hearts of both ministers and private Christians; and that God has been pleased to call in from the world the greatest proportion of converts from among those, who in their infancy received the seal of baptism."

From our Brethren in the state of Vermont, we have received intelligence of a very interesting character. Upon many of the churches the Holy Spirit "hath come down like rain upon the mown grass, as showers that water the earth." Hundreds of hopeful converts have been gathered into the bosom of the church. Christians, in that "field which the Lord hath blessed," may adopt the inspired expressions, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

On the whole, though we find much in our country and in our guilty world to fill us with concern and sorrow, we certainly find very much to inspire us with hope and joy; and to encourage us to action. The prayers and efforts of Christians are accompanied with special tokens of the divine blessing. The church is increasing in stability, beauty and strength. "She is enlarging the place of her tent, and stretching forth the curtains of her habitations." Every friend of this

divine and inspiring cause, we would address in the comforting language of the prophet, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there, the glorious Lord will be unto us a place of broad rivers and streams. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us."

Per Order, TIMOTHY M. COOLY, *Chairman.*

June 26, 1818.

Voted unanimously, That the thanks of the Association be presented to the Pastor, Church and Congregation in this place, for the very marked attention and hospitality which they have manifested to this body, during their present session--to present their thanks also to the choir of singers, for their generous and Christian attentions, and to express to them the high satisfaction afforded by their pleasing performances.

Voted, That the thanks of the Association be presented to the Rev. Moderator, Secretary and Scribes, for their faithful services during the present session.

Voted, That after singing and prayer the Moderator adjourn this Association *sine die.* Prayer was accordingly offered by the Rev. Dr. Perkins, and the Association adjourned.

A true Copy of Records.

Attest.

DANIEL HUMPHREYS, *Assistant Scribe.*

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

July 1, 1818. From a lady, for translations, by Mrs. P.	\$1 00	Brought forward	\$89 12
The Female Foreign Mission Society of Montpelier, Ver. by Asenath Perkins, Treasurer,	54 37	tional Society in Worthington,	22 42
Polly Atherton, of Middlesex, Ver.	50	Contribution in Chesterfield,	6 67
A Methodist preacher in Waterbury, Ver. for translations,	1 25	Contribution in the Congregational Society in Amherst,	20 00
Found in the road in Montpelier Village, by a young lady,	50	Contribution in the Congregational Society in Templeton,	15 44
6. The Moral and Benevolent Society of Kingsborough, in Johnstown, N. Y. by the Rev. Elisha Yale,	25 00	Contribution in the Congregational Society in Royalston,*	30 36
A lady, her annual subscription, by the Rev. Joshua Huntington, 2 00		A few friends of missions in Greenwich,	1 00
From two other ladies \$1 each, 2 00	4 00	From a friend of missions in do. for the western Indians,	10 00
Mr. Seth Hayes, by Mr. S. T. Armstrong,	2 50	Contribution in the Congregational Society in Enfield,	9 93
7. The following sums were received by Mr. Levi Spaulding, an agent of the Board, viz.		A friend of missions in New Salem,	25
From two young gentlemen in Plainfield,	2 00	A friend of missions in Conway,	5 20
A friend of missions in Deerfield,	1 00	The Gentlemen's Association for educating heathen children, in Jaffrey, N. H.	2 00—192 00
A contribution from the congregational society in Buckland,	26 30	The Merrimack Mission and Translation Society, by Mr. S. Tenney, Secretary,	243 00
A contribution in the congregational society in Charlemont,	9 91	8. Mr. Linus Evarts, of Fairfield, N. Y.	2 50
A little boy in do.	1 00	From a person unknown, enclosed in a letter to the Prudential Committee, to purchase Bibles for the English readers at Ceylon, by the Rev. Dr. Morse,	5 00
Contribution in the congregational society in Conway,*	16 00	9. Ladies in Foxborough, the avails of their labor one half day in each week, in braiding straw, by Mr. Samuel Seaver,	19 50
A friend of missions in Hawley,	1 00		
Contribution in the Congregational Society in Ashfield,	6 78		
A little child in do.	43		
A friend of missions, of Thomson, Con.	5 00		
Contribution in the Congrega-		Carried forward	\$551 11
Carried forward	\$89 12		

* An article of jewelry accompanied this contribution which is not yet sold.

* Two dollars of the above was contributed by two young men "to purchase the 'Solemn Review of the custom of War,' and the 'Friend of Peace,' to be distributed by the missionaries at Bombay among such military officers as are friendly to missions."

Brought forward \$551 81

Monthly concert for prayer in
Beverly, by the same, 8 50

Following sums were remitted
to Rev. Dr. Worcester, viz.
The Female Cent Society of
Beverly, by Mrs. Hannah Whip-
ple, Treasurer, 20 00

Concert in Temple, Me. 50

Foreign Mission Associa-
tion of Burton, Geauga
County, Ohio, by Mr. Cotton
Wright, Treasurer, 5 00

Foreign Mission Associa-
tion of Burlington, Geauga
County, Ohio, 5 00

Foreign Mission Society
of Kentland, Geauga county, 1 00—31 50

From a friend, a book entitled
"The Divine Government."
From the Charitable Society, a
balance, remitted by the Rev.
Mr. Perkins to Dr. Worcester, 2 06

The Female Cent Society of
Beverly, N. H. by Mrs. Olive
Wright, Treasurer, 12 00

From Mrs. Hope Haskel, the following
viz.
Two mite boxes, 5 40

Contribution at a monthly concert
in Beverly, 1 61

Contribution from the
Women's Friend Society in
Beverly, 10 39

Contribution on the 4th of July,
in an address to the So-
ciety, 11 60—29 00

From a female friend of missions in
Beverly, Con. 1 00

Contribution from Middletown, Con. by
Rev. Mr. Hawes, 3 00

Contribution from Mr. Wright, Esq. from the follow-
ing sources, viz.
Contribution at the monthly concert in
Beverly of the Rev. Joseph
Wright, at Sharon, Portage county,
10 00

Contribution from individuals in Salem,
6 00

Contribution from the Benevolent Society of
Providence, Mecklen-
burg county, N. C. by Mr.
Wright, 50 00—66 00

Contribution from the Female Foreign Mission Soci-
ety of Greenwich, Con. by Mrs.
Sarah Walker, Treasurer, 85 00

Contribution from Miss Thayer's school in
the first parish of Needham, for
the support of the Gospel among
the heathen, 4 13

Contribution from descriptions and annual contri-
butions of the Foreign Mission So-
ciety of Portland, by the Treas-
urer, 206 00

Contribution from an unknown person in the Dis-
trict of Maine, 10 00

Contribution from a lady in Boston, by Mr. Adams, 3 00

Contribution from the Halifax, (Ver.) Auxiliary
Society, for Foreign
Missions, 12 13

Carried forward \$1,025 13

Brought forward \$1,025 13

For domestic do. by Samuel H.
Miner, Treasurer, 2 87

21. The Female Cent Society of
Bridport, Ver. by the Rev.
Thomas A. Merrill, 11 26

The Female Cent Society of Wind-
sor, by Miss Mary Dorrance,
Treasurer, 32 00

23. The Female Cent Society in
Pownal, Maine, 16 68

24. Capt. Abel Adams, of Windsor,
Ver. by Dea. Coolidge, 5 00

The Ecclesiastical Society in Thomp-
son, Con. by the Rev. Daniel Dow,
28 00

25. The Boston Cent Society, for
the Cherokee mission, by Miss
Sarah Ann W. Hopkins, Treas. 20 00

The following sums were received
by Mr. Miron Winslow, an agent
of the Board, viz.
From Gen. Champion, of West-
chester, Con. 50 00

Contribution in Farmington,
Con. 55 33

Two or three individuals in
Stratford, Con. 7 00

Contribution in the first and
second societies of Guilford,
Con. 27 78

A Female Reading Society in
Milford, Con. 6 00

Several individuals in Guilford, 9 93

The Juvenile Society in do. 4 00

Contribution in East Guilford,
Con. 9 37

Do. in Saybrook, 13 50

Do. in Lyme, 15 50

Mr. Robert Coit, New London, 5 00

A few individuals in do. 6 12

Individuals in Norwich, 40 37

Individuals in Preston, 3 00

Contribution in Griswold, 22 67

Do. in Canterbury, 11 23

Do. in Westminster, (Canter-
bury,) 5 15

The Female Benevolent Soci-
ety in do. 10 00

From Capt. Tyler's family in
Brooklyn, 4 00

Contribution in Pomfret, 12 51

A collection in Hartford, 87 00—405 46

By Mr. Pliny Fisk, an agent of
the Board, the following
sums, viz.
A collection in the Rev. Mr. Dana's
meeting house in Marblehead, for
the mission to the western In-
dians, 34 10

A collection in the Rev. Mr.
Abbot's meeting house in
Beverly, for the same object, 53 60

Miss Betsey Carlton, of Lynde-
borough, N. H. by Mr. Dan-
iel Gould, 3 00

A friend to missions in do. 1 00—91 70

By Mr. R. Cushman, from the fol-
lowing sources, viz.
A Society for the support of Missions

Carried forward \$1,618 10

Brought forward	\$1,618 10	Brought forward	\$91 12	\$1,783
in Benson, Ver. for foreign mis-		E. Babeock,	10 00	
sions,	15 25	Joshua Pratt, jun.	6 00	
For missions to the western		Oren Smith,	50	
Aborigines,	15 25	Rufus Rose,	1 00	
The Female Cent Society in		Eleazer Lathrop,	2 00	
Dorset,	24 50	Two female friends to the hea-		
Mrs. Susannah Jackson, and		then,	50	
her daughters,	13 58	Collection at a church meet-		
A Society of ladies in Goshen,		ing,	5 00	
Mass.	12 00	Benjamin Rexford,	5 00	
By Mr. David Wilson, from the fol-	20 58	Part of the avails of a charity		
lowing sources, viz.		box, kept by the Rev. John		
From the Female Cent Society in		Truair, in his meeting house,		
Rupert, by Lucy Powell, Treas-		on the Sabbath,	40 00	81
urer,	11 25	From individuals in the second So-		
Collection at the monthly		ciety, by the Rev. Joshua		
prayer meeting in Rupert,		Knight,	45 60	
by Martin Powell,	5 00	From a collection box in the		
A friend, a small balance,	12	church,	2 00	
The Female Mite Society of Man-	16 37	The First Female Benevolent		
chester, Ver. by Mr. Hiram Bing-		Society in Sherburne,	12 50	81
ham,	26 59	From the following individuals in		
The Female Cent Society of		Madison, Madison county, N. Y.		
Wilmington, Ver.	10 00	Dr. Putnam,	1 00	
The Female Charitable Society of		Hon. S. T. Blackstone,	1 00	
Middle Granville, Mass. by Mr.		Mrs. Barker,	50	
Charles S. Robinson,	16 00	Joseph Blair,	50	
By the Rev. Levi Parsons, from the		Misses L. Ward and Bates,	25	
following sources, viz.		Mrs. Phebe Rice,	50	
From Danville, Ver.	6 97	John White,	2 00	
A child in Hardwick, Ver.	12	Maj. E. Clough,	1 00	
R. M. in do.	50	Miss Kezia Rowe,	50	
Mrs. S. Strong, of Browning-		Mrs. L. S.	12	
ton,	60	Abner Burnham,	1 00	
A child of do.	25	William Brown,	1 00	
By Mr. Elderkin J. Boardman,	8 44	Zenas Hatch,	25	
the following sums, viz.		Mrs. Rebecca Cleveland,	1 00	
From Mr. Hezekiah Haven, of Hart-		Capt. G Tompkins,	3 00	
ford, Ver.	2 00	Dea. Thomas Taylor,	50	
A friend of missions in Nor-		John Howes,	1 00	
wich, Ver.	1 00	Dr. J. Pratt,	1 00	
Freeman Page, of Sharon,	25	O. S. 32 cts. B. S. \$1,	1 32	
Mary Bascom, of do.	60	Rev. E. Woodworth,	1 00	
Samuel Steel, do.	50	Samuel Collister,	50	
Chester Baxter,	50	Miss R. Hazzard,	50	
Irene Carpenter,	50	M. P. Tucker,	50	
Betsy Carpenter,	50	Cash,	08	
Mary Carpenter,	25	The Female Charitable Soci-		
Ebenezer Carpenter,	25	ety, by the Rev. Jesse		
Daniel Rix, of Royalston, Ver.	50	Miner,	12 00	
Hannah Cutler, of do.	50	Avails of a contribution by the		
Calvin Parkhurst, of do.	25	same,	5 25	87.1
The following sums were received by	7 60	The Female Charitable Society of		
Mr. Luther F. Dimmick, an agent		Winfield, N. Y. by Mrs. Olive		
of the Board, from several persons		Croudal, Treasurer,	17 25	
in the first society of Sherburne,		Collection at Bridgewater, N.Y.	5 14	
N. Y. viz.		Collection in Litchfield,	2 84	
Z. W. Elmore,	5 00	Mrs. C. M. Bostwick, of Ham-		
L. S. R.	3 00	ilton, N. Y.	50	
A friend to the institution,	1 00	Mrs. M. of Sangerfield, N. Y.	50	
H. S.	62	Three sisters in B. L. D. 55		
E. Whitney, jun.	5 00	cts.; S. D. 20 cts.; L. D. 12		
Deacon E. Coe,	2 00	cents,	87	87
H. Raymond,	50	29. A lady in Vermont, by Miss M.		
Mrs. Etiza Seoville,	1 00	Hooker,	1	
Keyes Wilder,	1 00	The Middleborough Branch of the		
N. G.	1 00	Heathen's Friend Society, by the		
S. Stebbins,	1 00	Rev. R. M. Paine,	23	
Carried forward	\$91 12			\$1,783 68
				\$3,028

Donations to the School Fund.

323

THE SCHOOL FUND.

From pupils in the school of
 ev. William Jenks in Boston,
 terty collection, for heathen
 en in America and abroad, **\$3 17**
 ena Savage, of Newton, for
 en children in India, by the
 Josiathan Homer, 50
 Female Auxiliary Society of
 unatown, Ver. for Indian
 ls, by Sally Carter, Secre-
 a Mr. Glapp, in a letter from
 Thwing, 1 00
 Female Religious Society in
 uth parish of Dedham, for
 leation of a heathen youth,
 Rev. William Cogswell,
 dly, for a heathen child nam-
 _____ by the Rev.
 a Huntington, 30 00
 Female Mite Society of Au-
 Me. by Miss Margaret
 e, Treasurer, for SALVAGE
 225, a semi-annual pay-
 10 00
 Female Mite Society of
 or the same object, by
 er James Bridge, Treas. 5 00—15 00
 Annual subscribers in the Rev.
 Tomkins' parish in Haverhill,
 to David Tanny, 10 00
 Monthly Concert for prayer
 ene, N. H. for educating hea-
 thens in Hindoostan, by the
 Zedekiah S. Barstow,
 n Westborough, for ELIZABETH
 wood, the third semi-annual
 ent, by Miss Hannah Fay,
 young lady, by the Rev.
 an Perkins, remitted to Dr.
 uester, 2 00
 o small children in Wilming-
 y Mary Dexter Brown,
 Female Association in Dan-
 Con. for educating heathen
 s, by Sarah Andrews, Treas.
 entleman's Association in do.
 the following sources, by T.
 ht, Esq. 31 25
 the Female Charitable Soci-
 Rootstown, Portage county,
 by Mrs. Fanny Chap-
 Treasurer, 4 11
 Female Society in Wind-
 N. Y. for educating hea-
 thens, by Mr. Caleb 9 00—13 11
 Female Heathen School Soci-
 of Greenwich, Con. by Miss
 Lewis, Treasurer, 63 00
 sion in the west parish of Sal-
 y, for educating heathen
 s, by Dr. Samuel Nye, 6 00
 charity box kept by the Rev.
 Church, of Pelham, N. H.
 se education of Cherokee chil-
 1 70

Carried forward **\$256 27**

Brought forward **\$256 27**
 A charity box kept by Miss Mary
 Dorrance, of Windsor, 3 00
 The Male and Female Associations
 in Warner, N. H. for educating
 heathen children, by the Rev. John
 Woods, 10 00
 25. By Mr. Miron Winslow, an
 agent of the Board, from the fol-
 lowing sources, viz.
 A contribution in Marlborough,
 Mass. 7 12
 Contribution and subscriptions
 in Westborough, 57 48
 Do. in Uxbridge, 17 00
 Do. in Milbury, 52 28
 A widow in Ward, by the Rev.
 Joseph Goffe, 5 00
 Contribution in Worcester, 55 00
 Mr. Daniel Waldo, of do. 10 00
 A female friend of missions in do. 5 00
 Contribution at Muddy Brook,
 (Woodstock,) Con. 20 31
 From a person of color in Col-
 chester, Con. 25
 Individuals in Dr. Watrous'
 family, 2 00
 Mr. Loric, a Swedish gentleman, 2 00
 The Juvenile Association, to
 educate a child in Ceylon,
 to be named SALVAGE CORN, 12 00
 Contribution in East Hartford, 37 00
 From the Female Religious
 Fund, 20 00
 A poor widow in New Haven, 1 00
 Avails of a charity box kept by
 Sherman Johnson, 5 77
 Timothy F. Merwin, saved by
 abstaining from the use of
 butter, 1 00
 Elisabeth C. Merwin, saved by
 abstaining from the use of
 sugar, 1 00
 A little girl, saved in the same
 manner, 50
 Associated females in New
 Haven, 15 00
 A collection in New Haven,
 part of which was by indi-
 viduals, 160 48
 Contribution at Chelsea Land-
 ing, (Norwich,) 19 19
 Charlotte Lathrop, saved by
 abstaining from sugar one
 year, 1 00
 Avails of a charity box, 3 58
 For the Cornwall school, 1 40
 Small scholars in Miss Che-
 ney's school, 81
 A society in Griswold, Con. for
 the education of heathen
 children, 25 00
 A female praying circle in Ber-
 lin, 5 00
 A female in Bridport, Con. 1 00
 A young man in do. 50
 Melissa Meach, saved by ab-
 staining from sugar, 50
 A lady in Tewksbury, 1 00
 A gentleman in do. 1 00

Carried forward **\$519 27**

Brought forward	\$558 19	\$269 27
Four little girls in do.	-	1 00
A young lady,	-	25
A female of color,	-	30
From _____, for		
School Fund,	-	67—560 31
The Female Cent Society in South Granville, N. Y. for the education of heathen children in India, by Hitty Parmele, Treasurer,	20 00	
A female society for the aid of missions, in Hebron, N. Y.	5 12	
A small balance in the treasury of a literary society, for the Foreign Mission School at Cornwall,	-	70—25 82
Five individuals in Bennington, Ver. by Mr. Hiram Bingham,	-	2 10
The monthly concert for prayer at Draent, by Mr. Samuel W. Brace,	3 00	
A female friend in Campton, N. H. for the education of heathen children in our own country, by Mr. E. J. Boardman,	-	5 00
The Female Heathen School Society of Clinton, N. Y. for the education of a heathen child in Ceylon,		
Carried forward	\$865 50	

Brought forward	\$865 50
to be named ASHEL BACKUS, by Mr. L. F. Dimmick,	12 00
27. From contribution and from individuals in Westford, Mass. by Mr. William P. Kendrick,	18 90
The Female Cent Society in Randolph, Ver. for the education of an orphan child in Bombay, to be named JONATHAN EDWARDS, by Mr. R. Nutting,	30 00
The Corban Society in Randolph, for education of a heathen child at Bombay, to be named TILTON EASTMAN, by Miss Mariane Edson, Treasurer,	30 00
29. The Female Cent Society in South Reading, for educating Indian children in North America, by S. S. Yale, Treasurer,	22 56
	<u>\$978 96</u>

FOR THE CHAPEL AT BOMBAY.
 July 8. From a charity-box kept by a friend in Salem, by the Rev. Dr. Worcester, 6 75
 Total of Donations received in July, \$3,014 54.

MISSION AT BRAINERD IN THE CHEROKEE NATION.

Our readers are aware, that a regular journal is kept by the missionaries of the A. B. C. for Foreign Missions, at every station. The journal, from which the following extracts are made, would have been sent on earlier, had it not been kept for the arrival of the Treasurer, and delivered to him during his late visit. Though many of the facts here stated have already appeared, it is thought advisable, that a pretty full and particular history of each mission should be preserved in print, expressed in the language of the missionaries themselves. There is something also, in the form and manner of a journal, which is peculiarly interesting to all classes of readers. The following extracts commence soon after the arrival of Mr. Hoyt and his family at the Cherokee mission.

Jan. 10. This was a day of anxiety, of joy, and of sorrow. In the morning Mrs. Hall was safely delivered of a son; the dear little babe survived its birth but a few minutes. We had felt great anxiety as to the result of sister Hall's confinement, on account of her very feeble state; and in the event have much cause to rejoice, as well as to mourn. O that in all our afflictions we may ever say, "It is the Lord, let him do what seemeth him good."

Sabbath, Jan. 11. The remains of the little babe were brought into our public assembly, and after prayers and a discourse adapted to the occasion, the mission family, including our scholars, and our little congregation, in solemn procession followed them to "the house appointed for all the living." It was to us a solemn day. This was the first time we had been called to bury our dead in this heathen land; how soon some of us should be again called to perform this office for others in our family, was known only to Him, "in whose hand are the life and breath of all living;" and we could not but feel that if we had any thing to do here, we must do it quickly. How soon shall we with all this Cherokee people now living, be in eternity! And if they are not enlightened by the Gospel, where will be their immortal souls? "Where no vision is, the people perish." Thy word, O God, is truth, and thy ways are just. O give us grace, that we may do with our might whatever our hand findeth to do for these our poor brethren, who sit in darkness and in the shadow of death.

16. Brothers Hoyt and Kingsbury visited at one of our neighbors. His wife was absent. The man conversed freely and feelingly on the subject of religion: is evidently very thoughtful, and has acquired tolerably correct ideas of the doctrines of the Gospel, and of the nature and effects of practical piety.

17. Four of our children returned, who had been absent some time. Two of them we did not expect again; but they all manifested great cheerfulness.

Sabbath, 18. Brother Butrick preached from John vii, 37. There was a goodly number present; and they were all solemn. Those of whose piety we have entertained hopes, give us comfortable evidence that they are, in some measure, grounded in the truth. Mr. Reece is one of a company of *regulators*, whose duty it is to settle difficulties, collect debts, &c. Some of his companions are very profane; and when he reproves them they sometimes laugh at him, and call him "the missionaries' man." But he says, "I care nothing about that. I just let them say of me what they please. I must take care and do my duty to them. Sometimes I tell them I wish I was fit to be the missionaries' man. I would be mighty glad to go with these good people, if I was fit for it."

21. This was an interesting day to us, and we trust it will be a day of joyful remembrance to all who are looking for the salvation of the heathen. Agreeable to previous notice given, the church met for the purpose of examining candidates for admission to our communion. Five of our neighbors attended the meeting. Three of them (native Cherokees) expressed a desire to be admitted to the church, if we should think they possessed the requisite qualifications. Their examination was prayerfully attended to, and they gave us satisfactory evidence of their union to Christ, and were received to be propounded next Sabbath. The other two, (white men) wished to open their hearts to us, and have us question them, that we might be able to advise them what to do; but were afraid to offer themselves as candidates, lest they should come unworthily. These were examined. We had some hope for at least one of them; but thought best to defer their baptism and admission to the church, until their evidences of a saving change should be more satisfactory to themselves and others. These men did not appear dissatisfied with our decision, but left us apparently with great searchings of heart.

Jan. 24. The father of Catharine Brown came for the purpose of taking her and his son Edward home. He expressed great satisfaction with the treatment his children had received here, and says he shall be very glad to have them return again, if circumstances will permit. If he removes over the Mississippi, he shall wish to have his children with him; but even in that case, he may possibly leave Catharine with us for a while. We had much conversation with this man on the subject of our most holy religion; his daughter being our interpreter. He manifested a very discerning mind; heard with solemn attention; said he had never been told such things before; and appeared sensible that we were seeking his welfare, in all that we said to him.

Sabbath, 25. As our beloved sister Catharine was expected to leave us before the time for administering the sacrament of the Lord's supper, she was this day admitted to the ordinance of baptism. The scene was solemn and impressive to us all, and we believe to our whole congregation, which was larger than it had been before this winter. We consider this girl as the first fruits of our labor in this heathen land. The thought of parting with her now is painful; but perhaps the Lord is taking her from us, that she may be more useful in promoting his cause in some other place. His will be done.

The step-father of another of our female children, whom we call *Little Peggy*, came this day for the purpose of taking the little girl away, as he and her mother were soon to remove beyond the Mississippi, and the fond mother did not like to leave her daughter behind; but seeing how the girl was treated here, and believing it would be for her good to stay, he concluded to leave her for the present, and try to persuade her mother to go without her.

26. Had much more conversation with Catharine's father. Perhaps there are few among the natives better informed, or more intelligent than this man; yet on the subject of religion he had but few ideas of any kind. He believed in a Supreme Being, Creator of all things, and that there would be a state of rewards and punishments for man beyond this life; and appeared sensible that this short creed included many things above his comprehension and above his knowledge; as the character of this Supreme Being; the nature of these rewards; who would escape punishment, &c. He appeared to have no idea of forgiveness on any terms. He expressed many thanks for the information we gave him; said all we told him appeared reasonable; that he should think much of it, and endeavor to learn more; expressed the greatest friendship at parting, and said, when his chil-

dren had visited their friends, he should want to have them come back, more than he now wanted to have them go.

27. Brothers Hoyt and Hall went out for the purpose of visiting several families of the natives.

28. These brethren returned having visited five or six families. They were kindly received by all, and had much interesting conversation. It is truly painful to see the ignorance of these people. In no instance did a conversation with any one of the natives close without a visible seriousness; yet in several instances, when first speaking to them on the most solemn and momentous subjects, they would laugh. At brother Reece's, where the brethren spent the night, were three Cherokee women, who live about twenty-five miles distant from us. With them the brethren talked much, brother Reece being interpreter, who also told them many things without assistance. One of the women appeared much affected, and often wept very freely, as we told her of the sinfulness of man; the sufferings of the Savior, and forgiveness through him. She said that she had before thought that the wicked would be punished, and the good happy after death; but did not think there was any way for them who had been once wicked to be made good and happy. Her ideas of the happiness above were much confused; but she thought there was somewhere above a good man and woman, who would make good people happy. She wished us to tell her what was wicked; and although evidently backward, and ashamed to confess what she felt of her own guilt, said she knew that she had done wrong, and that she was sometimes so much afraid that she could not stay in her own house; and that she had often run away into the woods; but that did not help her, for she was afraid every where. When the duty and privilege of prayer were inculcated and recommended, she asked if the Great Spirit could hear in her language? Being inquired of whether she thought what we told her was good news, she answered, "very good;" whether she thought her people about the place where she lived would be glad to hear these things, she said she had heard many of them say, their old way was bad, and they must learn the missionaries' way, for they believed the missionaries' way was right, and if it was right they ought to hear and go with them. These women took a most affectionate leave of the brethren in the morning, and said they would come to the mission house, and learn more of these good things.

Sabbath, Feb. 1. Our little house was crowded with a very solemn audience. Charles Reece and Jane Coody made a public profession of their faith, were baptised with their households, and received as members of this church. It was to us indeed a joyful time, when we surrounded the table of our common Lord with these Cherokee converts; while we hoped and prayed that these might be the first fruits of an abundant harvest, which the Lord would soon gather here.

After public service a Cherokee man and his wife readily accepted an invitation to tarry with us all night. Speaking to them by an interpreter, we learnt that they had understood nothing of the preaching, and did not know the meaning of any thing which they had seen. The man said he had heard that we could tell him some way whereby bad people might be made good, and be happy when they died. He said he was bad himself, and wanted to be made good; and that he had come to learn what our way was. We endeavored to teach him the first principles of the oracles of God, as well as we could by our interpreter. He asked many questions; said he had never heard these things before; thanked us for the information we had given him, and said all we had told him was good.

2. Brothers Hoyt and Kingsbury left home for the purpose of visiting some families of natives near the settlements, to attend a wedding to which brother Kingsbury had been invited, and transact some business in Tennessee.

7. Brother Hoyt returned with a Cherokee girl for our school, having brought her on the horse behind him near fifty miles. He left brother Kingsbury to spend the Sabbath among the whites in the settlement; had preached once on his tour, and rode about 140 miles, chiefly in company with brother Kingsbury. They were kindly received in every family they visited.

10. A white man from *Nick o jack*, a place in the nation distant about 30 miles, came to invite one of the missionaries to go and preach to the people there, and also to attend a wedding.

11. Brother Butrick set out with the above mentioned man for *Nick-o-jack*. Brother Kingsbury returned, having accomplished most of the business on which

he went, and preached twice on the Sabbath. He brought with him a Cherokee girl for the school. By fatigue and riding in bad weather he had been in poor health; but soon recovered and came home well.

13. Little Peggy, mentioned on the 25th ult. left us to go with her mother to the Arkansas. Parental affection induced the mother, perhaps against her better judgment, to take her daughter with her, though we offered to provide for the child, until her education should be completed, and then to send her to her parents. May the Lord preserve the child, and make the instruction she has received a blessing to her and her connexions. She is affectionate and promising, and many prayers were offered for her at her departure.

Sabbath, 15. The weather was cold and uncomfortable, yet our house of worship was tolerably filled. Some hopeful appearances among the blacks in our Sabbath school. Several this day gave evidence of very serious impressions; one in particular, a free man, whose name is Robin. He conversed freely and sensibly; said he felt very differently from what he had done; but could not think he was a Christian, "This was too great a blessing for such an audacious wretch to enjoy."

17. Brother Butrick returned; has preached three times in his tour, married one couple, visited a number of families, had some interesting conversation with several of the natives who could speak English, and was kindly received by all. He is deeply impressed with the importance of being able to speak in the language of the natives, or at least of having a good interpreter. He also brought a small girl for the school. He brought information that the chiefs were met in council at *E-tow-ee*, or High tower, as it is sometimes called, about 80 miles from us. Thinking it would be of service to the mission, if one or two of us could be there before the council broke up, brothers Hoyt and Kingsbury set out immediately, taking with them Edward Brown, one of our scholars, for an interpreter.

18. A storm of rain induced the brethren Hoyt and Kingsbury to think the chiefs would disperse before they could reach the council-house, if they proceeded; therefore brother Hoyt returned, and brother Kingsbury concluded to go on to father Gambold's, and return by Mr. Hicks's.

21. Brother Kingsbury returned in health, had a prosperous journey, found our friends well at Spring-place, and brought some presents with much love. He also visited Mr. Hicks, and had much interesting conversation with him about the school.

28. Received three letters from brother Cornelius, full of animating and refreshing intelligence.

Sabbath, March 1. The rain was so violent that we did not expect any one of our neighbors would come to meeting; but we were agreeably disappointed in the attendance of nine or ten blacks, and about as many Cherokees. These came in the storm from three to six miles, and were very attentive. The Cherokees were addressed through brother Reece as interpreter.

March 9. Our dear sister Catharine returned to spend a few months more with us, before she goes to the Arkansas country. She was accompanied by John Brown, and her brother Alexander. John would be glad to return to school, but the late death of his father has brought a great care upon him. Catharine was closely examined in the course of her visit, with respect to her faith in Christ, by some white people, who were no friends to religion. They endeavored to embarrass her mind, by bringing objections against the Bible. She replied, that for her part she believed the Bible was true, and she hoped she always should. Her father and mother say they are very glad she has learned these good things, and expressed a desire to be instructed in the good way herself.

10. Brother Chamberlain arrived in good health. He had been detained about 10 days by sickness; in other respects his long and fatiguing journey had been prosperous.*

* Mr. Chamberlain had, by direction of the Prudential Committee, taken a western course to the mission, and passed through the states of Pennsylvania, Ohio, Indiana, Kentucky, and Tennessee. In the progress of his journey, he had acted as an agent of the Board, in receiving collections and donations, and had frequently preached for the benefit of the missionary cause.

Mr. C. had prosecuted his studies in Mr. Hoyt's family, for a considerable time before he devoted himself to the employment of a missionary. From the commencement of his religious life, he had most earnestly desired this employment; and was rejoiced when an opportunity presented of his entering upon it.

19. The church met according to previous appointment, for the purpose of examining such as might present themselves for admission. One white man, and one Cherokee woman offered themselves. After prayerful examination, we were unanimously of opinion, that the white man be directed to wait a while, and endeavor to obtain more clear evidence of his right to Gospel ordinances; and that the Cherokee woman be accepted to be propounded for admission to the church. In this examination brother Reece took an active part, and exhibited very clear evidence of his own knowledge of the Christian character.

20. One white man and one Cherokee woman were examined, and admitted to be propounded.

Sabbath, 22. Brother Chamberlain and sister Flora Hoyt were married in the presence of the congregation.

Sabbath, 29. How great and precious are the privileges which we, as missionaries and as a church, have this day enjoyed in the house of God, and around the table of our Lord. One white man and two natives, having previously given satisfactory evidence of their saving acquaintance with the Gospel, made a public profession of their faith, and were baptised with their households, consisting of seven young children.

The new converts having entered into covenant, and been received into the church, twenty-two of the professed followers of Christ sat down together at the table of the Lord. Four of the communicants, two white men and two Cherokees, belong to the Moravian church at Spring-place. It was to us all truly "a feast of fat things; of fat things full of marrow; of wines on the lees well refined. Seven of the communicants were Cherokees. Our red brethren and sisters afterwards declared, that their joys exceeded every thing they had before conceived. The assembly was large, solemn, and attentive, and we have reason to believe that some of the bystanders had a great desire to be with us; particularly one black woman, who, on being afterwards asked how she felt on that occasion, answered, "I felt as if that was my company, (meaning the communicants,) and that they had left me alone in the wicked world." When asked if she was not displeased with them for leaving her behind, "O, no," said she, "I loved them with all my heart."

31. Brother Kingsbury left us this morning for the settlements,* in order to make some preparations for the Choctaw mission. He expects to go as far as Knoxville, and to be absent about two weeks.

Sabbath, April 5. A number of Cherokees who have not often met with us, and some who never attended before, were present to hear the Gospel. Gen. iii, 1—14, was expounded in the morning. During the intermission, the Cherokees were addressed through brother Reece, as interpreter, and after sermon in the afternoon they were again spoken to in the same manner, before the congregation was dismissed. A number of them afterwards went to our dwelling house, where brother Reece, by our request conversed with them some time in his own way, and then again interpreted for us. They were all attentive and solemn. One man, who lives about 30 miles from us, and had never attended before, appeared very desirous to learn. He said all he heard appeared right and good, so far as he could understand it, and he would come again and learn more. He also said, he would go and tell his neighbors what he had heard, and ask them to come and hear for themselves. About twenty took dinner with us at 5 o'clock, and then departed, many of them apparently under serious impressions.

8. Agreeable to a resolution passed at our last meeting for business, we this day called the family together to attend a public lecture. These lectures are intended to be continued every Wednesday afternoon for the benefit of our family and neighbors. We also thought it might tend to our own edification, and that of the new converts, who might meet with us, to have a religious conference, either in the school house, or one of our private rooms, immediately after the lecture. A meeting of this kind was attended this day. We have usually had conferences and prayer meetings one or two evenings in the week, for professors in the mission family. It was thought that if one of these weekly meetings were attended in the afternoon, as above, we should more frequently have our Christian neighbors with us.

*It ought perhaps to have been stated before, that when the missionaries speak of "the settlements," they uniformly mean the nearest parts of Tennessee, which are without the Cherokee limits, and settled by the whites.

MISSION TO THE CHOCTAWS.

Our readers are aware, that Messrs. Kingsbury and Williams left Brainerd, in the latter part of May, to commence a mission to the Choctaws. The plan of their journey was settled, after a full consultation, by all the missionaries, Mr. Cornelius, and the Treasurer. As the season was so far advanced, it was deemed much safer for the missionaries to leave the Tennessee, and travel about 200 miles in a waggon, than to descend that river and the Mississippi and ascend the Yazoo. In the latter case, their passage by water, from the place where they left the Tennessee, would have been at least 1200 miles. Besides, it would have been difficult to get a passage up the Yazoo, in the summer months.

The following letter to the Corresponding Secretary announces the safe arrival of the missionaries, and the first promulgation of the Gospel in that benighted region. A letter to Mr. Cornelius gives a more detailed account of the privations and inconveniences, which were endured in the course of the journey; but which were patiently and cheerfully borne, for the cause of Christ among the heathen.

Yellow-Busha, Choctaw-Nation, June 29, 1818.

REV. AND DEAR SIR,

By the date of this letter you will see, that the Lord has brought us to the place of our destination; and we desire reverently to speak of his loving kindness and tender mercy, which we have so often experienced.

Brother and sister Williams left Brainerd on the 25th of May, to proceed by water to Colbert's ferry, which is distant about 200 miles by land, and 400 by water. Brother Kingsbury set out on the 30th, to proceed by land to the same place. We all arrived at the ferry in good health on the 6th of June, within a few hours of the same time.

We had taken a waggon in the boat, and horses by land from the mission at Brainerd; and, after tarrying three days at the ferry, we commenced our journey by land, on the road which leads from Nashville to Natchez and New-Orleans. We took with us provisions, and such light articles as we could carry, and sent the rest of our load around by water to the Walnut Hills, which are about 12 miles below the mouth of the Yazoo, and 130 from Yellow-Busha. Various incidents occurred in the course of our journey, which would be interesting to the Prudential Committee; but we must defer a particular account of them to a future opportunity.

On the 19th inst. we arrived in the neighborhood of the Chickasaw agency, about 114 miles from the ferry, which we had left. Here it became necessary to leave the waggon road, and cross the wilderness about 80 miles to the Yellow-Busha. In all this distance there was only a pathway.

As this part of the journey would occupy much time, and as it was considered important to see the Agent, as soon as practicable, brother Kingsbury left the waggon that he might go directly to the agency, which was distant about 130 miles further on the Natchez road. After resting two days, and making preparations for the journey, brother and sister Williams set out with the waggon, attended by Mr. Ladd, who had been hired to accompany us through the whole journey, and an Indian whom we employed as a guide. On the road brother Kingsbury received a letter from the Agent, stating, that he was obliged to be absent about two weeks. Brother K. immediately crossed over to the Yellow Busha settlement, where he arrived in good health on the 23d. On the 25th he set out in company with Capt. Perry, a half-breed, and the principal man in this settlement, to meet the waggon, and assist in bringing it in. They met the waggon the same evening about 23 miles from Yellow-Busha. All were in good health but much fatigued. The country, through which the waggon had passed after it left the road, was level, and the woods generally open; but the country was intersected by numerous creeks and gullies, which are deep, with steep, and, in many places, perpendicular banks. In several instances we were obliged to unload, and either draw the waggon across on poles by the help of ropes, or slide it down the bank. There were also many cane-swamps and thickets, through which we were obliged to cut our way. But we were preserved in all our difficulties and dangers, and on Saturday, the 27th instant, all arrived in good health at the Yellow-Busha settlement.

We were kindly and hospitably received by the half breeds, who are settled here. Yesterday we enjoyed the privilege of public worship in this place. Sev-

eral of the half breed natives, two white men, and fifteen or twenty blacks were present. It was the first time that the name of a crucified Savior had been publicly declared in this part of the country. We pray that it may be made a blessing to many who are ready to perish.

From a letter, which was received by the brethren at Brainerd before we left that place, we learned, that two missionaries were directed to proceed by way of New Orleans to this place. We have had no information from them.

We apprehend considerable delay in erecting our buildings. There appears to be no person in the country, who is willing to undertake them at present.

We feel like strangers in a strange land; but we believe the Lord will not forsake us, if we are faithful in his service. We feel more and more the importance of living to the glory of Him, who hath called us to labor in his cause. We ask the prayers of the Prudential Committee, and of our Christian friends, that our faith fail not.

Capt. Perry has kindly offered us a house in his yard, until we can select a place, and get some accommodations of our own.

With great respect, your unworthy servants in the Gospel,

C. KINGSBURY,
L. S. WILLIAMS.

From the Missionary Register.

ADDRESS OF PRINCE GALLITZIN TO THE COMMITTEE OF THE RUSSIAN BIBLE SOCIETY.

We have had repeated occasion to bring the sentiments of this distinguished nobleman before our readers: and we are now happy to add the following Address from His Excellency to the Committee of the Russian Bible Society, on the 18th of Sept. last, previously to his departure to join the Emperor at Moscow.

ON the occasion of my expected departure from St. Petersburg, I feel it my duty here, to express to the Committee, that, though I shall not have the heartfelt satisfaction of being personally present at its meetings, yet I most earnestly desire, and fondly hope, to continue to take an active part in this work of God, to which, by the grace of Him who gave us His Word, we are all called;—called, not merely for our own instruction and salvation, but in order that we may have it in our power to impart the same unto our fellow-men also, and thereby render every one who receiveth it a partaker of the invaluable blessings which our Lord hath prepared for them that love Him. I reckon it a high honor conferred upon me indeed, to be among the number even of the meanest laborers in that vineyard, whose fruits nourish souls unto eternal life; to be the weakest instrument in the hands of Him, *in whom we live, and move, and have our being*. In every place, on all occasions, amidst the vicissitudes of this life, it shall ever remain a sacred duty with me, to co-operate, to the utmost of my power, under the blessing of the Savior of souls, (whose aid, I implore,) in bestowing the Word of God on those who have it not. Nor is the importance of this duty lessened, in my estimation, by the consideration, that *neither is he that planteth any thing, neither he that watereth, but God, who giveth the increase*.

It will prove highly gratifying to me, to receive particular and frequent accounts of all your transactions; and, on my part, I shall always be ready to co-operate in the resolutions of the Committee. Information relative to the proceedings of the Moscow Society shall be regularly sent to you.

It seems to be very desirable, on the present occasion, that the Depository in Moscow, which is constantly visited by so many, thirsting for the Word of God, and so frequently emptied of its stores, should be thoroughly supplied from this place, in proportion to the extent and population of that metropolis.

And thus, laboring together in unity of spirit, though separated from each other, we shall continually direct our efforts toward the same aim: and unitedly let us continue instant in prayer, that the Word of Salvation may increase in our native land, may be disseminated in love and received with simplicity; that the understandings and hearts of those who read it may be changed, and thereby the glory of our Lord and Savior promoted, and His kingdom advanced in the world.

LETTER FROM TOL-LON-TIS-KEE TO THE TREASURER OF THE BOARD.

NEAR the close of the letter from the Treasurer, published in our last number, it is mentioned, that he had an interview with the Cherokees, who are about emigrating to the Arkansas river; and that he addressed them, on the subject of establishing a mission and school among them. Soon after the interview, they signified to Col. Meigs, that they would communicate an answer. In accordance with this determination, their principal chief, who is a shrewd sensible Indian, dictated the following letter, which Col. Meigs was so kind as to reduce to writing, and transmit to Boston.

Cherokee Agency, June 10, 1818.

FRIEND AND BROTHER,

I THANK you for myself, and for all my warriors on Arkansas river, for the good talk, which you made to me and my brothers at this place, near the last days of the last moon. We opened our ears with great pleasure to your talk; because our children are becoming numerous, and we love our children. We wish them to have their eyes opened like our white brothers.

When you send us teachers, we will take them by the hand; and with them we will look out a good place for the school, and put our children under their care. We are not willing to have our children outdone by the red children at Chickamaugh.

We rejoice that the Great Spirit has kindly disposed the hearts of his white children towards their red brothers on Arkansas river.

When the teachers come to Arkansas, they will find themselves at home. They will be surrounded by their friends, who will treat them with respect. We will supply the school as far as we can, with such things as may be needed.

I am your friend and Brother,

TOL-LON-TIS KEE,

Head Chief of the Arkansas Cherokees.

Jeremiah Evarts, Esq.

FOREIGN MISSION SCHOOL.

FOUR Indian youths, a Choctaw and three Cherokees, have recently been placed at this institution, with a view to their receiving a thorough education. They are from fourteen to sixteen years of age, and extremely desirous of obtaining the benefits of instruction. The Choctaw is a half-breed,* who has never had any advantages of schooling, but who has been brought up in habits of industry, and now applies himself to letters with the utmost assiduity. Two of the Cherokees have attended Mr. Gambold's school, and are able to read, write, and parse the English language. They have also made some progress in arithmetic. Their fathers are half-breeds, and their mothers full-blooded Cherokees. One is the son of Mr. Hicks, whose character is known; the other is nephew of a distinguished chief, called the *Ridge*. These youths speak the English language well; and would not be suspected, by their pronunciation, of being of any other than English descent. The remaining youth is a full-blooded Cherokee, who has been about six months a member of the school at Brainerd. He can read in easy lessons, and has made considerable progress in pronouncing English. The name of the Choctaw is *M'Kee Folsom*; of the Cherokees, *Leonard Hicks*, *Elias Boudinot*, and *Thomas Basil*. The two latter names were given, out of respect to the President of the American Bible Society and another friend to the cause. The Indian names are *Cul-la-gee-nuh* and *Taw-tsoo-wah*, which signify *Buck* and *Red-bird*.

These youths travelled on horse-back, under the care of the Rev. Mr. Cornelius and the Treasurer. They were treated with great kindness on their way, by a multitude of enlightened and benevolent persons. Every person of this character, to whom the plans of the Board, in regard to our Aborigines, were stated,

* The word *half-breeds* is often applied to all, who are partly of European and partly of Aboriginal descent, whatever may be the degree of mixture of blood; but it is here used, in its proper sense, to describe a person, one of whose parents is an entire Indian, and the other entirely white. The children of parents who are both half-breeds, may properly receive the same appellation.

appeared gratified with these plans, and wished ardently for their success. An interest was generally felt for the tribes of our wilderness; and the opinion was often expressed, that *now* is the favorable time to communicate the blessings of Christianity and civilization to them.

SCHOOL AMONG THE CHEROKEES.

THE inquiry has several times been made, Whether females, in different parts of our country, have it not in their power to aid in the education of the Cherokee children, by furnishing clothing, or in some other way by their industry? We answer, that they have it in their power to aid, not only in educating the Cherokee children, but in promoting the success of every mission to the Aborigines of our country. Already pious females in Philadelphia have sent a box of ready made clothing to the mission at Brainerd; and their sisters in Lansingburgh have many articles waiting for directions, as to the best mode of conveyance. Garments made of plain, durable cloth, and suited either for summer or winter, and for children of both sexes, from the age of 6 or 7 to that of 16, will be acceptable and useful. The females in the mission family are so constantly occupied in the more laborious concerns of the establishment, that they can find little time to use the needle. It seems necessary, therefore, that they should be spared the labor of making new garments, as far as possible.

To prevent mistake and misapprehension, it needs to be stated, that these garments are not in general wanted, for the sake of being bestowed gratuitously. Some children, indeed, whose parents are very poor, come to the school in great want of suitable clothing; but most parents, who send their children, expect to clothe them decently. It is often difficult, however, for them to procure such cloth as they want; and when the proper articles are to be had, they are twice as dear, as articles of the same quality in New England. All parents, therefore, who furnish their children with clothes, would be glad to procure them at the mission-house, and to pay for them either in money, or in some article necessary in the family; and whatever should be thus paid would be applied to the support of the establishment. The missionaries wish, also, to reward labor and good conduct in the children, by giving to the meritorious such articles as they need. Before the Treasurer left Brainerd, he offered premiums to be adjudged by the missionaries in the course of the coming autumn: one to the boy, who should improve most in reading; another to the boy, who should labor most cheerfully and industriously; with various others to the children of both sexes. The premiums consisted principally of articles of clothing, though some books were promised. It is to be remembered here that Indian children value articles of dress very highly, and that a cheap garment may be made a powerful stimulus.

It is desirable, that Christian females throughout our country should form themselves into circles for obtaining missionary intelligence, cultivating their benevolent feelings, and devoting a regular portion of their industry to the cause of missions. This has been done in several places. We believe the young ladies of Wrentham, (Mass.) were the first, in our country, to begin this labor of love. But we have not room at present to enter more extensively into the subject.

ERRATA.

IN our last number, p. 289, line 15 from the bottom, in the quotation from Rom. iii, 7, after the word *καγω* supply *ως*.

P. 291, line 3 from the top, for *αγγ* read *γαρ*.

P. 308, line 24 from the top, for *distant*, read *distinct*.

P. 312, line 14 of the poetry, for *round*, read *wound*.

P. 349, in the list of donations to the School Fund, line 21 from bottom, for **GEORGE ALEXANDER TWAYNE**, read **JAMES ALEXANDER WAYNE**.*

P. 347, line 20 from the bottom, for *Canterbury, N. H.* read *Canterbury, Con.*

In the number for April, p. 183, the donation of \$100, said to have been from the town of *Cummington*, by Mr. Seth Porter, should have been, from *Mr. Seth Porter of Cummington*.

* The little boy, whose name is commemorated by the donation here referred to, was the son of the present Mayor of Savannah. He died last April, at the age of four years, giving on his death-bed a very interesting proof, that *little children* are capable of experiencing the supports and consolations of Christianity.

THE
PANOPLIST,
AND
MISSIONARY HERALD.

No. 9.

SEPTEMBER, 1818.

VOL. XIV.

BIOGRAPHY.

MEMOIR OF THE REV. ALVAN SANDERSON.

THE Rev. Alvan Sanderson was born in Whately, Mass. Dec. 13, 1780. His father is Deacon Thomas Sanderson, and his mother, Lucy, daughter of the late Deacon Asahel Wright, of Deerfield. Alvan, their fourth son, was, with his brothers, trained up under the immediate inspection of a fond and faithful father, in domestic employments. These are useful to form habits of industry, and create a taste for active life, until of suitable age to commence a course of academical study.

Nothing very uncommon appears to have marked the stages of his childhood, except a laudible steadiness and docility of temper, accompanied with an amiable disposition. These encouraged the hope that the expenses of an education would not be lost upon him; and that early culture would be abundantly compensated by a laudable proficiency in literary and moral improvement. While under the paternal roof, his parents had the satisfaction of witnessing in him a filial spirit, and an attention to regularity and wholesome discipline, not always found in those of his age. At sixteen he began his classical studies, first under a private instructor, and afterwards at an academy; and in 1798 he was admitted a member of Williams's College. Ardent in the pursuit of science, he passed through the various stages of collegiate exercise; invariably attentive to good order, and the laws of the institution. He recommended, by his example, that subordination to authority, and respect to the teachers of a public seminary, which is so commendable in youth, and without which the cause of learning cannot flourish within the walls of a college. But his devotedness to literature was not, it appears, from the influence of a mere speculative fancy, or from an ambition of rivalling those great adepts in science, who have their seats in the temple of fame; nor were his hours spent in turning over the pages of classic authors, purely that he might obtain a piece of parchment, containing what is called "The honors of College." He had something in view higher than mere ornament. Utility was the mark at which he aimed. To be furnished with talents for doing good, was the object which centred and determined his exertions for becoming a scholar.

It does not appear, that he had at this time, formed any fixed resolution of entering into the Christian ministry, should he live to complete his education. He appears to have considered this as a most sacred

employment, for which none are qualified and prepared solely by scientific acquirements, however large or distinguished; that, though he had a predilection for such a sphere of action, yet he would not venture into it without satisfactory evidence that he was a chosen vessel, a subject of sanctification, and a genuine disciple of the Savior. Though he did not, at this time, consider himself a true believer, as having passed from death unto life, or as being entitled to a place among the children of God; yet his mind was not a little directed towards serious subjects, and with feelings of interest correspondent to their acknowledged importance. His assiduity in classical study was not the best trait in his character. His mind, whether with true Christian sensibility or not, yet certainly with a considerable degree of feeling and earnest attention, was directed towards spiritual things, the word of God, and the vast concerns of the soul. His application to letters was so much the more commendable, as it did not absorb the whole of his mind, nor prevent his attending to the one thing needful. So much does he appear to have been under the influence of sober and contemplative habits of thought, and such importance did he attach to a life regulated by a good conscience and the fear of God, that he adopted means of promoting self-government, and obtaining an acquaintance with his own heart. Accordingly, at the commencement of 1802, which was his last year in college, he began what he terms "*a journal of his life*," the reasons of which he gives in the introduction of that series of notes, or memoranda, which was continued till after the close of his public labors in the Gospel ministry. He writes thus:

"*Friday, Jan. 1.* This being the commencement of a new year, I thought best to commence keeping a journal of my future life; and my prayer to God is, that it may be useful to me; that it may remind me of my duty, and afford me an opportunity of reflecting on my conduct. In this way I humbly hope to improve my life, and, in some measure, guard myself from temptation to sin." It might be supposed, that from a student in college, who begins or prosecutes his studies under such impressions, we may hope the best things, and that a calculation upon the most happy results will not be very likely to fail.

Young Sanderson was not so giddy with the flattering prospects of youth, nor so dazzled with those imaginary brilliant scenes into which unexperienced minds often fancy themselves about to enter, as to overlook the things of primary concern to an immortal being, a candidate for eternity. Neither was he insensible of the value of a good conscience, nor unconscious of the danger which surrounded him. He was not indifferent to the hopes of success, as a laborer for food to nourish the powers of intellect; but he esteemed his spiritual interest as of superior worth, and that he should be kept from wandering from the way of life.

Whether or not we consider him as he considers himself at this period, a stranger to experimental religion; it cannot be denied, that his tenderness of conscience, his solicitude for religious instruction, and his careful attendance on religious institutions were most favorable indications, and such as every judicious Christian parent will rejoice to behold in a son, whom he is endeavoring to train up for heaven. We are encouraged and delighted in following the steps of

this young man, not only to the recitation room, where nothing but ill health ever occasioned his absence; but to the place of religious worship, where his attendance was equally punctual. He was not only a constant hearer of the word, when preached, but a hearer who treasured the discourse in memory, and gave it an influence in his life. We find therefore in his diary, under date of Sabbath, March 7th, a sketch of the sermon for the day, preached from the words, "To-day, if ye will hear his voice, harden not your hearts." His reflections upon the subject are these; "Salvation is freely offered to those who will accept, —to those who will hearken to the voice of God. But, alas! most are unwilling to hearken, their hearts are hardened. I feel this to be the case with myself. I am prone to go astray, my heart is full of evil." The advantage he proposed to himself, and derived from being a hearer of the word, was practical improvement, that he might be as a man beholding his natural face in a glass, without resembling those, who afterwards go their way and forget what manner of men they are. The application of truth when suggested to the mind is the grand benefit to be derived from a dispensation of the Gospel. It is the principal point, in which most hearers are defective; but it was the happy means by which this attentive and laborious student appears to have made advances in the understanding of himself and his duty. This is not a mere article of useless furniture in a mind, catching at every thing, but not deeply impressed with any,

Mr. S. thought on religious subjects; and his thoughts reached, without overleaping, his own condition; for he was evidently not a little affected by such incidents as seemed to convict him of inattention to the commands of God. To illustrate this remark, his diary for Sabbath, April 11th, contains the following;

"I attended meeting this day, but not having time immediately after to write in my diary, I forgot the texts. Mankind are apt to pay too little attention to things of a religious nature. But this is acting a very foolish part. Religion is of infinite importance; and I hope and pray that I may have a disposition given me to embrace it from the heart." His custom was to note down all the texts for his diary, from which he had opportunity to hear sermons delivered. He also, during the remainder of his college life, entered in the same memorandum short sketches from his recitations, and other important articles which occurred in his occasional reading. This he adopted as an expedient for the safe keeping of those mental treasures, which were collected from the authors whose works were appointed or chosen by himself as the field of daily study. As he drew near the time of graduation, his feelings were such as might be expected from one of thoughtful sensibility, so apt to be moved with what is interesting and solemn. He was anxious to finish his literary course with reputation, and was most sensibly touched with the thought of quitting the scene of so much delight and improvement, and of separating from those who had aided or shared in his scientific researches.

Having at length taken an affectionate leave of his associates, he retired to his father's house, where he continued until the beginning of December, when he undertook a school during the winter, in attending to which he expressed much satisfaction with the business of instructing

youth, and wrote in his diary some very pertinent reflections on the importance of early education in the principles of religion. But though deeply engaged in teaching others, he did not lose sight of himself; and his solicitude for the welfare of those around him was commensurate with the concern he felt for the salvation of his own soul. The 13th of the month, being his birth-day, led him to the following reflection; "This day I have completed twenty-two years of my life. My days and years pass swiftly away. May I duly notice the lapse of time."

On the 24th of May, 1803, he commenced the study of Theology under the instruction of the Rev. Alvan Hyde, D. D. of Lee. In this place he pursued his studies with exemplary seriousness and diligence, till Sept. 13, 1804, after which he spent a few weeks with the Rev. Dr. Lyman, of Hatfield. During these engagements under the care of his highly respected instructors, he was not exclusively employed in the examination of theories. Though placing a high value on sound doctrine, and laboring diligently to obtain correct religious sentiments, yet it was in reference to sanctification of heart, and the influence of the opinions on the life; that while seeking for qualifications to teach others, he might teach himself also, and be made wise unto salvation.

As he advanced in knowledge, his personal experience became more clear and decisive, and his impressions more lively. These produced the encouraging hope, that he had passed from death unto life. Whether at any antecedent period, he had considered his religious exercises as any evidence of regeneration, does not appear. Neither is it very material whether those best acquainted with him shall think that the work of divine grace was begun before this year, which he accounted the time of his conversion. On this point, as the judgment is to be formed by the fruits exhibited, a person may be slower in drawing a favorable conclusion concerning himself, than truth would warrant; but many err on the other hand, in fixing an improper and exorbitant value on good feelings and ecstasies. At a former season we have seen Mr. S. earnestly hoping and praying for converting grace. We now find him expressing a hope, that this precious gift from above had been bestowed.

"Dec. 13, 1803. This is my birth-day. I have great reason to rejoice in God, and to praise him for his goodness in sparing me another year; for continuing to me the enjoyment of health, the exercise of reason, the necessaries and comforts of life. But above all, I would rejoice and praise him, that he has, as I humbly hope, renewed my heart during the year past. O that I may be ever devoted to his service."

Being comfortably satisfied that such seed was sown in his heart, as would take root and bear fruit to the glory of God, he professed his faith in the Lord Jesus. But in this he proceeded with much fear and trembling, rather than a full assurance. Feb. 28, 1804, the following is noted in his journal. "Attended a church meeting, and was examined for admission. A very solemn transaction. I am not worthy to take a place among God's professing people. I have reason to believe that few, very few, are so hell-deserving as I am. O that God would be pleased, of his infinite mercy in Christ, to grant me pardon,

to warm my heart with divine love, and enable me to walk humbly before him. That he would help me to live a life of sobriety, watchfulness, and prayer."

The brethren of the church in Lee being satisfied in regard to his Christian character and religious affections, cordially received him into their number. His reflections upon this occasion are as follows: "March 18: This is a day ever to be remembered by me. On this day I publicly professed the religion of Jesus. I professed to be a believer in Christ. I covenanted to walk with God. I consider this the most solemn transaction of my life. O that God would enable me to live answerably to my profession, to be an ornament to religion, to keep myself unspotted from the world, to exercise true humility, to maintain a close communion with him, to live a life of prayer and devotedness to him, to feel my unworthiness and entire dependance, to make a wise improvement of every dispensation of Providence, to be useful and wholly devoted to the service of Christ, and in all things to have an ultimate reference and supreme regard to the glory of God. And wilt thou, O merciful God, be pleased to take me into thy care and keeping; shield me from harm, guard me from temptation, or succor me when I am tempted; pour out thy Spirit upon me, and may I ever be resigned to thy will. Grant that pride may no more have dominion over my heart. O Lord, I commit myself, an unworthy and hell-deserving creature, to thee. Be pleased, I humbly pray thee, to have mercy on me, for the sake of Jesus Christ thy Son."

From this specimen of devotion, the reader may judge of the character of his religion, and its probable efficacy as an internal and active principle. His expressions mark a humble heart, powerfully feeling its own insufficiency, and devoutly relying on the grace of the compassionate Savior. In this suppliant and self-abasing temper of mind he took his stand on the side of that cause which he had chosen, and in which all his desires were centred.

At a meeting of the Berkshire Association, Oct. 17, 1804, he was examined and approbated as a candidate for the Gospel ministry. Recording this event he adds, "O that I may be prepared for so great a work. I am wholly insufficient of myself. Without divine assistance I can do nothing. May I be enabled to go to God daily, and implore his aid. May I at all times feel my unworthiness, and entire dependance, and continually walk before God, be divested of all pride, and all hypocrisy. May I be delivered from the fear of man that bringeth a snare, and be faithful and successful in my Lord's service. Let the glory of God, and the good of my fellow-men, be always my ruling motive."

Mr. S. found a ready admittance to the wide field of labor among the churches and destitute parishes of New England and New York. Before he was a settled pastor, he preached with acceptance, and apparently with profit, during the space of nearly four years; in which time he fulfilled two or three missions in Vermont, and the District of Maine. His engagements were attended to and completed with the most scrupulous fidelity, in the spirit and recollection of one who keeps an eye on his great account. In the winter of 1807, having been

requested to undertake a mission to the District of Maine in the season ensuing, and, after some deliberation, having accepted the appointment, he was ordained to the work of the ministry preparatory to his entrance on the duties of that solemn and laborious service. The occasion excited some tender feelings in the mind of Mr. Sanderson, expressed in his diary at that time; in which we notice the strong aspirations of his soul, and his supplications for direction and assistance from heaven, suited to the solemnities of the moment, and the work in which he was about to engage. "O Lord, I am unworthy of a place in thy vineyard; but such as I am, I desire to be devoted to thy service. I would commit myself into thine hand—O have mercy upon me; give me a humble, a contrite heart. Give me zeal and faithfulness in thy service. Grant me wisdom and prudence. Enable me to preach the Gospel faithfully, and to live conformably to its precepts. O Lord, go with thine unworthy servant; guide his footsteps in the path of duty; grant him restraining and quickening grace; enable him to give himself wholly to the work to which he is devoted. And may he be directed to keep in remembrance his unworthiness, and to look to the great Head of the church for direction and assistance."

In Feb. 1808, subsequently to finishing his mission in the District of Maine, he was invited to preach in Ashfield, Mass.; the advanced age of the Rev. Nehemiah Porter having rendered it desirable that he should be relieved of the burden of taking the whole charge of that people. The services of Mr. Sanderson were so acceptable to them, that in a few months they offered him proposals of settlement. On the 21st of April he received official notice from a committee of the town, that they had, almost unanimously, voted him a call to settle with them in the ministry. After solemnly seeking divine direction, and consulting with judicious friends, he decided that there were some conditions in the invitation, providing for a dismissal, if desired by either party, which would render a negative answer indispensable. When this was made known to the people, they promptly relinquished the objectionable articles, and an affirmative answer was immediately given. On the 22d of June, 1808, the pastoral relation was formed by aid of an ecclesiastical council convened for the purpose.

His duties to his flock occupied his time, and engrossed the sensibilities of his heart. In their afflictions he was afflicted; he sympathized in their sorrows, and rejoiced in their welfare. On occasions in which he thought his public performances had not possessed a warmth suited to the solemnity of the subject, his reflections on his own unworthiness and coldness, and his earnest supplications for pardon, showed his estimation of the responsibilities of his office, and his anxiety to be a faithful watchman over immortal souls. He enjoyed many encouraging evidences of a blessing from heaven upon his labors. His people gave a laudable attendance on his ministry, and exhibited much personal attachment, which he assiduously employed for their spiritual improvement; that through his influence and exertions their souls might be saved in the day of the Lord Jesus. His desire was to be spent for them. The strength of his benevolence towards them urged him to exertions which broke down a constitution not capable of sustaining extreme fatigue. .

On the 3d of February, 1814, at a public lecture in which the assembly was very large, after the pronounciation of an elaborate discourse, he felt an unusual weariness, as the immediate consequence of his efforts in speaking. This was followed the next day by a spitting of blood. This symptom frequently occurring within a few days, excited some alarm, but did not induce Mr. S. entirely to suspend his public services. On Lord's day, Feb. 13, he was unable to preach, and soon after an entire suspension of ministerial labors became indispensable. From a journey, undertaken as a means of restoration, he returned in the month of June, and was soon after attacked by a copious hæmorrhage, which so much reduced him that his life was despaired of. Providence, however, had ordained a lengthening out of his tranquillity, and raised him up, not indeed to resume his public pastoral labors; but to do something where he greatly desired to do much, as a helper of souls in the way to heaven.

His confinement was not long, though for a time it assumed a threatening appearance. When it became evident that he could not soon, if ever, again undertake public speaking, his concern for the religious interests of his people would not permit him to stand in the way of their enjoying active services in a successor. He accordingly requested a dismission, which was granted by advice of a council, called to ordain another pastor.

With comfortable, but not robust, health, he conscientiously inquired, how he might use the little strength remaining most advantageously to those interests which lay nearest his heart. In the result he established a Grammar school near his house in Ashfield, which flourished under his personal instruction, until within a few weeks of his death. The winter before his decease, some complaints subjected him to considerable inconvenience without producing much alarm. These having subsided, a disordered state of the lungs succeeded. A consumption gradually advanced, and finally bore him away to the land of silence, whence he now speaks to us, in the devout affections and humility of his life. While death was silently approaching, and his system sinking under the weight of disease, his mind was calm, and his faith and hope were in God. He kept his eye fixed on that world which is a blessed asylum from the pains of the present life, and an eternal resting place for the weary feet of those, who have been truly pilgrims and strangers on earth. His mind was not remarkable for ecstasies, at any period of his sickness; but a heavenly composure and serenity attended him through the painful process, which finally terminated on the 22d of June, 1817, in the 37th year of his age.

Mr. Sanderson's life was comparatively short, yet long enough to produce for the instruction and comfort of his relations and acquaintance an example of Christian piety and ministerial fidelity, displaying the power of grace and the excellence of religion. His person was rather below the middle stature, his temper was mild, his manners affable, rather distinguished for gentleness and courtesy to all. His intellect, though not of the first class, yet by the unanimous testimony of his acquaintance, was truly respectable. His application to study was that of a man searching for truth, such as will make men wise unto salvation. His mode of sermonizing was clear and convincing in the ex-

hibition of doctrine, though not fascinating in style or manner. In all departments of his sacred employment he was serious and judicious, desiring to leave a good impression on those with whom he was conversant. His brethren in the ministry will witness, that in his intercourse with them he was always conciliating and instructive. He possessed a tenderness, a sensibility, and freedom of address, eminently adapted to the offices of friendship and the enjoyments of social life. Among his people he was serious, familiar, sympathetic and obliging; was much in their society, a large proportion of his time being spent in parochial visits, which were so divided among the scattered population of his parish, that they showed the interest which all had in his affections. For these purposes he had more leisure than most clergymen, resulting from his freedom from domestic cares.

Although his salary was small, so well was it managed by prudence and economy, that, together with some little patrimony, it enabled him to procure a decent library, to be liberal in deeds of charity, and to accumulate something for appropriation to such objects as he wished to patronize. As his near relations were above want, he considered himself at liberty to devote his property to public uses. Accordingly, it was principally disposed of in the following bequests; viz. To the church in Ashfield, to purchase a Bible, twenty dollars; to the religious society with which he had been connected, for the support of a pedobaptist congregational minister, four hundred dollars; to the Hampshire Missiopy Society, two hundred dollars; to the American Board of Commissioners for Foreign Missions, three hundred dollars. The remainder of his estate he committed to the care and management of Trustees, for the continuance of the school, which he had begun under encouraging auspices. This last item is expected to amount to fifteen hundred or two thousand dollars. Thus did he finish his stewardship on earth; having recognized his relationship to the dust, and commended his spirit to the mercy of that God who gave it, in the assurance there shall be a resurrection both of the just and the unjust.

RELIGIOUS COMMUNICATIONS.

LETTERS TO A FRIEND. NO. II.

DURING the week past I have seen such painful conflicts, had such discoveries of my deceitful, sinful heart, felt myself under such clouds of darkness and unbelief, that, consequently, my mind has been in a degree confused and distressed. Every thing in which I engaged, or reflected on, seemed to be done with a wrong temper, or with wrong motives; and the effect has been sorrow and mourning; and viewing every thing on the dark side has brought dejection and melancholy. Did I generally feel so, and were this my natural disposition, I should not think myself competent to form a correct judgment, or take an active part, in any thing. How, I exclaim, shall I draw a just conclusion, or do that which is right in the way of duty, when there is within me no source of good, or foundation for the exercise of Christian virtues. "The whole head is sick, and the whole heart faint."

If the result of these frequent and painful discoveries bring me to distrust and abhor myself, and effectually convince me that I can do nothing good without divine assistance,—if my heart is effectually broken, and I am brought to the feet of Jesus; if I can throw myself at the footstool of that Almighty Power whose infinite mercy “will not break the bruised reed, nor quench the smoking flax,”—then I may hope I shall not be entirely rejected, or cut off as a withered branch. Then, I shall not be left to apostatize, or take to myself other spirits more wicked than myself. But I am afraid I do not yet feel my own nothingness, and am not willing to be dependant. I fear I do not know the effects of that divine love, which leads its possessor to seek the honor and glory of God, and submission to his will, as the chief concern, and which would produce a fair exhibition of the Christian character, or a discharge of the social duties of life with a proper temper; the duties of a friend, a daughter, or a sister. These duties appear so weighty, and I am so borne down by their pressure, that I sometimes tremble and am ready to faint under the burden.

In either of the relations above mentioned I discover my great deficiencies. My disposition is uneven, at one time much elated, at another much depressed. Should all my religion be selfishness, and my profession only a pretence, how great would the deception be found, when once the mask is thrown off. Whether this be a suggestion of the great adversary, I cannot determine; but these have been my thoughts, more especially of late. The variations of my mind and the inconsistency of my practice, almost induce me to say, that there is no principle of divine life within me. When I consider what a Christian ought to be, and I see the way in which such an one should walk, the temper he ought to have, the practice by which he ought to be discovered, I find a heart averse to all that is holy and right, continually leading me astray, and leaving me to taste the fruit of my folly.

At other seasons a ray of hope springs up in my soul, and even in my trembling anxiety I rejoice in the smile of that Savior who loves his people with an everlasting love. Then in nothing else do I wish to boast, but in the belief, that God has condescended to work within me those affections, which will prompt me to exhibit a fair example of Christian character, and make me an unwavering friend to the temporal and eternal interests of my connexions and those around me. Nothing but this will fix a foundation for mutual friendship, and constant improvement. Nothing but this can either implant or sustain a sympathy in the joys and sorrows, to which the friends of Jesus are subject, while in this field of warfare. At one time, they are rejoicing in a little victory, or partaking of a little refreshment; again, they are suddenly cast down, as if to rise no more. Now rejoicing in hope, and presently sinking almost in despair.

Nothing but this one spirit can produce that reciprocation of feelings and interest, necessary to make friendship lasting, or any species of society desirable. I dwell upon this, because I consider it the only proper basis of the subject of our contemplations: but what shall I say more? When you find me to be different from this, then forget me.

Yours, &c.

For the Panoplist.

QUESTION CONCERNING ORDINATION.

ORDINATION to the Christian ministry, it is believed, is "with the laying on of the hands of the presbytery." Will you, Mr. Editor, give the question a place on your pages. It is thought to interest the order, purity and peace of the churches. What is a presbytery, as authorized in the New Testament? How are the elders of it designated? Are they the elders of a certain known district, as a city, or a county, united to administer the authority given by Christ to be exercised in his church by the eldership? Or are elders, however locally situated, ex officio, capable of becoming a presbytery, by organizing themselves into an ecclesiastical council? Or, will *letters-missive* from a church invest them with presbyterial authority? If neither of these alone be sufficient, will both together warrant an ordaining council to lay hands on a brother, to consecrate him to be an elder of a church?

In these queries the brethren are not mentioned. Their right to make a portion of a presbytery is not doubted. And it is not wished needlessly to extend the question, to which an answer is desired. For the same reason it is not thought necessary to connect with it any inquiry respecting the authority of evangelists, or missionaries, employed where a church is not organized. The simple question, to which a lucid and Scriptural answer is earnestly requested, is, Who are the elders that form a presbytery authorized, according to apostolic example and precept, to ordain an elder of a church of Christ? Are they any others than those to whom the exhortations apply? "Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God." "Feed the flock of God which is among you, taking the oversight thereof."

INQUISITOR.

REVIEW.

CXV. *A Sermon preached at Lenox, at a meeting called for the purpose of forming a county Education Society, Auxiliary to the American Society for educating Pious Youth for the Gospel Ministry; July 6, 1818. By HENRI HUMPHREY, Pastor of the Congregational Church in Pittsfield, (Mass.)* Pittsfield: Phinehas Allen. pp. 32.

HAD a discourse with the above title appeared in our country twenty years ago, it would have been a subject of general astonishment. Hundreds, who might by accident have cast their eye on the title-page, and who seldom examine any serious subject further than this, might have been prompted by curiosity to turn forward a leaf or two, and see what could be advanced on an occasion so novel. If these had condescended to read it half through, the best probable effect would have been to entertain their thoughts a few leisure moments; perhaps to present a fresh opportunity of raving at the zeal of fanatics, or the enthusiasm of mad-men. Instances are not wanting of similar bitterness even now. Every thing which brings the claims of Christianity before such persons, and forcibly shows their obligations to obey its commands and support its cause, will excite a portion of that rancor

which agitated the bosoms of those in the synagogue at Nazareth, when the Savior recounted to them the distinguishing mercies of God. Others, not less surprised than the former at the facts here narrated, would have risen from the perusal with very different reflections. They would have mourned over the desolations of Zion; would have seen with grief the spiritual famine which prevails in almost all lands; sighed for the destitute condition of their brethren, and perhaps endeavored to afford some relief.

So far as our country is concerned, the condition of its inhabitants was indeed widely different from the present state twenty years ago. The increase of our population beyond all former example since the days of Moses, and the surprising rapidity with which it is surpassing its religious institutions, certainly bear no resemblance to any facts recorded in modern history. But, if at the period above alluded to, we had not such a mass of people destitute of the means of religious improvement, neither was there much attention devoted to the subject of a supply, nor any anticipation of the alarming deficiency which now appears on every side. That a deplorable want of religious instruction now exists, is too plain to be denied. If great ignorance be still found on this subject, it must arise from a criminal neglect of the means of information. It is indeed but a short time, since the Christian community in this country began to awake from their long slumber, and open their eyes on the wretchedness around them. A few solitary individuals, it is true, have in every age, reproved the indifference and sought to arouse the energies of themselves and their neighbors; but they seemed at the time to labor almost in vain.

What has been done? More than 130 years have elapsed since the indefatigable Elliot translated the Scriptures into the language of the Indian tribes of New-England. Who were his successors, or how many of them exhibited an equal ardor? How were his exertions seconded by the American churches? Brainerd, whose frame was exhausted, and his soul breathed out in prayers for the salvation of poor pagans, had slept in his grave 60 years, before any one appeared desirous of wearing his mantle, of inheriting his devotion, or his inextinguishable zeal for the conversion of the Aborigines of our country.

Is it asked, why do we mention these men in this place? We answer; had professed Christians in general possessed any considerable portion of the self-denying virtues of these apostolic missionaries, had they uniformly regarded it as their sacred duty to aid in sending the Gospel to every creature, we should not now have had whole districts, counties, and almost whole states, living like heathens in a Christian land.

The discourse before us is founded on Matt. ix, 35—38. From the exordium we give the following sentences, as specimens of the spirit which breathes through every part of it.

"Infinite benevolence was embodied in the person of Jesus Christ. In him, it was not a glimmering and variable light, but the brightness of the sun, shining in his strength. Men beheld his glory, as the glory of the only begotten of the Father, full of grace and truth." He pitied a world in ruin. He came down from heaven to "seek and to save that which was lost." "He went about doing good." He was a friend to the poor, and more than a physician to the sick. He had an ear, a heart, and a hand, for human suffering, in all its varied forms.

His look was pure benignity. His touch was sight to the blind and hearing to the deaf; and his voice was life to the dead.

"But it was for the spiritual wants and maladies of our apostate race, that he felt the strongest yearnings of compassion. What pains did he take to instruct the ignorant, to disrobe the self-righteous, and to awaken the attention of all, to the sublime doctrines and pure morality of the Gospel. It was not in his nature to rest, when he knew that immortal minds were groping in darkness, and that immortal souls were perishing in sin around him. Much less could he remain inactive, when he saw thousands eager to receive religious instruction, while there were none to teach them. He, therefore, in the most obliging manner, received and instructed all who came to him. He "preached righteousness in the great congregation." pp. 3, 4.

"If Christ were now upon earth, my brethren; if he were to visit, in person, our new settlements, and to behold the destitute condition of our former neighbours, of our brothers and sisters, of our dear children, would he not be moved with compassion on them? If he were to explore the wilds of Africa; to travel through the length and breadth of Asia, and to touch at the populous Islands of the Indian and Pacific Oceans, would he not be moved with compassion? Nay, brethren, does he not, from the height of his throne, behold our countrymen, our kindred, the "bone of our bone and the flesh of our flesh," scattered as sheep without a shepherd in the wilderness? Is he unacquainted with the spiritual wants of either continent, or of the "isles of the gentiles?" Is he not moved with compassion on the perishing multitudes, and does he not solemnly address himself to us, in their behalf?" pp. 4, 5.

The writer has arranged the several subjects of his discourse in the following divisions.

1. "*There is an affecting and rapidly increasing demand for evangelical instruction.*"

2. "*There is a very great deficiency of duly qualified religious teachers.*"

3. "*The alarming deficiency can never be made up, even in our country, by the ordinary supplies from our public seminaries.*"

4. "*What is the duty of the American churches and people in this emergency?*"

5. "*What are the motives which should prompt them to action?*"

We regard the increased demand for religious instruction as one of the most favorable symptoms of this period. Formerly, the complaint has been, that if clergymen were well qualified, it was with difficulty that they could obtain employment. A deadly stupor seemed to have seized the hearts and closed the eyes of men concerning the salvation of their own souls, and the propagation of the Gospel. But praised be God, for the intimations of his mercy; if we mistake not, the dawn of a brighter day has arrived. To the sentiments of Mr. H. on this subject we give our unqualified assent.

"I speak here, in what I conceive to be the spirit of the text. I mean not merely to say, that millions and hundreds of millions of the human family *need* instruction, and that they are *actually perishing* for lack of knowledge; but that increasing multitudes, both at home and abroad, are ready to welcome the heralds of salvation, and that the way is evidently and rapidly preparing for the conversion of the whole gentile world. I say not, that there is a great work for some future generation to accomplish; that there is an immense field which at some distant future period must be occupied; but, "behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest." There are, in our own distant settlements, thousands of christians, fainting, weeping, praying and almost despairing of help. O how charming to the ears of such, is

the voice of a pious missionary. What a feast of fat things to their souls, is a single Gospel sermon! "How beautiful upon the mountains, are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth." There are, within our territorial limits, millions of people, who are as sheep without a shepherd. Hundreds of societies, recently organized, are already prepared joyfully to receive spiritual guides and teachers, and are anxiously looking to our churches and seminaries for the consummation of their desires, prayers and exertions.

"According to an estimate published in the city of New-York last year, there are not far from 200 such congregations in that state alone, over which ministers might, in all probability, soon be settled, could they be obtained; and I doubt not, that more than twice 200 new churches might be organized within two years, could a sufficient number of well qualified laborers be found for the work."* p. 6.

Concerning the deficiency of religious teachers, several estimates have been already laid before the public. As these may not be in the hands of most of our readers, and as we think the following approaches as nearly to accuracy as the nature of the subject admits, we give it in the words of our author.

"To begin with the United States. Our present population may be estimated at about 9,000,000. It is ascertained, that the number of competent ministers in this country, of all denominations, does not exceed 2,500.†

"If we assign 1000 souls, upon an average, to each minister, which, in ordinary circumstances, is enough for the pastoral watch and care of any one man, we shall have 2,500,000 of our population supplied with competent religious instruction; leaving 6,500,000 souls, or enough for 6,500 congregations, destitute. If we assign 2000 to each minister, 5,000,000 will be supplied, and 4,000,000 will still be left as sheep without a shepherd.

"What a melancholy picture does this simple, unvarnished statement present, of the deficiency of spiritual laborers, even in our own highly favored country!

"But to be more particular. South-Carolina contains half a million of souls, and but 50 well educated ministers, or *one, only*, upon an average, for every 10,000. An ancient and wealthy section of the State, of more than 900 square miles, has but one place of worship, (which is not used,) and there are, on this whole tract, no ministers of any denomination. You travel 120 miles on the road from Charleston to Savannah, without seeing a single church.

"Georgia contains more than 300,000 souls, and but fifteen competent religious teachers, of all denominations. There are in North-Carolina but 45 qualified ministers, for the service of no less than 600,000 inhabitants. In this brief and rapid sketch, I hardly need mention the deplorable destitution of the whole State of Louisiana.

"In East-Tennessee, says a distinguished missionary now in service, "there are 14 counties without one competent religious teacher." In Virginia, says a gentleman of undoubted veracity, during a journey of 130 miles, between the Blue Ridge and the Atlantic, I passed but *four* churches, and two of these were mere sheds. This, let it be observed, is the most ancient and populous section of that wealthy State, containing not far from 700,000 souls, and less than 40 ministers.

"A very respectable clergyman of Winchester, Virginia, writes thus to a friend in Massachusetts;—"In eight counties, containing 48,000 inhabitants, about

* On this subject, see Panoplist, Vol. xii, p. 503. The article here referred to having been written two years ago, a considerable addition is now to be made to the number of candidates then stated to be wanting.

† By *competent* ministers, I do not mean those *only*, who have received a public education; but intend to include all, whose qualifications, however acquired, entitle them to the confidence of the public, as guides and teachers in the all-important concerns of religion. That hundreds, not educated in public seminaries, are included in the above estimate of 2,500, is evident from the result of a recent examination of *thirteen* triennial catalogues, of all the principal colleges in the United States, except Princeton. In 1812, only 1,305 ministers of public education were living, a considerable number of whom must, of course, have been laid aside by age and infirmities.

2000 are connected with the Presbyterians, Methodists and Baptists, and 46,000 belong to no religious denomination. In another section of the State, 53,000 people are equally destitute—and in another, 20,000, except, that there are a few Baptists and Methodists. In another district of fine country, compact, rich and populous, there are about 60,000 people, who are connected with no religious denomination whatever." The same clergyman, speaking of a tract of country west of the Alleghany, larger than the whole of Connecticut, Rhode Island, Massachusetts Proper, New-Hampshire and Vermont, says, that it contains but three educated ministers, and a handful of Methodists and Baptists. Another very intelligent and worthy clergyman, speaking of the western parts of Virginia and Pennsylvania, says, there are extensive districts, in which there is not, and never was a school—not half the adults, probably, can either write or read. Thousands never saw the Bible, or any other book, and never heard a sermon in their lives. One district, containing 40,000 people, has not a single fixed pastor. Another respectable gentleman describes a tract of country, 100 miles square, in Pennsylvania, where there is not one settled minister.

"In Maryland, only *three* ministers are found in the whole extent of eight contiguous counties.

"In 1816, a gentleman of respectability wrote thus from Indiana: "We have 65,000 inhabitants and but two Presbyterian ministers. Missionaries visit us, but the good seed withers for want of being watered." Missouri lately contained 50,000 inhabitants and but *four* ministers: Michigan 15,000 and *one* minister: Illinois 36,000 and *no* minister. Even in the District of Maine, there are more than eighty organized towns, with an average population of 1000 souls, destitute of well qualified religious teachers. In two of the oldest counties of New-Hampshire, no less than 44 towns are in the same deplorable condition.

"From Kentucky, a respectable missionary writes, under date of May 11, 1816, thus: "*Thirty*, and probably more of the counties have no Presbyterian ministers. Some of these counties contain from 8, 10, 12 and 15, to 18,000 inhabitants. There are many towns, in which reside the Judges, Attornies, Physicians and Merchants of the surrounding country, containing from 5 up to 12,000 inhabitants each, where no stated meetings are held, by any religious denomination." pp. 9—11.

In considering the duty of the American churches and people in this emergency, reminding them that "there is help in heaven;" that there are great and precious promises, and that the fulfilment of these promises is to be sought in the appointed way, by earnest, persevering prayer, Mr. H. shows the necessity of uniting exertions with our supplications.

"But probably this, after all, is not the greatest deficiency, with which the American churches are chargeable. There have, I doubt not, been more *prayers* than *exertions*—more good wishes *expressed*, than offerings *frequented*. "These things ought not so to be." Why should we attempt to separate what "God hath joined together?" If we pray, we must be willing to *act*, and to *give*. In qualifying and sending forth spiritual laborers, men are, in a sense, "*workers* together with God." Though he does not need their assistance, he has made it their duty and their privilege, to act as instruments in his hand. To expect a blessing *without* means, when it is to be obtained *only* by the *use* of means, is absurd and impious. What if the husbandman should pray every morning and evening for a crop, independently of human labor? What if the new settler should pray, that green fields might take place of the dark waving forest around his dwelling, and then sit down and look for the trees to fall of their own accord? What if the mariner, after praying for deliverance from the fury of the storm, should abandon the helm, and quietly wait below for an answer? What if a missionary should pray daily and hourly for the salvation of the heathen around him, without making any efforts to "bring them to the knowledge of the truth?" And what if all the churches should pray without ceasing, for a full supply of spiritual teachers, and yet do little or nothing to qualify them for the service? This brings us directly to the point. The churches have a great *work* to do. While

it is the prerogative of God to renew the hearts of our youth, it is the duty of his people to employ every means for their conversion, as faithfully as if means alone could effect the change. While it exclusively belongs to the Lord of the harvest to send forth laborers, it is the duty of the churches to use as much diligence and zeal, in finding out and bringing forward suitable persons, as if every thing depended on their exertions." pp. 16, 17.

We very well know that considerable clamor has been raised, and unmeasurable scandal uttered against those, who demand public assistance for this and similar societies. Nor is it difficult to discover who are loudest in their execrations. They are the persons in every class of society who expend the most extravagant sums for useless or mischievous purposes. They are the men in lower ranks who think it no wrong to pay sixty or eighty dollars a year for ardent spirits; in the higher grades those whose frequent parties and entertainments consume thousands in a year, and sometimes in a few days. Men of these descriptions are not easily convinced that any injury arises from their profusion, because the property is their own. An appeal to the consciences of such persons, till Almighty power shall change their dispositions, would be but a waste of words.

Indeed, when we observe the immense fortunes of individuals, and the millions in the aggregate, squandered in vicious pursuits, devoted daily to idle amusements, or even hoarded to gratify "the rage canine of dying rich," we are sometimes inclined to think the millennium at a great distance. But in these saddest moments of dejection, let us not despair. Other indications in the moral world cherish the consolatory hope, that not many years, certainly not many centuries, will elapse, before the promised, and long-desired, morning will come. Without pretending to name the methods by which the wonder-working God will display his power, we think it not improbable, that an unusual efficacy will attend the means already in operation; and that among additional aids, the tide of wealth, which has hitherto flowed in the polluted channels of worldly ambition, and been consumed by the slaves of guilty passions, will be consecrated to the great Donor, in spreading the knowledge of his word.

It has been repeatedly demonstrated, that if each person would make a small and easy deduction from his expenses, one which would not require any painful sacrifice, an ample fund might be at once provided for every good work, which now solicits the aids of Christian munificence. On this point we subjoin a few remarks of Mr. H., which are fully justified by a plain calculation of the saving which could be made with perfect ease in a single county.

"Without presuming to touch a single bank share, or foot of land, or note, or pond, or flock, or herd, in the county, I could easily show, by the mere alphabet of arithmetic, how every call for charity might be met with surpassing liberality. 't would require only a little extra exertion, with a few trifling retrenchments and sacrifices, to produce a charitable fund of eighty thousand dollars annually.

"Could my voice reach every ear in the county, I would say, Give us only what you can spare, and still be richer than if you gave nothing, and we will become obligated to pay at least twenty thousand dollars into the Lord's treasury. Nay, give and give us what is a thousand times worse than thrown away, and we will engage to support 100 pious indigent young men in their collegiate course. Make no retrenchments in the expenses of your tables, go on joining house to house and adding field to field, provide for your children and for the wants of old age; withhold nothing from the poor; give us barely the avails of three hours extra labor each

week, and it will amount, in this single county, to more than \$26,000 annually. Give us only a fifth part of what the law-suits of the county annually cost the inhabitants, and it will handsomely support 100 young men in college.* Allow us but a single tithe of what is now most mischievously laid out for ardent spirits, and it will maintain at least 100 more. Nay, let us have merely the simple interest of what it annually costs this county, or any other, of equal population, to make sots, and beggars, and maniacs; to purchase dropsies, gout and fevers, early graves and everlasting contempt; give us barely the interest of the money which is thus expended, and we will engage to support thirty pious young men, in their preparations for the ministry." pp. 22, 28.

After the specimens of Mr. Humphrey's style already before our readers, we do not deem any analysis of it at all necessary. His sentences generally tell what he intended they should. They do not need the help of conjectures or labored interpretations to unravel their meaning. He thinks like a man who comprehends his subject, and is not afraid to declare what he thinks. In fine, in our opinion, he adheres very closely to a maxim once given to a public speaker, and which we wish to see more frequently observed; "Never rise to speak till you have something to say, and when you have done speaking, stop."

In conclusion we offer a few hints to those immediately concerned in imparting or receiving assistance of the Education Society.

1. To all who contemplate offering themselves as candidates for the beneficence of the Society, we would suggest the propriety, nay the indispensable necessity, of a thorough self-examination respecting their motives. Let no selfish or unhallowed design ever induce them to apply for aid from the funds, consecrated by the prayers and tears of those, who ardently long and wait for the salvation of their perishing fellow-man.

2. To those who advise others to seek charitable assistance is recommended a similar caution. Let them not encourage applicants, unless in their sober and deliberate judgment, these young men possess unquestionable talents, and earnestly desire the sacred employment with just sentiments of its magnitude, and from motives of the greatest purity and disinterestedness.

NEW PUBLICATIONS.

The Spiritual Watchman. A Sermon, delivered in Plattsburgh, N. Y. March 11, 1818, at the Ordination of the Rev. Samuel W. Whelpley, as pastor of the first Presbyterian Church and the Installation of the Rev. Stephen Kinsley, as pastor of the second Presbyterian Church in that place. By Daniel Haskel, pastor of a church in Burlington, Ver. And Charge by the Rev. S. Austin, D. D. President of the University of Vermont. Published by request of the elders of the churches. Plattsburgh: A. C. Flagg. 1818. pp. 18.

The Testimony of Jehovah sure and perfect. A Sermon, delivered in Salem before the Bible Society of Salem and vicinity, on the Anniversary, June 10, 1818. By Samuel Worcester, D. D. Salem; Thomas C. Cushing. 1818. pp. 24.

TO CORRESPONDENTS.

X. is received. His subject is well enough, but we do not think the illustration remarkably happy.

F.; C. H.; *A Reader*; "An Address to beneficiaries," &c. are received.

S. W. is under consideration; also the "Question" concerning justification.

Several obituary notices are received, and will appear in a future number.

* It has been estimated, that in 1816, the *Law Tax* of this county, including costs of suits and loss of time in attending courts, amounted to about one hundred and ten thousand dollars.

If the writer of a string of "*Lines on the death of J. D. Fowler*," supposes that they are poetry, he must have totally mistaken the meaning of the term. Such a quantity of dull syllables, at war with number, and measure, and harmony, do not indicate that their author is any favorite of the muses. We would advise him to try plain prose, if he attempt to write again. S. S. deserves credit for *good intentions* in sending us two letters. The first would certainly confer no honor on its author, nor the second much instruct our readers. The learned preceptor will not, we think, very much improve his pupils in composition. If they cannot write better than their master, they should be sent home.

RELIGIOUS INTELLIGENCE.

JOURNAL OF THE MISSION AT TILLIPALLY, CEYLON.

(Continued from p. 268.)

Sept. 22, 1817. Mr. Warren returned from Jaffnapatam to Tillipally. He appears to be gradually regaining his health.

24th. Mr. Warren is more unwell; and has raised a little blood from his lungs. It is evident the cool air of Tillipally at this season is injurious to him. He returned this afternoon to Mr. Mooyart's family at Jaffnapatam. It is very trying to our feelings, that we cannot have him with us at Tillipally during this season of ill health. As he must go from us, we rejoice that God has prepared for him the best of friends, who are deeply interested in his welfare, and willingly administer to his comfort.

Oct. 1. Met brothers Richards and Meigs at Mr. Mooyart's to consult on Mr. Warren's case. We were unanimous in the opinion, that it is expedient for him to go to Columbo by land, as soon as it is practicable. Dr. Nicholson, the military surgeon at Jaffnapatam, and other friends were of the same opinion. The principal design of his going to Columbo is, that he may avoid the approaching rains, which we have full evidence to believe would be injurious to him.

While Mr. Poor was absent, our schoolmaster came to Mrs. Poor, and expressed a wish to converse on the subject of vital religion. He appears to have a conviction of his sinful state, and need of a Savior, and conversed more freely and satisfactorily than heretofore.

Oct. 2. Mr. Warren came to Tillipally to make some arrangements for his journey, and to take leave of the family and people. We have had a precious season together; have been led to reflect on what God has done for us the last year, the time we have been on missionary ground. We think that few missionaries can enumerate more favors received in the same time, than have been bestowed on us. Notwithstanding all our unfaithfulness, we may hope that the blessing of God has rested upon us.

Oct. 3. This morning after family prayers, brother Warren addressed the people in a few words, (though he could but whisper to the interpreter,) on the subject of his leaving them, and of their accountability to God for the manner in which they improved what they had heard from him, concerning the way of salvation by Jesus Christ. Many people were present, and considerable interest appeared to be excited on account of his leaving us in such circumstances. After again commending ourselves to God by prayer, brother Warren took leave of us, and went to Batticotta, and thence to Jaffna, intending to set off for Columbo in a palankeen on Monday next. Whether we regard him as a member of the family, as a physician, or a laborer at this station, his sickness and his departure from us, even for a few months, are a sore affliction. But in this affliction we have many things to comfort us, especially that God is graciously granting to him enlarged views of divine truth, and filling his mind with unusual peace and resignation to the divine will. From his present appearance we indulge the hope, that his health will be, at least, partially restored, and that we shall again labor together at this station.

MR POOR'S JOURNAL.

Oct. 9. I went to Jaffnapatam to accompany brother Warren a short distance on his way to Columbo. We left Jaffnapatam in palankeens, at about 3 o'clock P. M. and travelled twenty miles. Early next morning we travelled 16 miles

and after the heat of the day was past, we separated from each other. Brother Warren appeared favorably affected by journeying.

15. This day, for the first time, I invited our schoolmaster, and two or three others who appeared to be desirous of obtaining religious instruction, to attend our weekly prayer meeting, that they might have opportunity for free conversation and inquiry. This was a refreshing season to us, and reminded us of meetings of a similar nature which we attended in our own country. We intend in future to admit to the privileges of this meeting those, who we think will be profited by them.

Oct. 18. This afternoon a girl of eight or nine years of age died in our hospital. She had been found lying under a tree in our garden in a famishing state. We are told she was an orphan, left with some property, which was in the hands of her uncle, and he cast her out that she might die, and he come into possession of her property. She had been so long without food, that all means used for her recovery were unsuccessful. She appeared deeply sensible of our kindness, and said that Mrs. Poor, who found her, and attended to her in her distress, was a god to her.

We have made exertions, but without success, to establish a female school. When Mrs. Poor has visited and conversed with the women on the subject, their usual answer has been, that there is no custom for girls to learn, and if they should, they would not be married.

Sabbath, 19. This being the first anniversary Sabbath of my coming to live among this people, I preached my first sermon and performed other parts of divine service in Tamul. Text 1 John, iii, 8. The subject of the discourse seemed to be understood by the people, and they were more than usually inclined to inquire about it. One asked why the devil was permitted to have so much power among men. Another, why God gave him such a wicked disposition. Our schoolmaster inquired, why the devil was permitted to have influence with those who are endeavoring to do good? It being very rainy at the close of morning service, I did not appoint a meeting as usual to be held among the people. But as the rain ceased, I went to a rest-house* in the neighborhood, at which the head men of Tillipally and others usually meet for idle conversation, &c. I found but two men there; one of whom was a leading man in the parish. In the course of conversation he said, that he did not worship idols; that the people made use of images merely for amusement; and that the stories of the Brahmins about the heathen gods were lies. I presume he made these concessions thinking that it was the best way to prevent further conversation. Within a half an hour about twenty persons came. I asked many of them whether they admitted that these things were true, which I told them had been stated by one of their number concerning the heathen religion. Some, foreseeing that they might be called upon to defend their religion, reluctantly said, "yes." But all appeared to be chagrined that such concessions had been made. As they had the marks of heathenism on their bodies, I addressed them as men who supported a religion which they knew, and some of them confessed, to be false. After addressing them thus, their mouths were open to ask questions, and to urge many objections to the Christian religion, which led to much conversation. We have much reason to believe that many of these people are hypocrites, and are fully convinced of the falsehood of heathenism, but which they are interested to support.

Oct. 22. Visited a man in the neighborhood who appears to be near to death. In conversation with him I learned, that for three years past he has neglected the heathen religion, in consequence of some impressions made on his mind at a Catholic church, which he happened to visit when on a journey to another part of the island. His ideas of Christianity were very few. While I was conversing with him, he called his youngest son, who now attends our school, and placing him by his side, in a very formal manner committed him to our care, saying that he wished we would instruct and take care of his son. After praying with the man, he requested me to come and converse with him again.

27. On Saturday last went to Batticotta, that I might unite with the brethren and sisters there in celebrating the Lord's supper. The head men, who meet at the rest-house which I visited last Sabbath, sent to our house, and requested that

* A small public building in which travellers may rest.

I would go and converse with them. My interpreter informed them that I was then absent, but would see them next Sabbath. Being sent for to Batticotta, I returned home on the Sabbath in consequence of the dangerous illness of our daughter, who has been sick for some days past.

28. Learn that brother Warren arrived at Columbo on the 18th instant, and that his journey, though in some respects unpleasant, on account of the rains, was beneficial to his health.

29. The sick man mentioned above, and whom I repeatedly visited, died this morning. I went to the house, and conversed and prayed with about twenty persons, the relations of the deceased.

Sabbath, Nov. 2. The number of persons who attend meeting at our house, has been increasing for several Sabbaths past. In the afternoon, according to appointment, met several head men and others at the rest-house. Many people came; some tarried a short time and went away. At one time about 50 persons were present, and the Manigar, the principal headman of the parish, said much in defence of the heathen religion. When conversing on the method of obtaining pardon for sin, a topic which we frequently urge upon their consideration, he advocated the doctrine of obtaining forgiveness by good works, especially by almsgiving. He afterwards advanced an idea, which is very prevalent among a certain class of persons; that all rich people will be happy after death, and that riches are tokens of God's favor. Their notion of future happiness is, that a person after death will be born again destined to be rich. When I repeated what God said in his word concerning rich men, he said, as he was in haste, he would converse further on the subject hereafter.

When reference was made to the conduct of the Brahmins, in refusing to converse with us, they said, that the Brahmins in this place were ignorant of their religion; but that some, who occasionally came from the coast, are able to explain and defend it. While we were conversing, a Brahmin came along, and though requested by the people, he declined saying any thing about his religion. On leaving the house, I told them I should come again next Sabbath.

Nov. 5. This evening we received a letter from Supyen, who returned from Candy to Jaffna last week. In his letter, which was read in the prayer meeting, he gave an account of his journey and present situation. At Candy he conversed with some of the head men about the Christian religion. They asked many questions, which, he observes, he will hereafter relate to us. They requested him to give them the whole story of the Christian religion in Cingalese, which he promised to do by sending them, immediately on his return, a Cingalese New Testament. In his letter he expressed very fully his attachment to Christianity. He informs us that he suffered much in his journey to Candy, and that he is now cruelly persecuted, and cannot long endure what is laid upon him by his relations. Quoting the words of Christ to his disciples, "When they persecute you in this city flee to another," he expresses a wish to go again to Candy, or Columbo, that he may be beyond the reach of his father.

7. This day finished covering the roof of the church, which we consider a great favor, as the heavy rains are about to commence. One of the most trying things we experience in our intercourse with this people is, to meet with a right spirit, their low cunning and dishonest tricks, which they seldom fail to practise in all our dealings with them. They are indeed "wise to do evil," and we have frequent occasion rightly to understand and practice the difficult duty enjoined by the Apostle, "Be ye angry and sin not." Learn that the Tamul types which we commissioned last year, are now ready to be forwarded to us from Calcutta.

Sabbath, Nov. 9. Had much conversation in the afternoon with the people at the rest-house, with some head men and others who assembled there. Observing the disadvantages arising from many persons conversing together at once, and from the attention being suddenly called from one thing to another, I told the people, that hereafter I would state to them one or two principles of our religion at a time, without being interrupted by them; and that afterwards they should have full opportunity to make objections and inquiries. To this they assented.

Sabbath, 16. Though it has been a rainy day, about 30 persons attended at the rest-house, in the afternoon. Succeeded in having a regular service, though I was frequently interrupted by the questions and observations of those present. Conversed with the people after preaching till dark. Some approved of what

had been said, others brought objections against the conduct of the Christians, and the practices of Roman Catholics.

Saturday, 22. Went to Batticotta to consult with the brethren on the expediency of brother Richards taking a voyage to Columbo, and thence to Bombay, for the benefit of his health. We concluded that it is expedient for him to go.

Sabbath, 23. While we were at dinner, the headman who built the rest-house, sent a servant to request that there might be no meeting at the rest-house, assigning as a reason, that some others regarded the day as a season of fasting, and could not attend the meeting. In answer to him, I said, that I was sorry he could not attend, but that I should hold a meeting for the benefit of others who could consistently come. P. M. Preached to the usual number of people at the rest-house. The man was present who requested that no meeting should be held.

24. Hearing that Suppen intended to leave his father secretly and go to Columbo, I sent a letter to him to dissuade him from his purpose, lest his enemies should have just occasion to charge him with improper conduct. I advised him to wait till God should open the way for him to be relieved from his sufferings, in a manner honourable to himself and the cause of Christ.

27. Received a letter from Suppen, in which he expressed, as usual, his love to Christ, and also his earnest desire to live with us. He requests us to write to him often, and to send him some religious books. He hopes soon to find an opportunity to escape from the watchful eye of his father, and make us a visit.

Received a letter by way of Bombay from Mr. Evarts, informing us of the remittances forwarded by the Fawn, to Bombay, for us and our brethren.

Sabbath, 31. At the rest-house, in the afternoon, had a larger audience than usual. Endeavored to answer at some length the question which has often been proposed in the course of my preaching there. Who is the Son of God? While stating some things from the Scriptures concerning the doctrine of the Trinity, they said that they also worshipped a Trinity; that three of their gods, Broomha, Vishnu, and Oorithrea, are united in one. This led me to contrast the abandoned characters ascribed to these gods;—the quarrels and contentions among them, (which destroys the idea of unity,) with the holy character and unity of the Trinity of the Scriptures. They appear to be desirous to have us think that their religion is similar to ours.

Dec. 6. This day Franciscus Mallappa, who has been our interpreter since we have been on Missionary ground, left us to visit his parents and friends at Columbo. We regret his departure, as he rendered much service to our Mission. It is his intention to return to us again in the course of two or three months. We think it a special favor that we are furnished with another native youth, who by his knowledge of the Christian religion, and of the English language, is qualified to act as an interpreter. He was instructed in the school at Jaffnapatam, under the care of Christian David, and for several months past has been supported at this station at our expense, with reference to his serving us as our interpreter.

December 11. Thursday. Went to Jaffna to take leave of brother Richards, who expected to sail this evening for Columbo, but will be detained till Saturday. I found him weak in body, but enjoying an unusual degree of peace of mind. Saw Suppen at Jaffna. He is now living with one of his relations, that he may be strictly guarded from all intercourse with Christians.

Sabbath, December 14. Preached in Tamul an exposition of the first chapter of Genesis. P. M. preached at the rest-house. The head men said they and others wished to worship at their own temple, and could not attend my preaching. I told them they were all at liberty to go or stay. Six or eight persons left the house; the others remained quietly. Several intimations have been given by the head men and others, that they do not wish to have the Gospel preached at the rest-house. But as it is a public building, and in a convenient place; it appears important to preach there, so long as people attend.

Received a letter from brother Warren, informing that he is at Galle. As he had found journeying to be beneficial to his health, he went to that place at the kind request of the Rev. J. Glenie, in whose family he now resides. The state of his health is such as forbids me to hope for his assistance, at present; though his services, as a laborer at this station, and as a physician, are greatly needed.

During the last week Mrs. Poor has been dangerously ill of a spasmodic affection; but in this sickness, God has had mercy not only on her, but on me also.

January 2, 1818. Received a few numbers of the Panoplist, which were taken from a box of books that has recently arrived at Galle for us, from Bombay.

January 7. Forwarded in behalf of the brethren a letter to Dr. Worcester, by way of Bombay. This day we have commenced a native boarding school. Four boys have been admitted to it, being of the number of those who have been under our tuition the last year. The parents or guardians of the boys we take are required to sign an agreement in substance as follows: They promise to give up their children to be supported, governed, and instructed by us at this station, until, in our judgment, the children are qualified to leave the school,—that they shall do nothing, directly or indirectly, to entice their children from us; and if they take them from the school without our consent, they will be obliged to refund the money which we have expended on their account. We promise to support, and instruct their children, so long as they conduct themselves in a manner worthy of our support; and that, when they leave the school, we will assist them, as much as is in our power, in obtaining profitable employment. If our successors are unwilling to sign this agreement, it becomes *void*. In selecting boys to be supported in this school, we are influenced by their abilities for improvement, and their need of pecuniary assistance.

12. Having heard from time to time that Supyen continues to be much persecuted, I went to Jaffna to see his father, and to expostulate with him on the injurious course he is pursuing with his son, as it affects his education. I learned that his father is gone to the coast. While I was at Mr. Mooyart's, Supyen came there, and gave in substance the following account. That his father resolved to take Supyen to the coast, that he might live with some heathen relations, at a distance from all missionaries. Supyen went to the place from which they were to sail. Just before they were to embark, Supyen had courage to remonstrate against the proceedings of his father, and said, "you have done many things to turn me from the Christian religion, but to no purpose. You sent me to Candy, but I returned a Christian. If you now send me to the coast, I shall return a Christian. For as I am a Christian in heart, I shall always be one." His father could not avoid seeing, that he had little encouragement to use further means to turn his son from the Christian faith. He then told him to return to Jaffna, but not to his house, as he would give him no support whatever. He gave him permission to attend to the Christian religion, if he would do it privately, without going publicly to church, or to any Englishman's house. He said that he was going to the coast, to take a husband for his daughter; and that it would be a great disgrace to his family, if it should be known that his son was a Christian. Therefore he told Supyen to go to Jaffna, and beg among the natives till he returned, and that as soon as his daughter was married, Supyen might go wherever he could find support.

After being stripped of most of his clothing, Supyen returned to Jaffna, rejoicing in the prospect of being set at liberty. Mr. Mooyart knowing that he had on borrowed clothes, furnished him with money to buy food and clothing. Though Supyen desired to come immediately to Tillipally, it was thought expedient that he should wait till his father returns, as he had a promise of being then set at liberty.

P. S. February 27. I hope to be able soon to make extracts from my journal down to the date of this postscript. As it is now inconvenient to do it, I shall send that part which I have now prepared. We have this day received a letter from Columbo, informing us that both our brethren there, Warren and Richards are more unwell. We have but very faint hopes of seeing brother W. again. Brother Richards' case is critical. Sister R. set out for Columbo on Tuesday last. Yours, dear sir, &c.

D. POOR.

(To be Continued.)

JOURNAL OF THE MISSION AT BRAINERD.

(Continued from page 388.)

April 9, 1818. A Cherokee woman, the mother of one of our boys, and very decent in her appearance, called on us for the first time. Being dressed neatly in

the fashion of our country women, we hoped she had obtained from white people some knowledge of our God and Savior, as well as of our dress and manners. By sister Catharine, as interpreter, we soon found this woman willing to disclose her mind to us, and after some introductory remarks asked her if she had many thoughts about God, the Great Spirit. She replied, "I do not think much about him." We inquired if she thought herself a sinner? She answered, "No." Where she thought her spirit would be, when her body died? She did not know that it would be any where. In short, she appeared to have thought very little on these most important subjects, and to have little or no expectations of living beyond the grave. She was told some of the first principles of our most holy religion, and said she had never heard these things before. She appeared solemn, and somewhat affected, and before the close of the conversation, said she believed she was a sinner. She said also, that she was willing to leave her son here a great while; that he might learn all these good things.

O how shall we white people answer, when God inquires after our red brethren? Shall we use the language of some, and say, "it is of no use to preach the Gospel to them; they cannot be Christianized, or civilized." Or shall we, in the language of humble confession, say, We have taught them some of our innocent customs, and many, very many, of our bad ones; but as it respects the Gospel, most of them are as ignorant of it, as if no white man had ever set his foot on this continent. From what we have observed, we verily believe this to be the truth, as to the great body of the full blooded Cherokees, and with few exceptions it is little better with the half breeds. Our observation induces the belief, that some of the Cherokees have a few correct ideas concerning the Supreme Being and a future state. Whether they have obtained these merely by tradition from their fathers, or from intercourse with the whites, we cannot determine; but even these few correct ideas appear to have little or no place among what may be called the lower class of this people.

Cases similar to the one which has occasioned these remarks very frequently occur here; and we think if Christians generally could see the condition of this people, as it really is, exertions for their relief would be increased an hundred fold.

There is nothing among this people to oppose the Gospel, except their ignorance, and the depravity of the human heart. They have not, as is the case with most heathen nations, a system of false religion handed down from their fathers, which must be overturned in order to make way for the Gospel. They are rather as the prophet foretold the children of Israel would be, "Without a sacrifice, and without an image; without an ephod, and without a teraphim."

Sabbath, April 12. In addition to our usual congregation were the Cherokees who attended last Sabbath, and some more. The afternoon sermon was shortened to give time to speak to them. Brother Reece interpreted. They were attentive and solemn while we were speaking to them, but after we had ceased and Br. R. had addressed them without our assistance, and according to the feelings of his warm heart, they appeared deeply affected. Numbers dropped their faces upon their hands, and some wept. The substance of his remarks, as we were afterwards told, was, that we, who had come to teach them, were good people, and sought the good of the Cherokees—that what we had to tell them was important truth, and deserved most serious attention; but it was to be feared that some came to meeting out of curiosity, and some to shew themselves, or their clothes, but this was wrong; they should come to hear, and get good. There were some, who would laugh at these things, which however, were of the greatest importance, and they must attend, learn, believe and obey, for without this they could not be happy.

13. Br. K. returned having had a prosperous journey. At Knoxville he purchased most of the articles which were immediately necessary for the Choctaw mission. Preached three times in the settlements; and yesterday agreeably to appointment, preached a funeral sermon on the death of a woman, the wife of a half-breed, who holds quite a respectable standing. She was a white woman, and left an infant child a few hours old when she died. His mother, step father, and half brother, who are half-breeds, had come about 30 miles to attend the preaching. After sermon Br. K. had much interesting conversation with the husband and his friends. The death of his wife made a deep, and we trust lasting impression on his mind. He could read a little, and since that event.

which has been about two or three months, he has improved much, and can now read his Bible with some facility, in which he appears to take great delight. He says he feels very differently from what he formerly did, and that it is his fixed resolution to make religion the great business of his life. His mother said, "some years ago Mr. Blackburn preached to us, but many white people told us not to mind what he said; and we were ignorant and knew no better than to listen to them; but we are now sorry we did not hear the preacher." How aggravated must be the ruin of those who will neither "go into the kingdom of heaven themselves, nor suffer those who are entering to go in."

15. Agreeable to arrangement previously made with Col. Meigs and others, this day had been assigned for visiting the school. Col. Meigs could not attend in consequence of business with the Arkansas delegates, now returning from Washington. Br. Hicks, and many other Cherokees, both men and women, attended. Our children gave us very great satisfaction, by their prompt attention to order, and very respectful behavior in every particular, as well as by the exhibitions they made of their progress in learning. Several hymns, which they had committed to memory, were sung by the children alone, much to our satisfaction.

The countenances of the spectators manifested peculiar satisfaction on their part, and many afterwards expressed their approbation in very pleasing terms.

We have reason to believe there is among the natives an increasing confidence in our integrity; and that most of them feel assured of the love and good will of those who have sent us among them.

16. The Old Glass, (a leading chief of the Arkansas party,) who has of late been telling his people that schools would do the Cherokees no good, called on us early this morning. He is now on his return from Washington, where he has been as delegate for the Cherokees, who have gone and are going over the Mississippi. Though anxious to get to his family, he was persuaded to wait and attend our school. He appeared highly pleased with the school, and expressed great satisfaction. He said the white people crowded upon them so much, that they must go over the Mississippi, blaming none, however, but those on their borders. He expressed his confidence in the good will of the general government and the *good people*, as he called them, at the north, who were sending teachers to instruct their red brethren. He said, schools were very good for them, and added, "As soon as we get a little settled over the Mississippi we shall want schools there."

Brother Hicks, the Christian chief, left us an account of some of the customs of his people, which he had committed to writing at our request. Extracts follow—

"The Cherokee people are divided into seven different clans, or classes, each having a distinct name. No one is permitted to marry within his own clan; the children always belonging to the clan of the *mother*, without any respect to the father.

"Murder committed by a person of one clan on a person of another clan, is always punished with death; but if the murderer and murdered are both of one clan, it frequently happens that the clan intercede with the head chief of the nation, and a pardon is granted; which pardon is published in the national council when convened. The national council is composed of persons from each clan; some clans sending more, some less, according to their population, though the number is not very definitely fixed.

"Each clan has its separate portion of land, which is held in common, the poorest man having the same right as the richest. Before eating the green corn when in the milk, the people collect in their different districts and villages, at night, the conjurer takes some of the grains of seven ears of corn and burns them in the fire. After this each family is allowed to cook and eat their roasting ears. They observe the same custom before eating the bean, when it begins to fill in the hull.

"The green corn dance (so called,) was formerly in high esteem. This is held when the corn is getting hard; and lasts four days. This is held where the national council sits; a quantity of venison being provided to support the assembled people. It is said that formerly a person was chosen to speak to the people on each day, in a language that now is very little known. At such times as the above, a piece of ground was laid off and persons appointed to occupy it; no other being allowed to use it while the feast lasted.

"There is a notion that still prevails among the Cherokees of making *ne fire* every year. This is generally done in the month of March. The fire is made by drilling in a dried grape vine in the morning, after a dance all night. Seven persons are chosen to perform this with the conjurer. After this fire is made, each family in the town comes and gets the new fire, putting out all the old fire in their houses.

"The physic-dance was very much in use formerly, but is partly neglected now. This belongs to the women in particular, except seven men, who are chosen out of each clan to carry the water to boil the physic, and when boiled, to carry it to the people for old and young to drink of. The physic is not drunk until the singer has proclaimed with his song, on the top of the town-house, and sung, *He-yauh-wah; yauh-cau-mi* (repeating the same several times,) and they have painted all the parts of this house white with clay; and danced two of the nights in seven; and in the morning, after the last night, bathed themselves in water.

"They have a similar practice of choosing men or women to represent the clan, in what is called *making rain*. In making rain, seven men or women are chosen to represent the clan, who keep fast during the time the conjurer is about to obtain rain: and when the rain comes he sacrifices the tongue of a deer which is procured for that purpose. The conjurer himself observes a strict fast, with frequent bathing, during the time he is making rain. On such occasions, the conjurer speaks a language different from the present language of the nation, and which few understand. They who design to follow these practices, are taught the language, by those who understand it.

"The eagle-tail dance is still in use among the Cherokees. The design of this dance is to instil in the minds of the young people the spirit of war: the old warriors rehearsing in the dance, the dangers they have passed through in attacking their enemies, the distance they have travelled, the time they have been out, &c. Some victuals are usually set apart for the boys to eat at day break, and when the boys have eaten, they go out of the town-house and are met in the entry of the house by young men who have a battle with them, which consists in pelting them with mud collected for that purpose.

"It is also a custom to give Eagle-feathers as a token of friendship in making peace among red people. The doctors among the Cherokees suppose that cures are to be made in seven nights. During these cures the doctors are remarkably strict to keep out of the house, where the patient is, such persons as have been handling a dead body, or have any other ceremonial uncleanness."

Brother and sister Williams, and sister Catharine, set out to day on a visit to Father and Mother Gambold's. May the Lord preserve them by the way, make their visit pleasant and profitable, and return them to us at the appointed time.

18. Brother Butrick went out about 20 miles to fulfil an appointment to preach to-morrow, expecting to go from thence on Monday to Father Gambold's and return with Brother Williams. Our fervent prayer is, that God will grant this brother his gracious presence, and make him the happy instrument of good to some of the poor natives on this tour.

(To be continued.)

TRACT SOCIETY OF CHARLESTON, S. C.

ON Monday June 8, the third Anniversary of the Religious Tract Society of Charleston, S. C. was held in the Circular Church. An appropriate discourse was delivered by the REV. DR. PALMER; after which the Society proceeded to business. A report was read and accepted, and ordered to be printed. An election of officers was then held for the ensuing year, at which the following were chosen:—

Rev. ANDREW FLINN, D. D.	<i>President.</i>	
Rev. RICHARD FURMAN, D. D.		} <i>Vice Presidents.</i>
Rev. BENJAMIN M. PALMER, D. D.		
CORNELIUS DUPREE,	<i>Treasurer.</i>	
Rev. A. W. LELAND, D. D.	<i>Corresponding Secretary.</i>	
Rev. ROBERT REILY,	<i>Recording Secretary and Librarian.</i>	

Messrs. NATHANIEL RUSSELL,
 GEORGE M. CAULEY,
 JOB PALMER,
 JAMES LEGARE,
 ROBERT R. GIBBS,
 WILLIAM S. SMITH,
 Capt. JAMES GEORGE,
 Dr. JAMES E. B. FINLEY,

} Managers.

By an abstract of the Treasurer's Report, it appears, that there is in his hands a balance of \$435 85, besides United States stock to the amount of \$200.

From an abstract of the Librarian's report it is found that there have been distributed and sold 38,144 Tracts, and that there are now on hand 8,000.

From the Report of the Managers we present our readers with the following extracts—

Christian Friends,

"We are again permitted by the goodness of Heaven to address you on the concerns of the Religious Tract Society of Charleston. It is gratifying to reflect that its third anniversary has returned, presenting a glorious prospect of greater extension, and increasing usefulness. It has now stood the test which tries the value of every thing else, and has not been found wanting. Time and experience, which evince the utility or inutility of other institutions, proclaim aloud the excellence of this.

"The Managers are highly gratified in being able to communicate to their constituents the pleasing intelligence of the formation of numerous Tract Societies, not only in this state, but in those adjoining us. From St. Mary's, in Georgia, to the boundaries of Virginia applications from various Societies, as well as individuals are almost daily making to us for supplies of tracts. There appear a hungering and thirsting, nay a holy impatience for them, which fills us with joy and admiration. At the last anniversary we reported the accession of two or three Societies; but, on this day we have it in our power to announce the formation of at least, *sixteen*, the greater part of which are in North Carolina.

"And here the Managers conceive it a duty to record the exertions of the female sex, in these pious labors. *Female Tract Societies* have been established at Asheville, at Quaker Meadows, in Cabarrus county, in Little Britain, in Rutherford county, at Morgantown, and one is called the Hopewell Female Benevolent Society; and furthermore, a considerable portion of the tracts is purchased from the Female Tract Society of Philadelphia. Societies have been formed at Laurusville, Fishing Creek, Chester, York District, New-Providence, and several other places, under the direction, as is presumed, of the male sex. All these, together with the numerous agents spread throughout this state, depend on this society for their supplies.

"When the Managers reflect that they are stating to their Christian brethren their useful labors, and the successful result of them, they feel a lively hope, a firm assurance, that they who are blessed with abundant means of improving themselves, and enlarging the bounds of their knowledge, will seriously consider the sad case of those who are perishing for lack of these opportunities, and know not even the first principles of our holy religion. We believe, that they who can at pleasure feast on the Gospel nourishment, cannot look without compassion on those who are feeding on the husks of vice and folly, the fruits of ignorance. We trust under the force of these considerations, together with the recollection of the mercy and measured chastisement of their heavenly Father, during the late visitation, they will step forward with their accustomed liberality, to minister to the spiritual wants of their less fortunate brethren of the human family; and that they who are hungering for the bread of life, and whose parched lips are thirsting for the water of life; will be supplied by their bounty. Ought not a portion of that substance, which a kind Providence bestows, be returned to him in works of piety and labors of love? Cannot a mite be spared from the sums lavished on the pomps and vanities of the world, to promote a cause worthy of all support?

"Christian brethren, we have every reason to rejoice in the prosperity of increasing usefulness. We have no reason to say we labor in vain. Our tracts are every where well received. There is a constant call for them from every quarter. Yes, brethren, this is a good work, and therefore it prospers. The

labors of this Society are labors of love, and God, who is love, blesses them. The Savior of the world, whose cause is promoted thereby, smiles upon them. They are the means of diffusing light and life; and behold the Holy Spirit sheds his enlivening influences upon them. Angels in heaven and glorified saints delight to look at them. The servants of the living God on earth are praying over them and rejoicing. And how many who are now the captives of satan will break their chains, and rise up and call you blessed."

EXTRACTS FROM THE REPORT OF THE DIRECTORS OF THE TWENTY-FOURTH GENERAL MEETING OF THE MISSIONARY SOCIETY OF LONDON, MAY 14, 1818.

Beloved Brethren.

THE Divine Redeemer, whose we are, and whom, in this Institution, we are associated to serve, permits us once more to enjoy the privilege of assembling together, to promote the single object of our union—the glory of Christ in the salvation of the heathen. May He, whose interest we espouse, and in whose name we meet, be in the midst of us, while we rehearse what God hath wrought by our Missionaries, and how he hath opened the door of faith unto the Gentiles.

The Directors will now proceed to give a concise account of the labors of our brethren, and the various degrees of success with which it hath pleased God to follow them.

SOUTH SEA ISLANDS.

At the last Annual Meeting of this Society, the Directors had the pleasure of communicating the interesting intelligence they had received from respectable individuals in New South Wales, concerning the state of the South Sea Mission: they have now the satisfaction of reporting, that the whole of that information has been abundantly confirmed by an official letter from the Society of Missionaries, dated at Eimeo, August the 13th, 1816, and received in January last.

It will be recollected, that when Pomare, the King of Otaheite, returned to that Island from Eimeo to resume his government, and to reinstate his friends in the possessions which they have been obliged by a rebellious party to abandon, he was assailed on the beach by a number of the insurgents, but who appeared for a season to be pacified by his conciliatory behavior. In a short time afterwards however, they renewed their hostility, and made a desperate assault on the king and his people while they were assembled for worship on the morning of the Lord's day; but the assailing party, soon losing their chief, were thrown into confusion, and completely routed. Contrary, however, to the usual practice of their wars, the king issued strict orders that the fugitives should not be pursued; that the women and children should not be injured; and that the slain should be decently interred. This humane conduct, which he had learned from the Gospel, produced the most salutary effect on the people. They were won by his kindness; and many of them united in the public thanksgivings offered to Jehovah on the evening of that Sabbath, declaring that their idols had deceived them, and that they would trust them no longer.

Pomare was now, by universal consent, restored to the government of Otaheite and its dependencies. In his progress through the several districts, to replace his friends in their estates, he constituted, as chiefs, many of those who had long attended the ministry of the Missionaries, and who had made a public profession of their faith. The people at large, assisted and encouraged by their chiefs, demolished the Morais, overthrew the altars, and burned their gods in the fire. Idolatry was at once completely abolished, and the worship of Jehovah substituted in its place. Numerous buildings for that purpose were immediately erected in every district,* and meetings for prayer held in them thrice on the Lord's day, (which is strictly and universally observed,) and once on the Wednesday.

The king after having destroyed the public idols, sent those which had long been held sacred in his family to the Missionaries, leaving it to their option either

* A private letter says, there are about 50 places of worship in Otaheite alone; and that family worship is general among the inhabitants.

to burn them, or send them to this Society, "that the people in England might see what foolish gods," as he calls them, "they had formerly worshipped." The latter measure was determined upon by our brethren; who were aware what a high degree of satisfaction (may we not say pious exultation) the public exposure of them would produce.*

As soon as circumstances would admit, some of the Missionaries from Eimeo visited Otaheite, at the request of the people, and preached in every district to large and attentive congregations, who readily assembled wherever they went, and whose decorous behavior was highly encouraging.

The school at Eimeo, notwithstanding former discouragements, now prospers greatly; and many hundreds of those who had received instruction in it, being by various circumstances dispersed, have become the teachers of others; and thus the knowledge of reading and writing has been spread far and wide.

When the Missionaries wrote, (which is now twenty-one months since,) it was calculated that *three thousand persons* were in possession of books, and able to make use of them; many hundreds could read well. They are also in possession of about 400 copies of the Old Testament history, and 400 of the New, which is an abridgement of the four Evangelists, and part of the Acts. Many chapters also of St. Luke's Gospel, in manuscript, are in circulation, together with about 1000 copies of the Catechism, composed and printed for their use, and which several hundreds of the people can perfectly repeat. The call for more spelling-books was urgent, and we hope has long since been answered by a new edition printed at Port Jackson. But their own press will now supply their wants, so that Otaheite, and several other islands will soon be furnished with parts of the Holy Scriptures, and with elementary books, in their own language.

But the blessings of this spiritual revolution are by no means confined to the two islands of Otaheite and Eimeo, they appear to be rapidly extending to several islands adjacent. The small islands of *Tapuámanu* and *Teturoa* are, in profession, "*Christian islands*;" and there also the Morais are destroyed, and human sacrifices and infant murder abolished, while the natives are urgent to obtain the instruction of the Missionaries.

In the islands which they call "the Leeward Islands," the same hopeful symptoms appear. *TAPA*, the principal chief, has openly renounced idolatry, and embraced Christianity; and his example has been followed by most of the other chiefs, and by a large majority of the people in the four "*Society Isles*," *Huáheine*, *Tahaa*, *Borabora*, and *Raiatea*. One of the Missionaries, in a letter to a friend, says, that in *Huáheine*, *Raiatea*, and *Borabora*, there are nearly *four thousand* who embrace the Gospel.

Mr. Hayward, in a letter to a friend, says, "In every district round the island (Otaheite) we found a house erected, where the natives on the Sabbath assemble three times, and on every Wednesday evening, for prayer; and here they met with us to hear the word of the true God. Our congregations often exceeded 400, and were never less than 100, all, in general, attentive hearers. We commenced our mission at Oparre, and closed it at Matavia, our old residence. We had not been long in this district before our old neighbors came and requested Brother Nott to preach to them; they likewise informed us, that the ground where our houses and gardens formerly stood, and the whole of the district from *Taraa* to *Tafahi*, the boundaries of the district, should be ours if we would return to reside among them again. This happened on the 6th of March, the same day 19 years since the first Missionaries landed in Taheite from the ship *Duff*." Some of the chiefs of these islands have sent repeated messages, requesting the brethren to come and teach them; and one of them reminded the Missionaries that "Jesus Christ and his apostles did not confine their instructions to one place

* The Rev. Mr. Marsden, of Port Jackson, to whose care they were consigned by the Missionaries, thus writes concerning them: 31st October 1816, "I have now the unspeakable satisfaction of forwarding to you THE IDOL GODS OF OTAHEITE, as the glorious spoils of idolatry; no event could have given me more pleasure. They are now lying prostrate on the table before me; and were we not certain of the fact, we could not believe that any human beings could place their salvation in these wretched images, and offer up human sacrifices to avert their anger."

N. B. The ship *Willeby*, by which they were sent from Port Jackson, having proceeded on a trading voyage to India, had not arrived in England when this Report was made.

or country." Such an intimation from a heathen chief (if such he may now be called) carries with it prodigious force.

The Directors are happy in reflecting upon the measures they have adopted, in sending out ten more Missionaries (including Mr. Crook from Port Jackson, and Mr. Gyles) to assist in this great, and, they trust, growing work; they have reason to believe that they all are now at their post, diligently engaged in acquiring that language, in which it will be their privilege to publish, to attentive thousands, the glad tidings of salvation by Jesus Christ—in preaching to a people who appear to be "prepared for the Lord."

The Directors cannot pass on to a branch of their Report without making a pause, and presenting a few reflections on these great and glorious events. They cannot but consider the work of God among these distant islanders as forming not only a remarkable era in the history of this Society, but as furnishing a memorable event in the general history of the Christian church. The event appears to them to be almost, if not altogether, without a parallel in ecclesiastical history. These islands, it is true, are not very populous, but they are numerous; and it may be expected that, when the intelligence spreads, as it will, from island to island, and numbers of the converts are dispersed among the inhabitants, general inquiry will be excited, and the knowledge of Christ be widely diffused. Together with the blessings of the Gospel, the useful arts of civilization will doubtless be communicated; idolatry, cruelty, and war will be suppressed, and the multitudes of isles become obedient unto the faith.

May we not also indulge the expectation that future Missionaries, in various parts of the world, will, from the example of our brethren in Otaheite, learn patiently to persevere in well-doing, and not abandon their stations because they do not immediately perceive the fruit of their labors. It will not soon be forgotten that the Missionaries in these Islands labored for 17 or 18 years, amidst all kinds of discouragement, yet, after all, were crowned with a success which far exceeded all their expectations.

In fine, the Society cannot but feel itself called upon to unite this day in offering up the most ardent praises and thanksgivings to the God of all grace, who, in answer to prayer; has poured down his Holy Spirit in such a copious measure, and has turned the barren desert into a fruitful field: to Him be the glory wholly ascribed, while with grateful hearts we renew the dedication of ourselves to him, encouraged by his goodness to continue and redouble our efforts to spread abroad throughout the whole habitable earth the sweet savour of the knowledge of Christ.*

(To be continued.)

EXERCISES AT THE ANNUAL EXAMINATION OF THE THEOLOGICAL SEMINARY IN ANDOVER, SEPT. 23, 1818.

The Annual Examination at the Theological Seminary in Andover, took place on Wednesday; the Exercises were as follow:

SACRED LITERATURE—*Junior Class.*

- I. Examination in the Hebrew Language.
- II. Exegesis and Dissertations.
 1. Essay on the present state of Hebrew Literature in this country, and the advantages to be expected from the cultivation of it. *By E. Hollister.*
 2. Exegesis of Psalm xvi, 10. *By D. Clayer.*
 3. In what respects is the study of the Greek classics important to the interpreter of the New Testament? *By W. Childs.*
 4. Exegesis of John i, 3. *By A. Sherwood.*

* The state of the few inhabitants of Pitcairn's Island, the descendants of the mutineers on board the *Bounty*, as reported by some of our countrymen who touched there in Sept. 1814, could not but engage the attention of the Directors, who therefore gladly embraced an opportunity of sending, by a vessel bound to the South Seas, a present of Bibles, prayer-books, spelling-books, &c. with a letter to John Adams, expressing the good will of the Society towards them, and their hope that they shall be enabled to send them a Missionary to instruct them in the knowledge of the Gospel.

5. By what kind of evidence is the genuineness of the New Testament supported?
By *J. N. Lounis.*
6. On the meaning of the "Seven Spirits" mentioned Rev. i, 4. By *J. Coburn.*
7. Exegesis of Colossians ii, 16, 17. By *J. Boardman.*
8. What are the dangers to which the critical study of the Scriptures exposes a Christian, and how are they to be avoided?
By *W. Williams.*
9. Essay on the importance of the Septuagint version to the critical interpreter of the New Testament.
By *E. Demond.*
10. On the faults of our common Hebrew Lexicons, and the importance of better helps to the student.
By *A. Woods.*
11. Exegesis of Matt. v, 19. By *E. Youngs.*
12. On what evidence does the fact rest, that all the present books of the Old Testament belonged to the Canon of the Jews in the time of our Savior.
By *A. Cummings.*
13. What relation does sacred exegesis bear to Christian Theology?
By *C. B. Storrs.*
14. Is there any difference between the study of the Hebrew and Greek Testaments, and the study of sacred exegesis; and what is it?
By *J. Brown.*

CHRISTIAN THEOLOGY.—*Middle Class.*

1. On the proper manner of investigating the Holy Scriptures in the study of Christian Theology.
By *J. King.*
2. What are the principal causes, which have contributed to obscure the glory of Christianity as a system of divine truth?
By *O. Dewey.*
3. Why may not man attain the Christian character by the improvement of his natural dispositions, without the regenerating influence of the Spirit?
By *R. Bascom.*
4. Are there any obvious reasons, why faith in Christ is made the particular means of justification?
By *D. Hemensway.*
5. What are the advantages which error possesses to gain influence in the world?
By *L. Dwight.*
6. What influence has the doctrine of the divine immutability upon the duty of prayer?
By *C. J. Hinsdale.*
7. What difference is there between the religion of an angel and of a Christian?
By *C. Byington.*
8. * Reply to Whitby's reasoning against the doctrine of the divine purposes.
By *J. Kimball.*
9. What are the different methods of being justified; and what are the marks of distinction between them?
By *A. Thurston.*
10. * What effect has the death of Christ produced upon the character and condition of men?
By *D. Wilson.*
11. On the objections commonly urged against the doctrine of Election.
By *J. Wheeler.*
12. On the comparative importance of Bible Societies and Missionary Societies.
By *L. F. Dimmick.*
13. What do Christian love and candour require of us toward those who deny the doctrines of the Gospel?
By *A. Warner.*
14. How can a man determine whether his sins are forgiven?
By *W. P. Kendrick.*
15. On the obligations of a pardoned sinner to holiness. By *H. J. Ripley.*
16. * On the use of metaphysical science in Theology. By *W. Smith.*
17. A brief reply to the arguments of Priestly concerning the character of Christ.
By *H. Hull.*
18. * Why does the Scripture represent the resurrection of Christ as an event of so great importance?
By *J. Sawyer.*
19. * Reply to the objection against the inspiration of the Scriptures from the manner of quoting the Old Testament in the New. By *C. B. Huddock.*
20. On the use of rewards and punishments in the divine government.
By *R. G. Dennis.*
21. What is the natural effect of a timid, over cautious spirit upon the Christian character?
By *J. Torrey.*

* Absent, or excused, on account of ill health.

22. Is there any valid objection on philosophical principles against the obvious sense of what the Bible teaches respecting evil spirits? By *J. Adams.*
23. What are the best means, in present circumstances, of promoting unity of sentiment on religious subjects? By *A. Morse.*
24. On the nature and use of *means* in the divine administration. By *H. Bingham.*

SACRED RHETORIC.—Senior Class.

1. On Christian boldness in a preacher. By *A. Benedict.*
2. * On industry in a preacher. By *D. Blodget.*
3. On the connexion between a preacher's general character, and the efficacy of his public instruction. By *S. W. Brace.*
4. On an affectionate manner in the pulpit. By *W. J. Boardman.*
5. * On defects of sermons addressed to impenitent sinners. By *A. Bond.*
6. * On choice of subjects for sermons. By *A. W. Burnham.*
7. On love of Fame in a preacher. By *C. Hobart.*
8. Remarks on the sermons of JAY. By *C. S. Robinson.*
9. On discriminating judgment in writing sermons. By *A. Miller.*
10. On the eloquence of BURKE. By *T. J. Murdock.*
11. On the connexion between preaching and other pastoral duties. By *A. Phillips.*
12. On emphasis. By *L. Spaulding.*
13. On discrimination of character in sermons. By *D. Tenny.*
14. On the sermons of Blair. By *J. B. Warren.*
15. On the power of moral painting in sermons. By *M. Winslow.*
16. On the connexion betwixt the present state of the world and the eloquence of the pulpit. By *P. Pak.*
- Valedictory Address. By *T. J. Murdock.*

PRESBYTERIAN THEOLOGICAL SEMINARY AT AUBURN, N. Y.

On Wednesday last the Synod of Geneva held a special meeting at Auburn, agreeably to the appointment of their committee, when convened at this village in June last. There were present, including correspondent members, about a hundred and ten persons entitled to vote. Among the latter were, the President of Hamilton College, and Doctor Macaulay, of Schenectady. The object of the meeting was, the establishment of a THEOLOGICAL SEMINARY in the western district of this state. After an interesting debate, the business was referred to a committee, consisting of gentlemen on each side of the question; and their report, with resolutions, was favourable to the establishment of the institution, and its location at Auburn; provided, before the next stated meeting of the synod, the county of Cayuga shall raise, by subscription, approved by the Synod, the sum of thirty five thousand dollars, and secure the donation of ten acres of land, at or near the village of Auburn, for a site to the seminary; which shall go into operation when additional contributions, elsewhere, shall have been made to such an amount as to constitute, altogether, exclusive of the donation in land, a fund of fifty thousand dollars. The resolutions, recommended by the committee, after verbal modifications, were passed with one dissenting voice. It is believed that the conditions will be fulfilled within the time stipulated. *Ch. Herald.*

AMERICAN BIBLE SOCIETY.

THE number of *Auxiliaries* to this NATIONAL INSTITUTION officially known, is one hundred and sixty seven. Of these, there is one in the state of New-Hampshire, there are fourteen in Massachusetts, three in Vermont, nine in Connecticut, fifty seven in New-York, sixteen in New-Jersey, fifteen in Pennsylvania, one in Delaware, two in Maryland, one in the District of Columbia, fifteen in Virginia, three in North Carolina, five in South Carolina, three in Georgia, thirteen in Ohio, four in Kentucky, two in Tennessee, one in Louisiana, one in Missouri Territory, and one in Michigan Territory.

Forty of the above are conducted by females.

B.

* Absent, or excused, on account of ill health.

MISSION AT BRAINERD.

Extract of a letter from Mr. Moody Hall, to the Treasurer of the American Board of Commissioners for Foreign Missions.

"Brainerd, August 8, 1818.

"I cannot close, without informing you of the continuance of God's favors to us. One more of the dear children — — is made, as we trust, a subject of renewing grace. She dates her first serious impressions from the day that you left us. M— H— also gives evidence of a radical change of heart. Several of the dear children appear anxious to know what they must do to be saved.

"Will not the friends of Christ, who are contributing of their substance for the support of this school, feel themselves rewarded an hundred fold, when they hear of the wonderful things which the Lord has already done in this land of darkness and death, through their instrumentality?"

BRITISH AND FOREIGN BIBLE SOCIETY.

OUR limits have not hitherto permitted us to present our readers with an account of the last annual meeting of this great institution. It was held on the first Wednesday of May last, and was attended by many persons of distinction. It appeared from the Report, that the Society had received, during the year preceding, 386,575 dollars, of which more than 248,000 were contributed by Auxiliary Societies, and nearly 83,000 dollars were returned to the Treasury as the avails of Bibles and Testaments sold. The payments of the Society within the year were about 316,000 dollars, and the engagements for future payments were about 180,000 dollars. The Society had distributed more than *two millions* of Bibles and Testaments in somewhat less than thirteen years, without taking into the account the great aid which had been constantly afforded to the publication of the Scriptures in many languages of Europe and Asia. From the addresses made on this occasion, we present our readers with the following extracts.

The Earl of Harrowby, in seconding the motion of thanks, expressed himself as follows:—

"It is with peculiar pleasure that I seize this moment of offering myself to your notice, immediately after the speech we have heard from the representative of the United States of America, because I do not know a more striking proof of that feeling which a Society like this is calculated to excite, and to spread, than that it should fall to my lot, in this metropolis, to have the pleasure of seconding a motion made by the Minister of a foreign state. In truth, my Lord, it is a strong proof, that in this cause there is nothing foreign; but from the progress of this Society, and of Societies like this, we may be sanguine enough to hope that the period may be approaching, (whether with steps more slow, or more rapid, can be known only to that Providence which guides every step of it,) when, in the true sense of the word, all men shall be one fold, under one Shepherd.

"My Lord, I had another reason for wishing to take an early opportunity of addressing myself to your Lordship, a reason which perhaps reflects some degree of shame upon myself; and it is this, that I have not the happiness of being one of those who were early engaged in the ranks of this Society: whether, because I was distracted by many other subjects, or whatever was the cause, such was the fact: and what was it that first directed my attention to this subject? It was the sounding of the trumpet of alarm. Though I had not sufficiently attended to the progress of the Society, to be myself a competent judge of its proceedings, yet it did strike me, as a most singular circumstance, that it should be a subject of alarm to that church which I had always conceived to glory, that its foundation was the Bible, and its object to spread that Sacred Book more extensively; that that which was a Protestant church, which rested its own defence of separation from the church of Rome, upon the right of private judgment, should hold forth such distrust, should hold so much at a distance from itself all those who, (whether right or wrong) had presumed for themselves to exercise the same right which the church of England had exercised for itself; that it should be deemed, if not a stain, yet a detraction from the advantage and benefit of a good work, to partake with them in the pursuit of it? But, if there was nothing in argument, was there any thing to be found in the conduct of this immense Society, which could justify

that alarm by fact? To argument upon the subject, I paid every possible attention: to pretend to say that I, or any man, could have read, with deep attention, every publication that has appeared upon the subject, would be absurd; but this I can truly say, that I have read, with the best attention in my power, every publication that has materially attracted the notice of the public. I have read every statement of facts on both sides of the question, which were represented to me as worth reading; and the deliberate result of that investigation, has been, a confirmation of the opinion which first struck me, that, so far from any danger existing to the establishment of which I am a member, the union of that church with this Society only adds to its credit, its dignity, and its usefulness, and therefore cannot but add to its strength.

"My Lord, I have been unfortunately prevented from arriving here early enough to have more than a cursory view of the Report which has been read to you, and this assembly. I can only speak of the general impression it has given me; and that impression is gratifying in the highest degree: it proves that, during a period of more than ordinary pressure, whatever retrenchments have been made, persons have not applied their economy to the Bible Society, and that it has been assisted in every part of the world, by exertions nearly corresponding; that its influence has spread to an extent, and its great name has arisen in a manner in which no other Society, however respectably constituted, or well conducted, could have done. No insulated Society, in this country, belonging to one peculiar class, be that class what it may, could excite, in all nations, and in all countries, and among all sects, the same degree of enthusiastic adherence which has arisen from the very nature of the Society before us. How could we successfully call upon them to lay aside any of their prejudices;—to forget for a moment, and for a moment only, their own peculiar predilections, unless we set them that example ourselves.

"To return to the motion which I have the honor of seconding.—To many of us, whose minds have not been so well disciplined as your Lordship's, your situation on this day might be a subject of pride and exultation: to you, I am persuaded, it is a subject of humble gratitude to that Providence which has permitted you to be the instrument of such extensive, such ever-during benefit. Others may fully partake of the pleasure arising from the general success of this Society; but there is one quarter of the globe to which your Lordship must look with peculiar interest: it must be an object of gratification to your mind, to reflect upon the anxiety with which, during your presence in India, you endeavored to provide for the temporal welfare of millions; but with feelings of a higher order must you now recollect, that, since your absence, your influence in this Society has contributed to diffuse among them blessings of a far higher description. That the prospect which is open before us, may be abundantly more extended, must be the object of our wishes, and our prayers, and ought also to be that of our exertions."

Speech of the Rev. Ralph Wardlaw, Secretary of the Glasgow Bible Society.

"If, my Lord, fifteen years ago, any man had ventured to stake the credit of his prophetic sagacity on the prediction, that, so soon after, a Society should exist, spending at the rate of four core thousand pounds a year, in the distribution of the Holy Scriptures alone, and surrounded by Auxiliary Societies formed upon the same model, he would have been scouted as an enthusiastic visionary; and while we might have smiled at the good man's sanguine expectations, our smiles would have been followed by a sigh of regret, that anticipations so delightful should only be a dream. Yet, my Lord, the dream has been realized; the vision, converted into a reality; and our minds are become so familiar with that which we should then have regarded as utopian and visionary, that we have almost ceased to wonder at its astonishing details. If any thing could have impressed our minds with a deeper astonishment, it must have been, that such a Society should ever meet with opposition. But, my Lord, I consider the cause of the Bible Society as the cause of God and truth, and that all opposition to it is like the force of floating feathers against the rock of the ocean. It has happened to this Society, as it has happened to Christianity itself. The opposition of its enemies has called forth the zeal, the talents, the argumentative eloquence of its friends; and every fresh assault has only confirmed its stability, and brought forth its

righteousness as the light, and its judgment as the noon day. Yet, this tree of life, in which there is food for all, and the leaves of which are for the healing of the nations, has only struck its roots the deeper, by the blasts by which it has been assailed; it has extended its branches the more widely, and been covered with the more abundant fruits of salvation for mankind; and amidst all the blasts brought upon it, not a leaf of its lovely foliage has been given to the wind. Then, my Lord, when I consider the object of this Society, and how dear that object must be to the God of the Bible, that God who doeth marvellous things; I do not feel, that I am presumptuous in applying to this Institution the language of ancient inspiration;—'When thou passest through the waters, I will be with thee, and through the fire, thou shalt not be burned, neither shall the flames kindle upon thee.' In the midst of all the assaults that can be made on this Society, we may sit down and sing Martin Luther's Psalm, 'God is our refuge and strength;' and possess our souls in tranquillity and perfect peace.

'My Lord, I consider the British and Foreign Bible Society, as having wrested from infidelity two of its favorite sarcasms and reproaches, which it has cast upon Christians. The first I allude to, is, the reproach of supineness and indifference among Christians, with regard to that Bible which they profess to believe. Well might the infidel be astonished, and well might he sneer at Christians who professed to believe it, and yet seemed to show so little concern about diffusing the knowledge of that Book which they profess to regard as the Book of God; and the knowledge of which they conceive to be connected with the eternal well-being of their fellow creatures. But, my Lord, that reproach is now rolling away, and infidels must see, that Christians are in earnest about the Bible. May we all show the most anxious and increasing zeal to diffuse the knowledge of it through the earth!

'The other reproach I alluded to, my Lord, is, the reproach of alienation and discord among the friends of the Bible. Certainly, this Society has contributed most extensively to take from infidelity this topic of reproach. I speak for Scotland, when I say, that this Society has materially changed the aspect of Christian society there. Multitudes have met, that never met before, and have wondered how they could agree so well. They have looked one another in the face, have embraced one another in the arms of peace, affection, and love; and joined hand and heart in the diffusion of that Bible which is the charter of our spiritual liberties, the bond of our social union, and the ground of our hopes for eternity.

'No feature of the present times strikes me as more interesting, than the fact, that the zeal of Christians to *give* the Bible, is so remarkably meeting, throughout the whole world, with a zealous desire to *receive* it. And that desire to receive it, appears to spring from a principle of want.

'There seems to be a general feeling getting abroad in the world, of the unsatisfactoriness and emptiness of the idolatry and superstition of paganism. There seems to be an agitated state of mind, as if the whole world was saying, 'Where-with shall I come before the Lord, and bow myself before the most high God?' Whatever be the distress of man, it is distress which the Bible relieves. It is sent to men whether savage or civilized, to men in every conceivable condition, whatever be their wants, whatever their distresses, whatever their necessities. Now whence has come this solace for all the woes of men, and this relief for all their fears, and especially in reference to the prospects which lie before them in a future world? Whence has it come but from Him who has adapted his Gospel to our necessities? 'As it is appointed unto men once to die, and after death the judgment; so Christ was once offered, to bear the sins of many, and to them that look for him, he shall come the second time without sin unto salvation.' I look upon the present assembly, my lord, as the celebration of the triumphs of this Society. And it is a day, I confess, to which I have looked forward with longing delight. I consider it as the celebration of the past triumphs of this Society, as well as the happy anticipation of what it is yet, through the blessing of Heaven, to accomplish. I cannot help viewing our present meeting, as a kind of annual festival held upon the summit of a mountain. We come up with our hearts glowing with mutual love, and we meet at the top with shouts of joy and praise. Here we rear our altar to God, here we plight our common fidelity to the cause of the Bible. From this elevation we cast an eye abroad upon the perishing world, upon the millions of our fellow creatures yet destitute of the Bible, who are liv-

ing without God, and without Christ, and without hope in the world.' Here we raise our signal to the surrounding nations, and we inscribe upon it, 'Glory to God in the highest, on earth peace, and good will to men;' while it is seen and hailed with rapturous delight from afar, it is communicated from pole to pole with the rapidity of lightning, and 'distant mountains catch the flying joy.'

"Let me just advert, my Lord, to the grand principle of this Society, to circulate the Bible without note or comment. I rejoice in this principle; but it involves another, a principle which every Protestant should be forward to avow,—that the Bible itself is able to make men wise unto salvation, through faith which is in Christ Jesus. I rejoice in this principle too, because it is an article that ties together all the Bible Societies and Auxiliary Societies, and Branch Societies, and Associations, in Britain, and Europe, and throughout the world. If you trench upon this sacred principle, my Lord, you destroy the blessed charm that binds the whole together. If you trench upon this sacred principle, you overthrow our altars which we have erected to the God of the Bible. You silence our shouts of praise: we must then descend to our respective settlements, with hearts deeply grieved, and inscribe on our Society, 'Ichabod;' the glory is departed; the glory is departed from Britain, for the Bible Society is no more. When I say so, my Lord, I do not use language stronger than expresses the feelings of my mind; for I do consider the British and Foreign Bible Society as one of the principal glories of the age in which we live, and of the nation to which we belong. I consider it as the brightest gem in the diadem of Britain, as the most brilliant ray in the glory that encircles her head. My Lord, if you keep sacredly to the principle just adverted to, I think I may pledge myself for Caledonia. And I hope there is not a North Briton, who will not join his hand in the pledge. I pledge myself, she will utter her voice, and lift up her hands on high, in behalf of the Bible Society. She will do more than this; she will open her treasures, and present her gifts, not of frankincense and myrrh, for these her soil does not yield; yet, my Lord, her sons are distinguished for the faculty which, by a sort of Milan-touch, turns every thing to gold; and of that gold, the British and Foreign Bible Society shall never want its due proportion."

Speech of the Rev. Dr. Henderann.

"My Lord, in rising to second this Resolution, I sincerely rejoice in the opportunity which it affords me, of redeeming the pledge which I have given to various Bible Societies, and to numerous individual friends of this Institution in different parts of the North of Europe. That pledge, my Lord, consists in a promise, that on returning to my native country, and especially if I should have the honor of addressing the Parent Society, I would express to you, my Lord, as its revered President, the high sense of gratitude, and of obligation, with which they are penetrated, for the noble example which you have set them, in the establishment of Bible Societies; for the encouraging and animating letters, which you have exchanged with them, in the course of your correspondence; and above all, for the liberal and munificent aid, with which you have encouraged and assisted their exertions; and for that rich supply of copies of the Holy Scriptures, with which you have provided the inhabitants of those kingdoms. I regret, my Lord, that they should have chosen an interpreter, so little competent to convey to this assembly, an adequate idea of their gratitude; but if the smallest weight can be attached to the plain, unvarnished, and simple testimony of an eye witness; and if his statement of facts which have come under his own observation, can in any measure tend to strengthen a conviction in the minds of the friends of this Institution, of the great good resulting from the foreign operations of the British and Foreign Bible Society; most cheerfully do I come forward to furnish you with that testimony.

"It is, I doubt not, my Lord, still fresh in the memory of many now present, that in the year 1814, I proceeded, at the request of the Committee of this Society, to the distant Island of Iceland, for the purpose of distributing your bounty among its worthy, but necessitous inhabitants. We had been accustomed to hear of the early and successful application of the Icelanders to the study of literature, and of the asylum which their Island afforded to the sciences, at a period when the darkest gloom covered the rest of the European horizon. And it is a fact:

which forms a perfect anomaly in the history of our species, that, in spite of all the physical evils with which they have been visited, the Icelanders are still attached to learning, and may at present boast of a strength and acuteness of intellect, and a stock of general knowledge, superior to what we meet with among people in similar circumstances in any other part of the civilized world. And this, my Lord, must appear the more surprising, when we reflect, that there does not exist a single school for children in that Island. But though there be not a school for the tuition of youth, yet it is a remarkable fact, that there is scarcely to be found a boy, or a girl, who has reached the age of nine or ten years, that cannot read and write with facility. I mention this, my Lord, to show how well the Icelanders were qualified for making a due and proper application of that gift which was conferred upon them by your bounty. During the winter which I was obliged to spend among them, I found that those copies of the Scriptures, which had been brought into circulation, were perused every evening, in the family circle. Passages of the Old Testament were read by some good reader in the family, while they were engaged at work; and after the occupations of the evening were brought to a close, the sacred volume was then employed at their family devotions.

“The spirit of joy and gratitude displayed by the Icelanders, on receiving copies of the word of God, I have also had repeated opportunities of witnessing in other countries of the North of Europe: and if it were necessary to add any thing to the interesting details, that have been laid before you this day, relative to Denmark and Sweden, I would simply advert to one circumstance, which is, the celebration of the Third Anniversary of the Reformation by Luther. This event appears to have called the attention of thousands, and tens of thousands, in the Lutheran church, to the importance of the sacred Scriptures; and I may mention one fact, which, I doubt not, will prove gratifying to your Lordship, and this company, that by order of the Swedish government, a collection was made, on the day of Jubilee, in every church throughout that kingdom, for the purchase and distribution of Bibles among the poorer part of the population.

“It is no less remarkable, my Lord, than gratifying, to be able to assert, that from this favored spot, where we are now assembled, to the capital of the Russian dominions, all wish well to the British and Foreign Bible Society. That whole extent of country constitutes Bible Society ground. It is impossible for any friend of the Bible Society, to proceed to Petersburg, either by the northern rout through Sweden, or along the southern shores of the Baltic, without meeting with a Bible Society, an Auxiliary Society, a Branch Society, or a Bible Association in every town of any note through which he passes. And on his arrival in the metropolis of that vast empire, what a spectacle is presented to his view, by the Committee of the Russian Bible Society! He there beholds a number of individuals of the most distinguished rank in the empire, combining their talents and energies for the furtherance of that great object, to promote which we are this day assembled. That Society, which was first established through your encouragement, and your aid, I am happy to say, from what I saw myself, is going on from strength to strength. The most potent Auxiliary Societies have been formed in the central towns of the different governments, of which, few claim greater attention than that formed at Tobolsk, in the very heart of Siberia, a portion of the globe which was once thought to be impenetrable to the Scriptures; yet, in the very centre of that almost interminable wilderness, has the ‘Rose of Sharon’ been planted with every prospect of prolific effect.

[Here Dr. Henderson proceeded to give a circumstantial account of the strong impression made on two Tartar Noblemen, by reading the Gospel of St. Matthew in the Calmuck dialect.]

“My Lord, it also appears that the Spirit of God is paving the way for the introduction of our exertions into Mahometan countries. A young man lately visited Orenburg, where he received a copy of the Tartar New Testament, which, there is reason to hope, has been blessed to his conversion. He and his parent had paid a visit to the Tomb of the Prophet, and afterwards retired into Egypt, where his father died at the advanced age of 105 years. Perceiving death approach, he called his son to him, and said ‘Son, if thou wilt be happy, follow my advice: there is one book, and one book alone, which contains the only directions for the attainment of true felicity, that book is the New Testament.’ The copy

of the New Testament, which has been put into his hands, is one of those printed at the expense of the British and Foreign Bible Society.

"I cannot sit down, my Lord, without assuring you, and the meeting, of the sincere pleasure it gives me, to witness the growing interest that is excited on behalf of the great object of this Institution; and I do this the rather, because I am soon to proceed to foreign countries, to report what is doing in my native island, in furtherance of this great cause; and when my Lord, in the course of a short period, I shall have arrived at the place of my destination in Astrachan; or when I am crossing the vast steppes of independent Tartary, in order to carry to distant nations, the fruits of your benevolent exertions, with what feelings of gratitude and delight, shall I not then be able to look back to this happy day! And especially, if with this idea I shall be enabled to combine another, that the prayers of the friends of the Bible Society are ascending to Heaven in behalf of its agents, who are employed in foreign parts, that the Great Head of the church would endow them with wisdom and prudence, with zeal, fortitude, and perseverance; enabling them to go forward in their exertions for ushering in that happy, that glorious period, the dawn of which, we trust, we have already beheld; when the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days."

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Aug. 1, 1818. From the East Hampton, L. I. Female Society, in aid of foreign missions, by the Rev. Ebenezer Phillips,	\$20 00		
An unknown person, by Mrs. E. Prentiss, for the heathen of our own country,	2 50		
The Monthly Concert for prayer in Beverly, by the Rev. D. Oliphant,	3 08		
4. A female in the third parish of Abington, for translating the Scriptures into the eastern languages, by the Rev. Samuel W. Colburn,	8 06		
5. The Monthly Concert for prayer in Dracut, for missions among our western Indians, by Mr. Ralph Cushman,	4 58		
2. Contribution in the Congregational church in German, Chienango county, N. Y. by Gen. John Lincklaen,	3 93		
From J. L. of C.	30 82		
10. The Female Cent Society of Walpole, N. H. for the Cherokee mission, by Mrs. Mary Bellows, Treasurer,	35 63		
Contribution at a weekly prayer meeting in Northampton,	18 00		
A charity box kept in a store in do.	1 00		
The Female Charitable Society in Lisbon, Con. by Mary Nelson, Secretary,	17 00		
11. A contribution in the Rev. Mr. Crafts's society in Middleborough,	20 86		
The Female Cent Society of the same place, by the same,	7 30		
The Portland Cent Society for domestic heathen missions,	50 00		
13. An Association of young men in Townsend, by Mr. Cushing Wilder,	8 50		
Samuel Stone, of do.	1 00	—9 50	
Carried forward	\$232 26		
			Brought forward \$232 26
			Ver. 2 00
15. A contribution in the congregation of the Rev. Lathrop Thomson, at Cutchogue, L. I. on the first Sabbath in July,	9 50		
From Mr. James Reeve, of do.	5 00		
From Mr. T. Conklin,	50		
Two young ladies, 50 cts. each,	1 00	—16 00	
17. The Young Female Charitable Society of Ashfield, by Miss Hannah White, Treasurer, remitted by the Rev. Dr. Lyman,	3 75		
From the Foreign Mission Society of Northampton and the neighboring towns, by the Hon. Josiah Dwight, Treasurer,*	144 00		
Carried forward	\$398 01		
* Donations to the above mentioned Society were received from the following sources, viz.			
<i>A legacy from Mrs. Mary Clark, deceased, by the Rev. S. Williams,</i>			
	\$6 03		
<i>Mr. Samuel Dougherty, a donation,</i>			
	5 00		
<i>Mr. Calvin Clark,</i>			
	1 00		
<i>An unknown friend in Williamsburgh,</i>			
	1 00		
<i>From the charity box of Miss Ruth Dickenson's school in Conway, for heathen children, by the Rev. J. Emerson,</i>			
	1 41		
<i>From "Philanthropy," of Hatfield,</i>			
	1 00		
<i>Contribution in Heath, for American Indians,</i>			
	3 00		
<i>From a member of the Society, for the missionaries in the East, \$24 for the Foreign Mission School in Cornwall, \$20; for the school at Chickensungah, \$20,</i>			
	60 00		
<i>The Northampton Female Society for the education of heathen youth</i>			

	Brought forward	\$398 01		Brought forward	\$842 38
The Foreign Mission Society of North Yarmouth and the vicinity, by the Hon. Anami R. Mitchell, Treas.		86 00		Shoreham, Ver. by the Rev. Thomas A. Merrill,	20 00
Several young ladies in Swanzev, N. H. for domestic missions, by the Rev. Z. S. Barstow,		4 60		A female friend to translations in Bloomfield, Me. by the Rev. Field Holt,	3 10
18. From an unknown person by Mr. S. T. Armstrong, for western missions,		10 00		27 Contribution at two monthly concerts for prayer at Waynesboro' Geo. for the Cherokee mission, by the Rev. Ebenezer Caldwell,	8 87
19. A Female Praying Society in Salem, by the Rev. Dr. Worcester,		3 00		Avails of a charity box kept at Mr. C.'s, for the same object,	5 32
The Foreign Mission Society of Falmouth, Maine, by the Hon. Anami R. Mitchell,		15 07		Miss Fay's school in Waynesboro', Mrs. Scheuber, of Savannah, Geo. for the Cherokee mission, by the Rev. Dr. Kollock,	5 00
From the following sources, by the Rev. Isaac Anderson, an Agent of the Board at Maryville, Ten.				From a missionary box, kept by a little girl in South Carolina, for the Cherokees,	30 00
Enclosed in a letter from Dr. D. Deadrick,		5 00		A Female Praying Society in Salem, by Mrs Howard, remitted by the Rev. Dr. Worcester,	7 75
From Hebron church, Jonesborough,		17 47		A friend to foreign missions in Royalton, by the Rev. Joseph Lee,	3 00
From the Grassy Valley church,		5 00		Collections at a monthly concert for prayer in Acworth, N. H. by the Rev. P. Cooke,	25
From New Providence church,		21 00		The Female Charitable Society in Acworth, by Mrs. Sophia Cook and Mrs. Mary Grout,	7 90
From the Presbyterian church, Rogersville,		10 00		29. The Female Association of Genoa, N. Y. by the Rev. Seth Smith,	44 00—51 90
From the following individuals in Rogersville, viz.				The Female Foreign and Domestic Missionary Society of New York, by Miss Rebecca Leggett, Treas.	16 68
Samuel Neil,		2 00		31. From Messrs. S. A. Conly and Co. merchants, at Augusta Geo. by the Rev. Ard Hoyt,	128 25
William Alexander,		2 00		From the following sources, by the Rev. Elias Cornelius, for evangelizing the Indians of our country, viz.	8 24
Allen G. Galloher, a student,		1 00		From Charles R. Hicks, second principal chief of the Cherokee nation, towards educating his son Leonard,	25 87
Rev. James Galloher,		2 00		John McKenny, Esq. of Rogersville, Ten.	10 00
Enclosed in an anonymous letter,		10 00—75 47		A collection* at Mount Bethel church, Greenville, Ten.	30 00
20. The Education and Foreign Mission Society of Woodstock, Ver. by Mr. David Pierce,		36 08		A collection from the young gentlemen of Greenville college,	31 00
Mr. Joel Tuttle of Prattsburgh, Steuben county, N. Y. by Dr. Noah Niles,		5 00		Mr. Holt, of Greenville,	1 00
Mr. Aaron Bull, of do.		1 00		Mrs. Nelson, near Washington College, Ten.	3 00
The Female Bible and Mite Society of Conhocton, Steuben county,		5 00—11 00		Collection in Jonesborough, Tenn.	18 88
21. From Mr. Anson G. Phelps, of New York,		100 00		Collection at Green-Spring church, near Abingdon, Va.	26 32
Mr. James Mackay,		5 09		Collection in Abingdon,	37 50
Mrs. Fletcher, by Dea. Simpkins,		54		Collection in the Presbyterian church, Lexington, Va.	57 00
24. Mr. J. N. of Weymouth,		10 00		From young ladies of Ann Smith academy,	31 00
Dea. Farewell, of Hopkinton, N. H. by Mr. Pinetor,		1 76		Charles P. Dorman, Esq. of Lexington,	10 00
A friend to foreign missions,		4 00		Collection in Staunton, Va.	72 00
The Scarborough (Me.) Cent Society, by Ann L. Morris,		19 00			
The Female Foreign Mission Society of New London and vicinity, by Charlotte Wolcott, Treasurer,		50 25			
25. Collection in the vestry of Park street church at a prayer meeting, by Mr. N. Willis,		13 29			
26. The Female Cent Society of					
	Carried forward	\$842 38			
in Cornwall, Con. by Miss Abigail Clark, Treasurer,		20 85			
The Female Society for translations in Hadley, by the Rev. J. Woodbridge,		6 95			
From Mrs. Hannah Partridge, Treasurer of the Female Society in Hadley, for the education of a heathen child named JOSEPH LYMAN,		39 00			
				Carried forward	\$358 07 \$1,130 74
				* A collection, in this and the following instances, was received immediately after a sermon by Mr. C.	

Brought forward	\$353 07	\$1,130 74
Collection in the second Presbyterian church in Alexandria,		57 60
Collection in the Presbyterian church in Georgetown,		36 37
Collection in the Rev. Dr. Laurie's church in Washington,		47 12
Collection after reading Miss Huntley's Poem to a circle of young ladies in Alexandria,		14 82
Collection in the first Presbyterian church in Baltimore,		119 17
From the following persons in Baltimore, in addition to the above viz		
Mrs. Morris, \$5; Mr. John T. Barr, \$10; Mr. John D. Miller, 50 cts; a lady, \$1; a lady, \$5; Mr. Robert Miller, \$5,		26 50
Collection in Arch Street church, Philadelphia,		167 76
From Miss Montgomery,		5 00
Several individuals, by the Rev. T. Skinner, to defray the expenses of the Indian youth,		9 00
Hon. Elias Boudinot and his daughter,		20 00
Mrs. Bayard, of Burlington,		25 00
Collection in the Rev. G. Spring's church, N. York,		258 00
Mr. Sturgis, of New York, merchant, for the expenses of the Indian boys,		25 00
Mr. Knowles Taylor, N. Y. (for himself and Mr. Hill),		10 00
Mrs. Walton, of N. O.		4 75
Mr. Abraham Smith, part of last year's collection in Carmel, N. Y.		1 00
— for a horse and saddle belonging to one of the Indian boys,		55 00
Avails of two gold rings given by Catharine Brown, Cherokee nation, for missions among her countrymen,		5 00
From several ladies in Miss Peirce's school,		2 00
From children in Miss Huntley's school,		5 00
From members of the female academy at Natchez, conducted by Mr. and Mrs. Pearse,		22 00—1,269 16
From individuals in Virginia and other southern states, committed to the Rev. Cyrus Kingsbury, to be expended by him at his discretion, for the instruction of the Indians; and which has been by him expended for this purpose in the missions under the direction of the Board,		284 67
The five following donations were by the Rev. Dr. Richards, of Newark, N. J.		
Avails of a mission box at Hanover,		

Carried forward \$3,684 57

Brought forward	\$2,684 57
N. J. by Mrs. Fairchild, for the Cherokees,	3 00
Mr. Charles Ford, of Morristown, for do.	15 00
The mission box of Miss Margary Parker, of Newark,	3 06
The Society in Connecticut-Farms, by the Rev. Mr. Thompson, for the Cherokee mission,	27 11
From contributions at the monthly concerts in the Rev. Dr. Richards's congregation,	56 32—104 49
The five following donations were by T. Dwight, Esq. an agent of the Board, viz.	
The United Female Missionary Society of Watertown and Rutland, N. Y. by Mrs. Ruth Hopkins, Secretary,	57 00
From two pious persons in Charleston, S. C. by Mrs. Bennet,	5 00
The Cent Society of Meredith, N. Y. by Samuel Law, Esq.	16 00
The Female Beneficent Society of New Canaan, Con. by Mrs. Booney, Treasurer,	40 00
The Female Cent Society of Meriden, Con. by Mrs. Ripley,	14 00—132 00

\$2,821 06

THE SCHOOL FUND.

Aug. 1, 1818. From a lady of Keene, N. H. by the Rev. D. Oliphant,	\$15 00
8. Miss Helen Ann Ledyard Linklaen, of Cazenovia, Madison county, N. Y.	75
11. The Portland Cent Society, for educating heathen children abroad,	50 00
14. The Female Charitable Society of Litchfield, (Con.) Academy, for the Bombay child named SARAH PRINCE; by J. A. Perry, Secretary,	30 00
15. Children in the school of Miss Sarah K. Hartwell in Westford, A young lady in Westford, for the school in India,	1 50
17. Children in Miss Polly Boutell's school in Fitchburgh, by the Rev. W. Eaton,	2 36
The monthly concert for prayer in Keene, N. H. for heathen children in our own country, by the Rev. Zedekiah S. Barstow,	6 61
19. The Female Society of Randolph, for educating heathen children, by Mrs. Mary Bass, Treasurer,	30 00
Mr. Samuel Page, of Milton, for the missionary school in India, by Mr. S. T. Armstrong,	80
Ladies in Boston and other places, for a female child named MARY MASON, the second annual payment, by Miss Harriet Moore,	30 00
20. The Female Charitable Society of Wilton, N. H. for the Foreign	

Carried forward \$167 60

	Brought forward	\$167 60		Brought forward	\$7 75 \$233 07
Mission School at Cornwall, by Mrs. Nancy Beede,		20 50	The Female Juvenile Society in Philadelphia, by Mr. Isaac Ashmead, for the education of a heathen child in the East, to be named PIERCE CHAMBERLAIN,		80 00
The Education and Foreign Mission Society in Woodstock, Ver. by Mr. David Pierce, remitted to Dr. Morse,		10 87	The Princeton, N. J. Juvenile Society, by Samuel Bayard, Esq. for the education of heathen youth in our own country,		21 71
22. Pupils in the school of the Rev. William Jenks, in Boston, for the education of heathen children in America and abroad, a quarterly collection,		2 08	From students in Nassau Hall, for the education of heathen youth,		55 00
24. Avails of a charity box kept by Mrs. Benjamin's little girls in Williamstown, for the education of heathen children at Bombay, by Mr. David Tenney,		4 02	The Elizabethtown Society for the education of heathen children and youth, by Mr. David Meeker,		19 75—134 28
31. From the female members of the Rev. Dr. Morse's church, towards the education of three heathen children, by Miss Martha Edes,		18 00	The Sabbath school No. 14, in New York, by Mr. Ward Safford, for educating heathen children,		7 06
The following sums were committed to the Treasurer towards the close of his journey on his return, viz.			From M'Kee Folsom, a Choctaw youth, towards his own education,		46 00
From Sabbath Schools in the Northern Liberties of Philadelphia, by the Rev. Mr. Patterson, for the instruction of Indian children, 7 75			David Folsom, a Choctaw Chief, towards the education of his brother M'Kee,		40 00—83 00
					\$447 34
	Carried forward	\$7 75 \$233 07	Total of Donations in August,		\$3,368 40.

MISSION AND SCHOOL AT BRAINERD.

IN the course of last summer, a gentleman of great respectability, who resides in the state of North Carolina, passing through the Cherokee nation, stopped at the mission house, and staid from Saturday evening till Tuesday morning. He appeared to take a deep interest in the establishment, and on reaching home, furnished a particular account of his visit, which was published in the Raleigh Register of the 4th instant. He also addressed a letter to the Rev. Dr. Morse, in which, after adverting to another subject, he says:

"During my absence I visited the Cherokee and Chickasaw nations of Indians. My observations of a school in the former nation, and the learning there that you were one of its patrons, form an additional motive for this letter. Since my return, at the request of a news-editor here I have written some account of that school. The paper containing it I directed to be sent you. There you will have the testimony of a man in favor of the school, who has no connexion with Missionary Societies, and cannot be suspected of advocating a plan to procure employment or profit for himself. Besides, his religious friends think him much too far removed from religious enthusiasm, to suspect it of having betrayed his judgment. Such testimony, a kind of testimony you do not often obtain in a case of this kind, may, from its novelty and disinterestedness, do the service I wish to an institution that is dispensing the greatest benefits, and which merits every support that wealth, piety, and benevolence can render it."

After speaking of the injuries which the natives experience from the intrusion of the whites, and describing the inefficacy of the existing laws of the United States, which were intended to protect the Indians, the writer adds,

"Can you not raise up in Congress some friend to the Indians, that would ensure that justice to them which the nation wills, and the administration is desirous to accord? Nearly two years have elapsed since the laws have been enforced in any shape. Were I in Congress, I would emulate the zeal and perseverance of Wilberforce. Is there none to be found, who can be fired by his glorious example? glorious by the brilliancy of its success, no less than by its intrinsic merit."

The following paragraphs are extracted from the account, which was published in the Raleigh Register. After noticing, in very respectful terms, the la-

hors of Mr. Gambold and Mr. Blackburn, and the institution of the mission at Chickamaugah by Mr. Kingsbury, he proceeds thus:

"The present head of the mission is the Rev. Ard Hoyt, a venerable, pious, sensible, and discreet man, who, with his wife and six interesting children, left the pleasant valley of Wyoming, in Pennsylvania, to encounter the difficulties and endure the privations of a wilderness, with the single view of extending the blessings of civilization and Christianity among the Cherokees. The teacher of the school is Mr. William Chamberlain, of Vermont. The steward and manager, is Mr. Moody Hall, of New-York, and there are two young men learning the Cherokee language with a view to increase the utility of their labors.

"The school is conducted on the Lancasterian plan, and consists of 53 scholars of whom 49 are Indians. I spent a day in the school, taught and heard every one of the classes myself, and I declare that I never saw a better regulated school, or scholars of more promising dispositions and talents.—They were quick of apprehension, retentive in memory, docile and affectionate. The greater number of the scholars were between 8 and 12 years of age; a few more were 16, and one, I think was 18. This last was a young woman of much merit; she read well, conversed sensibly, was grave, dignified and graceful in her manners; handsome in her person, and would be an ornament to almost any society. I was told that at their female society meeting, when asked to pray, she always unhesitatingly did so, and in a manner peculiarly fervid and eloquent; her name is Catharine Brown. Lydia Lowry, Alice Wilson, and Peggy Wolf, three other Indian girls that I recollect, of less mature age, were good scholars, and genteel and agreeable in their manners. Edward, a brother of Catharine Brown's, and too many other boys to be enumerated, would, for their open, manly countenances, correct manners, and decent school acquirements, obtain respect and consideration in any community.

"The school is opened and closed by prayer, and all the scholars join in singing-hymns. Those who merit them, receive as rewards, daily and twice a day, for "Punctual attendance," "Behavior," and "Diligence" cards or tickets, with the initial letters of those words printed on them, which are valued at half a cent, a cent, and three half cents.—These are current money, and are received in payment for knives, books, or whatever else they wish to purchase. For damaging slates, losing pencils, negligencies, &c. &c. they are sometimes fined in tickets. The children value these tickets highly, both for the honor which the number of them confers, and the substantial profit they afford.

"All the scholars live at the mission house. Besides the literary, religious, and moral instruction which they receive, they are taught practical farming, and are initiated into habits of industry—an art and virtue unknown among savages. They all eat in a spacious hall attached to the rear of the mansion house, the girls at one table and the boys at another, at which the pastor, teacher, and the ladies of the family preside. The order and decency observed at their meals equally surprised and pleased me. The boys occupy several detached cabins as lodging rooms, which form the right wing of the mission house. The girls a spacious one on the left, where they are accompanied by a daughter of Mr. Hoyt. They sit and work in the main building, where they form busy, interesting and pleasing groups, around some of the ladies of the family.

"What is learned in the school room is not the most considerable, nor, considering the situation of the nation, the most important part of their education. They are made practical farmers under the direction of an excellent manager, by which means they give direct support to the institution, and procure important advantages to themselves."

ORDINATION OF MISSIONARIES.

It is expected that three missionaries, and perhaps more, will be ordained at Salem, on Wednesday, Nov. 4, with a view to be sent forth under the direction of the Am. Board of Commissioners for Foreign Missions. The Rev. Professor STUART, of Andover, is appointed to preach on the occasion. At the close of the services the sacrament of the Lord's supper will be administered.

TO READERS.—As the Panoplist for July contained 16 pages more than usual, the present number, and the one preceding, contain 8 pages less than usual in each.

THE
PANOPLIST,
AND
MISSIONARY HERALD.

No. 10.

OCTOBER, 1818.

VOL. XIV.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE INFLUENCE WHICH EVIL SPIRITS EXERT UPON MAN.

It may be inquired, first, whether it is improbable, on philosophic principles, that classes of beings exist, who are in nature and rank, superior to man.

On becoming acquainted with the objects around us, we soon mark a gradation of being, rising almost insensibly from unorganized matter to man. Matter is inert, destitute of thought, and occupies the lowest degree in the scale of existence. We have no reason to ascribe intelligence, or even sensation, to plants; yet there appears in them an active force and energy, which cannot be the result of any arrangement or combination of inert matter. The actions of brute animals show that they have some thinking principles; which exists in different degrees in different species, and is in all far inferior to the human mind. Man holds the highest rank in this earthly creation. The lines by which these classes of existencies are distinguished from each other are no where distinctly marked; and they combine in such a manner, as to form a strict and complete gradation. Such a regular rise from matter to plants, from plants to animals, and from animals to our own species, furnishes an analogy, upon which an argument may be constructed, having degrees of evidence proportionate to the analogical strictness. Considering then, that this gradation exists from inert matter up to man, it is highly probable that the analogy extends above man; and that classes of intelligences exist superior to us in nature and rank.

It may be inquired, in the second place, whether it is not possible, that some of these superior beings might become depraved, and withdraw allegiance from their Maker.

From the principles of free agency we cannot conclude it impossible, that minds, free and intelligent, should become depraved. We are indeed in possession of facts having direct reference to the point in question. We have no reason to believe that man was originally created, depraved; and we know, even without the aid of revelation, that he is at present in a depraved state. The laws of all nations are founded upon this fact respecting human nature, and courts of justice and the conduct of men, are governed by it, as a fundamental principle. If then man did withdraw allegiance from his Maker, the defection of superior beings, is not impossible.

Vol. XIV.

55

It may be inquired, in the third place, whether there is any improbability, that superior beings, having become depraved, and hostile to human happiness, might have power, to a certain extent, to annoy and afflict mankind.

We occupy but a small point in the wide extent of the Universe; our being is but of yesterday, and of course, we cannot know the connexions and relations existing between different parts, and the extent of influence which other beings may have in this part of the creation. And if it be true, that mankind do not constitute the whole intelligent creation of God, but that, besides us, there are other classes of minds; it is surely not inconsistent with philosophy to suppose, that these minds may have a degree of power even in this world, and that the depraved part of them, may exert a malignant influence over the human race.

The amount of what has been said thus far, is this: that it is by no means inconsistent with philosophy to suppose, that beings superior to man may have been created; that some of them may have become depraved; and that they may have a degree of influence in this world. Probable evidence has been brought to support the first of these conclusions; and philosophical analogy is more inclined to favor than reject the others.

That the sacred writings *appear* to assert the existence of superior beings; a partial defection among them; and their possessing influence in this world; will be admitted by all, and has probably never been denied.

That the Scriptures *do really assert, and design to teach* this doctrine respecting depraved spirits, is the common opinion of those Christians; who are denominated orthodox.

That the doctrine above stated, is, *to appearance*, contained in the Bible, but upon close investigation, is found really not to be contained there; is the opinion of those who embrace what is called the doctrine of accommodation.

These last statements reduce the subject to a question of interpretation. But it is laid down as a fundamental rule, by systematic writers on interpretation, that the obvious and plain sense of *every writing*, is to be received as the *true* sense, unless sufficient reasons appear against receiving it in its obvious sense, drawn from the nature and known principles of the subject, from philosophy, or some other legitimate source.

It has before been shown, that the common doctrine respecting evil spirits, is not inconsistent with philosophy; but that facts and principles independent of revelation, are in a degree favorable to it. And it is evident, that we know too little of the nature of a subject of *pure revelation*, to draw from thence any arguments, sufficient to authorize us to reject a principle of interpretation, admitted in all other cases. If then the sacred writings *appear* to reveal the doctrine, and just interpretation decides that they do reveal it, and if it is not inconsistent with philosophy, but rather receives support from it; it will be difficult to find any other source, whence any "valid objection" may be drawn against it, or any other foundation, upon which an argument against it can be successfully formed.

The supposition, that our Lord found the opinion concerning evil

spirits common among the Jews, and accommodated his language to their ideas without correcting them, and receives no support from the history of the times, nor from the general course of his teaching. If he had attacked the received doctrine respecting evil spirits, the Sadducees, a numerous and powerful party among the Jews, and who believed in "neither angel nor spirit," would immediately have afforded him countenance and support. Besides, it is not true, that our Lord hesitated to expose the errors of those whom he addressed. He openly attacked the traditions and practices of the Jewish doctors, and denounced woes in the most severe terms, against all teachers of error. This doctrine had it been false, would no doubt have shared the same fate.

We profess to receive Christ as our teacher in religion, and we have no information from any other source, in things relating to the invisible world. Christ came down from heaven, he was perfectly acquainted with the invisible world, and with all orders of beings; and, therefore qualified to teach us respecting evil spirits, what we could not have otherwise known. To reject such testimony as he furnished, is by no means a trait of a true philosopher. Modern Astronomy has taken millions of worlds within its ample domain; but with a thousand times more reason, might we reject as forgeries all the conclusions of this noble science.

It may be remarked in conclusion, that it is a part of a Christian, when a doctrine is once found to be contained in the Bible, to submit his mind and conform his practice to the duties which result from it. This will be an exercise of piety towards God, and of confidence in his infinite wisdom. We are accustomed to admire the philosophy of Bacon, and expatiate with ardor upon the splendid results to which it has conducted us. Let us carry the spirit of this philosophy into the present subject. Reason decides, in view of evidence, that the Bible is the record of a revelation from God. Philology, with its critical apparatus, decides, that the doctrine in question is a part of this revelation. Our duty, therefore, as Christians, is, to submit our understandings to the decision of God, and to make a proper use of this portion of his truth, of which we must have been forever ignorant, without the assistance of revelation. J. A.

For the Panoplist.

DUTIES OF CHRISTIANS OF DIFFERENT SENTIMENTS TOWARDS EACH OTHER.

CHRISTIAN love, in the first place forbids us to exhibit toward those who deny the doctrines of the Gospel, a spirit of ridicule or contempt. Man naturally entertains a low opinion of those whose feelings differ from his own. He treats their views as the visionary suggestions of a distempered mind, sneers at their opinions, and ridicules perhaps the religious tenets of one whose conduct should cause him to blush for his own. He separates himself from such an one, shuns him as he would the touch of death, and by conduct, as well as words, speaks out the contemptuous language of the heart, "I am holier than thou." It

is too plain to need proof, that Christian love disclaims all such conduct.

It does not exclude us from the society of those who deny the doctrines of the Gospel.

They have views and feelings which even the Christian can highly estimate. What hinders the Christian from rejoicing with such an one in the natural beauties of creation; from investigating with him her laws and marking her operations? And where will he more effectually persuade him to embrace the mysteries of religion, than when surrounded by equal mysteries in nature?

Christian love forbids us to exercise a severe authoritative spirit. We need not seek for proof that an overbearing spirit too often exhibits itself toward those, who differ in religious sentiment.

The Reformation, which disclaimed the doctrine, that the consciences of men should be chained to the papal chair, did not so far purify the bosom of its disciples, as always to lead them to follow the example of Jesus. Forgetting what manner of spirit they were of, they would call fire from heaven on those who dared to differ. The same spirit, too often, even in our day, forms a prominent part of the religion of many. If arguments cannot convince a man, and lead him to embrace the truth, he must be made to submit. In the language of the Babylonish monarch, "If ye will fall down and worship, well; if not, ye shall be cast into the fiery furnace."

It is hardly necessary to say that Christian love has nothing to do with compulsion. It is a spirit of freedom, and like its author persuades men to love the truths of the Gospel.

Christian love forbids us to surrender the doctrines of the cross. The doctrines of religion are the foundation of the Christian edifice. Take from it a single stone, and the building is endangered. Yield up a truth of religion, and you mar a system otherwise complete and fair. There are some who, to avoid contradiction, will seem to relinquish sentiments and to coincide in part or whole with those who virtually deny the truth. They literally become all things to all men, and admire above all things else forbearance toward those who oppose.

But the individual who can set down contented and see the doctrines of the Gospel denied or perverted, must be destitute of love for its truth. Let him clothe his indifference with the gentle name of charity, his conduct is living proof that the principle has no existence in his heart.

Christian charity would never give up a truth of eternal consequence to gratify the feeling of a moment.

But Christian love not only forbids us to do evil, but it requires us to do good. Toward those who deny the doctrine of the Gospel it requires us to be gentle, open, affectionate. There is but one way to gain access to the human heart. The savage passions of the soul, which opposition cannot tame, are calmed by gentleness and love into willing submission. So the individual, who withstands the simple force of evidence, is won when truth comes clothed with Christian affection.

The man, who attempts to awe his opponent into a belief of the truths which he espouses, is sure to miss his object. Such an attempt

closes every avenue to conviction, and at once shuts the eyes on the light of truth.

Not so is the effect of the mild persuasive language of the heart. The feelings of the individual are open to conviction, truth enters, and the man yields himself a willing captive to the doctrines of the cross.

Christian love then would lead us to the word of truth, and, in the spirit of its Author, require us to show the benighted wanderer the light which has come into the world.

The conduct of the Christian under such circumstances, his forbearance, his amicable deportment, should be confirmation strong to the mind of the individual, that it was not simply to agree in opinion, that he labored to persuade him to embrace sentiments in accordance with his own; but that truth was the object, and that it was the practical effect which these truths were to have upon him that he sought.

The Christian is to surrender every thing but truth. Let him waive the offensive terms of theology, at which so many are frightened from even a glance at the truth, and explain his sentiments, as far as possible, in language which will not bar the approach of his opponent, nor kindle in him a storm of vengeance. Christian love and candor "seeketh not her own," and while contending for the truth gives up every thing irrelevant to it; forgets little differences, shuns the appearance of a triumph in debate, and strives for nothing but to bring men to a cordial reception of the doctrines of religion. The man who can sit down and cordially investigate the arguments of his opposer, and enforce his own with feelings so benevolent, exhibits much of the temper of Jesus. Such a spirit penetrates the heart, and has the surest prospect of gaining the object of its labors.

But the Christian is not only to labor to persuade men to embrace the truth by a kind and affectionate deportment, but he is to pray for them. Remembering that it was God who enlightened his darkness, he will supplicate the same Being to shine into the heart of him, whose mind has never yet been illuminated. Can he see his fellow shrouded in moral darkness, and not pray that the Sun of righteousness should rise upon him?

Christ prayed for those who were his personal enemies, who robbed him not only of his honor, but of his life: and will not the Christian go and do likewise? Christ wept over Jerusalem which stoned his prophets, rejected his claims, nailed him to the tree, and will not the bosom of the disciple heave with the same emotion toward those who by denying the truths of revelation, crucify the Son of God afresh?

Let the disciple look at his Master, and there learn what Christian love and candor requires of him toward those, who deny the doctrines of the Gospel.

ADMONITION TO A FRIEND.

As I have only a few minutes to write, at an hour past midnight, I think it a duty to make religion the subject of my letter, and I shall offer no apology for doing it. The importance of its tremendous truths, and the obligations under which the mercy of the Savior has

laid me, urges me to bear my feeble testimony in favor of our holy religion; that it is the only ever-during treasure: and also that I should humbly acknowledge the wickedness of my past life, and endeavor to counteract the pernicious effects it may have had on you, and others with whom I have associated.

For five years past my attention has been called to the concerns of my immortal soul, still, I continually lived in opposition to God, and rebellion against his Spirit; but every expedient I adopted for rest or shelter, I now find to be a "refuge of lies." I sometimes hoped the great mercy of God would induce him to save all. I endeavored to believe, that God was too just to punish all the wrong actions and improprieties of poor feeble man, a speck in creation, with "everlasting destruction." But I entreat you, I charge you, not to take refuge on this ground. God is an irreconcilable enemy to all sin which is persisted in; and his justice is the very attribute which the impenitent have to fear. It is the declaration of God's word, that in the day when "he shall judge the world in righteousness," men shall give account for every action, every word, and every thought: and I firmly believe that whoever does not embrace these doctrines, and lay them to heart, before he leaves this probationary state, will most terribly realize the truth of them, when the flames of hell shall make his conviction complete.

I doubt not but you well remember many of my expressions respecting the Bible; that some parts of it might not be the word of God, that I could not see the reasonableness of them, and therefore was at liberty to reject them. But my dear friend, let me ask, who has not been guilty of sins; of transgressing moral obligations, and of neglecting duty, which they are always ready to acknowledge to be required of them by their Creator, as their reasonable service? Who have not committed offences against heaven, sufficient to sink them in despair, if "set in order before them?" Indeed, it is but a poor refuge for a guilty conscience, to be flattered that some things which we call scripture are imposed upon us, when those parts which we acknowledge to be God's will constantly upbraid us with our high handed and daring iniquity, in neglecting him, opposing his law, and rejecting the only Savior. To me, the duties required in the Bible appear so reasonable, that I may as well drop any claim to reason as deny its being God's revelation, demanding my most serious attention. If I know my own heart, I see the folly of that pride of human reason, which would bring every thing to the level of its own weak capacity, and reject many things because they are incomprehensible. Reason unrestrained by grace, is a proud usurper, and frequently would sit in judgment on things not amenable to her tribunal.

I must beg of you not to take licence, and strengthen yourself in sin, on account of the irregularities and ungodly walk of those who have professed the name of Jesus. Will that excuse us? Does it not rather exhibit the depravity of the human heart, than any thing else? It proves nothing against that religion which saith, "Do all to the glory of God?" It is our duty so to notice a professor's walk as to shun his misconduct, and to show the world how a Christian ought to walk, and what true religion can do. At the great day of retribution,

instead of saying, I have trusted in my Savior's blood and righteousness, shall we bring a bundle of professor's faults, and say, "here is my justification?"

These times are encouraging; God is doing a great work amongst us, and I trust he has sent a few mercy drops to the place of your residence. I beg that you will not open the mouth of opposition, nor resist God's spirit. Suffer me to say, it is not at your option, whether you repent, and acknowledge the justice of God or not; you must bow the knee to Jesus, and see a sinner's lost state: if it is not done on earth, it will be the sad employment of an endless eternity. Who hath hardened himself against God, and prospered? I am sure I never did. The holy Spirit, I hope, has conquered me. I have been a great sinner, but I trust I have found a great Savior. Do seek; if you feel unwilling, seek as well as you can. Any one can do so much. *Begin to-day, this moment; dont tell me what you will do to-morrow; there is no promise for you then.* May the still small voice of God's spirit lead you into all truth. Adieu.

For the Panoplist.

LETTERS TO A FRIEND. NO. III.

WITH a mixture of anxiety, pleasure, and trembling I sit down to address a new friend. I wish to feel humble, dependant, and sincere, while I am thus engaged; and while I discover my own insufficiency to originate a good thought, or to have one benevolent wish, may the Holy Spirit, with gentle purifying, and enlivening influences, be present to aid me, and afford a just apprehension on all the subjects of my contemplation. This is a great deal for me to utter; but if I cannot draw from this source, I am all darkness and barrenness, full of intruding thoughts which discourage me, incapable of bringing forth any thing but muddy streams which display the corrupt source whence they were drawn. But if we are both permitted to draw from a pure and overflowing fountain, the love and condescension of God, the blood of the Lamb, and the influence of the Spirit, may we not hope to be elevated above our earthly perceptions, to see every thing in the light of divine truth, have our affections rise heavenward, rest our supreme hopes and desires on infinite excellence, be taught to trust in God and repair to him, as our Father, our Life, our Benefactor. May we ever be anxious to consider our Creator in these relations, to show by our actions that we seek his glory, and that we are jealous for his honor.

When examining myself on these subjects, my judgment tells me that such submission is reasonable. But I am almost in despair to find every thing within me contradict my acknowledgments, and my practice give the lie to my professions. Still, it consoles me a little, that this is my grief; and that I hope one day to be delivered from this body of death, this captivity to the law of sin.

The most humbling thing I feel is this; that when I think myself willing the Lord's will should be done, to find my heart oppose his

way, and find myself complaining when my own will is crossed, or some favorite desire blasted, or object removed. The particular instances need not to be pointed out, but as I love myself supremely, and am always seeking my own happiness, I expect a continual warfare, and that self will always be a sufferer till it is slain; but if I am ever freed from this foe to my eternal happiness, and can at last delight myself in God and submit myself into his hands, let him form me and wound me, and deal with me just as he pleases, I shall rejoice. This I ought to do, this I would do, but alas! evil is ever present with me.

One of the great comforts and supports of my present life is forever removed from me. This is a deep wound and a solemn warning, not to place too strong a confidence in any created arm, nor to depend on any stream which may so soon be dried up. My departed friend was one with whom I have frequently deposited my anxieties, and from whom I found sympathy and comfort; but she is called into the untried world. Her distress, her fears, and her sorrows, are forever ended. How short to her was the moment of affliction, compared with the eternal weight of glory.

For a few days I was too much occupied by selfish sorrow. The event seemed to bring death so near, that I thought I might be called to follow her soon, and trembled lest I should be found building on the sand. O could I catch the fleeting moments and improve them, and be prepared for life or death. It is necessary that we hold nothing too dear on this side the grave; if we do, harder will be the struggle when it is torn from us; and if God by taking away our dearest comforts, designs to bring us nearer to himself, we ought rather to rejoice than mourn. Are we willing, are we ready to acquiesce, should God cut short our hopes in regard to another intimate acquaintance? Were we called to this trial, he could make us submit, and acknowledge that such a providence was best. What a motive is this to induce us to give ourselves away to him, that he would prepare us for his will, and enable us, while we live, to be faithful to each other as dying and accountable creatures.

A day or two after your departure, I began to realize that I was left alone, and while reflecting on God as my never failing and present friend, I felt that he was good, and his tender mercies were over all his works, and that he had followed me with his goodness. Satisfaction and astonishment alternately arose on the recollection that God had raised up for me such a friend, one whom he had made his friend, who had access to his mercy seat who would help me in supplicating mercy, and who, perhaps, would sometimes pray for me, when I could not for myself. Sometimes this was a source of pleasure and peace which I cannot describe. It seemed good to draw near unto God and commit all to him. All the circumstances appeared to have been ordered by the Lord, and my mouth was opened to plead for a blessing. In the absence of selfish enjoyments, may we be assisted to seek more earnestly spiritual favors, and acknowledge what we receive with the most devout thankfulness.

Do not think so much that your sins will cause me suffering: rather be anxious that you do not indulge them in the sight of God, and thus

dishonor him. Of how small consequence is it, if I feel a little smart, especially when it is so soon relieved; but the honor of God's law is not so easily restored. The more you feel the burden of sin, the oftener may you apply to Christ for pardon, with increased fervor and invigorated faith. I think one operation of genuine humility was described in a remark I lately heard. "That it does not consist in merely thinking ourselves vile; but in being willing to be contemptible and perfectly abased; and that we should not wish to be any better from even the smallest particle of selfishness; but that God would put upon us a comeliness and glory, pleasing in his sight, and then he will have all the praise, when we shall be enabled to sing of redeeming love."

Yours, &c.

REVIEW.

CXVI. *The Church safe: a Sermon preached before the consecration at Watertown, Conn. June 25th, 1817. By Daniel A. Clark, A. M. Pastor of a church in Southbury, Conn. Second edition. New-Haven: T. C. Woodward, 1818. pp. 16.*

In whatever employment the human mind is occupied, its exertions are strongly influenced by the prospects of failure or success. The mechanic whose invention has long been tasked in constructing a new machine, whose use is expected to add much to his fortune or his fame, acquires fresh vigor at the discovery of a new, or the successful application of a known, principle, which is to bring him to the long-sought consummation of his toils. The soldier, whose strength has been exhausted, and his constitution broken down by long campaigns, and many a painful conflict, and whose last efforts amid the prolonged engagement seem like the struggles of dissolving nature,—revives in a moment, and feels his soul filled with inextinguishable ardor, when he discovers the symptoms of defeat along the extended lines of the enemy, and sees their ranks breaking in wild disorder before his charge. What hopes then must swell the heart of the Christian, engaged in the cause of his Master, when he reflects, that the prosperity of his empire is advancing with a step, though sometimes silent, yet steady and irresistible, as the march of time; that what sometimes have appeared defeats, are only the harbingers and necessary preparations for the complete and approaching victory; and that the Captain of salvation under whose banner he engages, is the God who created and preserves him; the Creator at whose word the elements shall be dissolved, and before whom "the earth and the heavens shall flee away."

The theme of the discourse before us is that consoling assurance in Luke xii, 32. *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.* In the first division of the subject, the author infers the "safety of the church from the firmness and stability of the divine operations;" referring not merely to the attribute of God's immutability, but "to that uniform and steady course, with which he has pursued every enterprise which his hands have begun."

Whenever the wicked propensities or evil passions of men induce them to revolt from any truth, no precision of logical deduction, no strength of argument, can make men soberly believe that to be true, which they wish to have false. When we know from our own observation that the motions of the heavenly bodies have continued uninterrupted every day of our life, and from the unquestionable testimony of others and the records of ages, that they have rolled in the same tranquillity, and observed the same laws, for thousands of years; should we predict that to-morrow they would cease to roll, and the alternations of summer and winter be known no longer, we might become promising candidates for the society of the insane; but should not probably obtain many proselytes to such a doctrine. But after all, on how much firmer basis do the opinions of that man rest, who contradicts the past experience of every generation, and even his own, in his theological creed. He knows that God denounced vengeance on guilty nations many hundreds of years before the period of the complete execution of the sentence; yet, when the appointed hour arrived, the instruments of the divine indignation were not asleep. He well knows, that although the miserable victims might have forgotten the crime, and disbelieved the threatened retribution which it called from heaven, nevertheless at the precise moment fixed by the Supreme Legislator, all the means for accomplishing his designs were always ready; every servant of his will was at the spot, resistance was vain and escape impossible. In fine, he is well instructed, that the promised succession of the seasons has not more invariably returned, than all the declarations of God respecting his friends and his enemies, have received their exact accomplishment.

The writer reminds us of the various instances in which is seen the accomplishment of whatever was commenced. The worlds when begun, were also finished. When the guilt of man called for the desolation of the earth, means for the deluge were not wanting. The prophecies have all been fulfilled in their appointed periods.

“Wretches that dare his power, God will not disturb his plan to punish. The old world flourished one hundred and twenty years after heaven had cursed that guilty race. Sodom was a fertile valley long after the cry of its enormities had entered into the ears of the Lord of Sabaoth. The Amorites were allowed five hundred years to fill up the measure of their iniquity after God had pledged their land to Abram, although Israel wore away the intervening years in bondage. Many a murderer has been overtaken by the hand of justice, half a century past the time of the bloody deed. God will punish all the workers of iniquity, but he waits till the appointed moment. Like the monarch of the forest, he comes upon his enemies, conscious of his strength, with steady, but dreadful step. In his movements there is neither frenzy, passion, nor haste. While judgments linger, his enemies ask, “Where is the promise of his coming?” But let them know that he has appeared, and carried death to many a foe; and the inference is, that *they* must perish too. Whatever God begins he finishes; no unseen embarrassment can turn his eyes from his original purpose.

“Now the argument is, that as God has begun to erect a church, he will act in this matter as in all others. If one of light character, a man given to change, had laid the foundation of some mansion, there would still be doubt whether it would ever receive its top-stone. But, suppose his character exactly the reverse, and the moment he breaks the ground imagination would see the mansion finished: now only make God the builder, and the argument is perfect. Whe-

ther we can trace his footsteps or not, he moves on to the accomplishment of his purpose with undeviating course. Every event, in aspect bright or dark, promotes the ultimate increase and establishment of his church. Or shall this be the only enterprise to which his wisdom, his power, or his grace, is inadequate? In this solitary instance shall he begin to build and not be able to finish? What would be thought of him in hell, if the mystical temple should never receive its top-stone. Its fires may go out, the worm may die, or some infernal genius bridge the gulph. Heaven too would lose all confidence in its king, and every harp be silent.

"Thus before we examine the history of the church, or read the promises, if we believe that God has ever had a church, we have the strongest possible *presumptive* evidence that he will watch her interests, will feed the fires upon her altars, will bring her sons from far, and her daughters from the ends of the earth, and will never leave her, nor forsake her. "I have graven thee upon the palms of my hands; thy walls are continually before me." p. 5.

One of the firmest grounds of confidence in another, is our knowledge of what he has already done. If our acquaintance with his actions extend through a long course of years, and if, during the whole series, we have found him inflexibly firm to his purpose, we have a full reliance that he will continue to execute his designs, as far as his ability permits. Now on what an immovable foundation may our hopes rest, when we know that He, before whom all obstacles vanish, and who has shown his faithfulness for so many centuries, has promised to save his people from all their enemies.

"The theme is pleasant, but time would fail me to rehearse what God has done for his church. Every age has recorded the interpositions of his mercy; and in every land where there has been a remnant of his church, stands some monument which tells to his honor, and which will endure till the funeral of the world.

"Now the argument is, that he who has done so much for his church will never abandon her. If he would float her above a drowning world, would redeem her from bondage, would escort her through the desert, would rain her bread from heaven, would reprove kings for her sake, would stop the sun to aid her victories, would light the glooms of her dungeon, and by his presence cool the fires of the stake, there can be no fear for her safety.

"God will do just such things for Zion as he *has done*. "The thing that hath been, is that which shall be." His arm is not shortened, nor his ear heavy. The church was never nearer his heart than *now*. And he now hates her enemies as implacably as he did Pharaoh, Sennacherib, Nero, or Julian. He then governed the world for the sake of his church; and for her sake still, the Lord's portion is his people." We know not that he ever had but one object in view, in the events that have transpired in our world; and that one the honor of his name in the redemption of his people; and this object sways his heart still. The destruction of the enemy is a part of the same plan. Still may the church invoke the Lord God of Elijah, may rest under the protection of the God of Bethel, and wrestle with the Angel of Penuel. If she should be in bondage, there will arise another Moses, another cloud will conduct her out of Egypt, and the same heavens will rain her manna. If darkness should overshadow her, there will be found among the sons she hath brought up, another Luther, Calvin and Knox, to take her by the hand, to protect her honor, and recruit her strength. Shame on the Christian who knows her history, and yet is afraid. Afraid of what? That God will cease to defend the apple of his eye? That the city graven upon the palms of his hands may be captured and destroyed? If God continue to do such things as he *has done*, the church with all her retinue is safe. God is known in her palaces for a refuge." pp. 7, 8.

Briefly touching on the events that have lately astonished the world, especially the unanimity seen in the establishment of religious charita-

ble institutions, in the efforts to prepare teachers, and in the numerous revivals of religion. Mr. C. continues,

"The past twenty years have so outdone our highest hopes, as to render it impossible to predict what twenty more may do. God has begun to work on a scale *new* and *grand*; and the inference is that he will go on. After what we have seen, we could hardly be surprised if twenty years to come should put the Bible into every language under heaven, and should send missionaries more or less to every benighted district of the earth. Let benevolent exertion increase in the ratio of the past seven years, and God add his blessing, and half a century will evangelize the world, tame the lion and the asp, and set every desert with temples, devoted to the God of heaven. When the bosom of charity shall beat a little stronger, if there should be the necessity, men will sell houses or farms to buy off the heathen from hell, and the child will sit down and weep, who may not say, that his father and mother were the friends of missions. And what parent would entail such a curse upon his children, and prevent them from lifting up their heads in the millennium. I had rather leave mine toiling in the ditch, there to enjoy the luxury of reflecting that a father's charity made them poor. Poor! They are poor who cannot feel for the miseries of a perishing world; whom God has given abundance, but who grudge to use it for his honor. Teach your children charity, and they can never be poor. "The liberal soul shall be made fat, and he that watereth, shall be watered also himself." Can this promise fail? If not, we can all leave our children rich, and the heirs too of a fortune they can never squander. We can purchase for them the privilege of drawing up to the bank of heaven. What a privilege now to be a *parent*!—But I must return to the argument. God is doing so much for his church, as to warrant the inference that he will do still more. The hopes He raises, He will gratify. The prayer He indites, He will answer. To see what God is doing, I find it impossible to doubt his intentions. The present is a prelude to brighter scenes. God would not have done so much for his people, had He intended to abandon them. The church will live and prosper. Instead of trembling for the ark, let us weep that we ever thought it in danger." p. 11.

Adverting to the promises and the prophecies, and the perfect trust to be reposed in God for their accomplishment, the preacher notices the numerous indications of the approaching reign of universal peace, which are seen in the amicable dispositions apparent in the sovereigns of Europe, and in the general political aspect of the world; the symptoms of the return of the Jews to their own land, in the fact that numbers of them are already migrating to Palestine, and that some of them are converted to the faith of Jesus. He then asks,

"Can the dejected christian *read* all this, and *believe* it all, and weep still? And for what does he weep? God has begun to erect a heavenly temple; the work has never stopt, and He promises that it never shall. He never did abandon any work which He began, nor did there ever drop from his lips a promise that was not, or will not be fulfilled. And what more can He do? Christian, you may weep on, but let your tears be tears of joy. Every harp should be snatched from the willows, new joys should be felt, and new anthems sung in all the assemblies of the saints. He that *shall* come, *will* come, and will not tarry; and every bosom shall respond, "Even so, come, Lord Jesus, come quickly." p. 13.

In fine, we think this discourse happily executed. It is suited to encourage those already engaged in the labors of benevolence, to accelerate the tardy, encourage the desponding, and to silence the clamors which are often raised against every endeavor to propagate the Gospel. The author has a peculiar facility in compressing his thought:

within a narrow compass. His sentences are short, energetic, and full of meaning. His manner appears to be original, and we think the more intelligent class of his readers will not wish him to exchange it for another. It is very far removed from that species of composition which has much sound, but little strength; where many words are assembled, without any one being able to learn what business they have in the places which they occupy.

MISCELLANEOUS.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

(Continued from page 306.)

September 8, 1712. This day I set apart for prayers and alms with fasting, on such occasions as heretofore.

1. *Good Devised.* My God, show me, shew me, what subject I shall next proceed upon in my ministry. I cry to thee, for thy direction and assistance, in fulfilling my ministry.

Sept. 9. *Lord's Day.* This day at the table of the Lord, I pursued especially two intentions. First, I considered the glorious priesthood of my Savior; and I made choice of him as the priest, by whom I hope to be reconciled unto God; and I exercised faith on him, as both my Sacrifice and my Advocate. Secondly, I made application to my Savior for the communication of the grace which the peculiar circumstances of this dark day call for; the grace to know my own work in this day; the testimonies I am to bear for my glorious Lord; the work which the Lord himself is going to do; and the grace to bear with wisdom, courage, and patience, all the trials, to which I may be in this day exposed.

3. G. D. The Governor of Connecticut is a kin to me. He is also about to marry a gentlewoman, who is nearly related to me. I would improve my opportunities in conversation with him, to project and suggest many services to be done for the advancing of knowledge and goodness in the world, and particularly in the colony that is under his government.

4. G. D. I would, more than ever, promote this intention among the superior classes of people, that they shall bring this point of conversation more into fashion; that when they have their interviews, they shall not part till they have considered what good may be done, and what good fruit there may be from their having been together.

5. G. D. The state of the Indian churches on the Island of *Nantucket*, calls for more than ordinary care concerning them. I would, as soon as the season will allow, procure a council of neighboring churches to visit them, and with authority, and according to their best discretion, order and settle things among them.

6. G. D. There is a very poor family a little distance from me to be looked after. And a poor minister in the country, whose wants I am to do something for

7. G. D. The Lord calls me to express, in the daily devotions of my family, a concern for the condition of his people in the world, now an unusual distress has come upon them. I would, therefore, add these petitions to my daily sacrifices.

O purify and multiply thy people, and let those that are suffering for thee, be wondrously supported and relieved in their sufferings. Let all the plans in the head of the old serpent, against thy people and interest, be gloriously defeated. Appear in the distress now upon the nations, to deliver thy pure worshippers from the fears which are now distressing them.

1. G. D. Temptations to apostatize are likely to grow upon us. I would endeavor in all faithful and prudent methods, as effectually as I can, to fortify my flock against these temptations.

4. G. D. I have in view a design of cultivating a noble subject, and preparing and publishing a *discourse concerning the Threefold Paradise*; in which much service may be done. May the glorious Lord prosper me in the undertaking.

5. G. D. I would set myself to study the good of the students at the College, in all the ways I can think of. Especially, by bestowing such books upon them, as may have a tendency to season them with truth and goodness. But I would more particularly endeavor, that the scandalous and infamous customs of abusing the Freshmen may be extinguished among them.

Sept. 20. This day was kept as a public thanksgiving through the province. I enjoyed the assistance of Heaven in the private and public duties of it. I gave thanks, both privately and publicly, for the many favors of God, and commanded my children to consider the blessings wherewith God has favored each of them, and what returns they will make unto him.

6. G. D. There is an elderly gentleman, who has been a man of business in the place; but who is now, in his old age, reduced to difficult circumstances. I would set forward motions of employment and provision for him, and project all I can, that his old age may be more comfortably circumstanced.

7. G. D. When I enjoy prosperity or tranquillity for any time together, it will be a needful point of wisdom, for me frequently and seriously to inquire, What point of decay in piety may I now fear in myself, which may provoke the Holy One to send some new affliction upon me? And mightily to beware of any such declension.

1. G. D. Let me mightily warn my flock against the mistakes and sinfulness of a *vain religion*. This is a point that needs to be forcibly inculcated.

2. G. D. My little son *Samuel* having received a wound, which keeps him some days at home, I would not only make it an occasion of suitable admonitions of piety to the child; but also employ him in reading such things as may be useful to him.

3. G. D. There is a remote relation between me and the minister of *Concord*. I would improve it as an occasion for me to suggest, from time to time, such things as may befriend his usefulness.

4. G. D. By addresses to me, I understand the grievous case of

many souls resolving upon piety, and apparently proceeding some way in it, and yet, afterwards, relapsing into wickedness. It is a case which by being well handled among the people of God, may save many souls from death. With earnest supplications to the glorious Lord for his assistance, I would endeavor it.

About this time, with the help of Heaven, I despatched a work of this importance. I considered that I was entrusted with some small talents with which I had not yet glorified my Lord. In my acquaintance with natural curiosities, I was made capable of communicating something that might give an agreeable entertainment to the ingenious and inquisitive students of nature. Accordingly, I made a collection of such things, and digested them into thirteen letters, which I addressed unto two eminent members of the Royal Society, for them to dispose of as they shall judge convenient. This collection I now forward to London by the fleet that is quickly sailing from hence. It is entitled "*Curiosa Americana*, communicated in letters from C. M. to members of the Royal Society."

My glorious Lord, prepare thou this work, and give it acceptance among those to whom it is addressed.

(To be Continued.)

For the Panoplist.

ON THE PLEASURES OF NATURAL SCENERY.

GAZING just now on a passing summer cloud, on whose margin were displayed a variety of forms, and a combination of colors, infinitely surpassing all attempts of the pencil, and along whose magnificent chambers the lightning darted with inconceivable rapidity; it occurred as a strong evidence of the selfishness and depraved judgment of man, that he has the folly to give to any of his own puny labors the names of *grand* or *beautiful*, after having once witnessed the scenery of nature.

I am inclined to think, that a very small proportion only of mankind have any relish for natural scenery. Most of them cast a vacant and unmeaning stare on the richest prospect you can place before them; its beauties and glories pass for nothing; and if you strive to make them understand, or to feel the charms every where displayed in the expanse of the firmament, the wide-swelling ocean, or the endless variety of the landscape, your labor is lost.

Without supposing that similar circumstances can ever be made to affect different minds in equal degrees, several causes may be assigned for the stupid apathy with which objects of grandeur and sublimity are often beheld. An exclusive attachment to our own labors is only a dictate of that selfishness inherent in our nature. Any admiration expressed by such a mind for other excellence than its own, is felt as a detraction from the esteem which it always bestows on itself, and seeks from others. Not even the effects of infinite power, nor the displays of boundless wisdom, can be allowed to stand in competition

with the efforts of such a soul. The operation of this cause is almost universally found; and its origin is coeval with the dawn of reason.

Another cause of indifference to the charms of nature, is the want of acquaintance with them. Where the calls of business demand all the time, and the demand is answered by becoming the slave of the world, neither the duties of the closet, nor the public ordinances of religion, are allowed to interfere with the worship of mammon. Men so perpetually involved in the bustle and carried along by the current of business, that not a moment is left to contemplate the works of God, in the natural or moral world, cannot be expected to know much of either.

Leaving unnoticed the lack of curiosity in some minds, the slow perceptions of others, and the indolence of many, I only remark, that the want of love to the Author is the principle obstacle to an apprehension of the glories of his works. Let the heart be once thoroughly warmed with love to God, and the difficulty ceases. Then is seen in every object the impression of the almighty hand, which formed and adapted it to its place. Then there is a readiness to learn, with what a rich profusion the benevolence of the Creator has scattered his bounties over a scene intended for the discipline of his creatures. Z. Y.

For the Panoplist.

ON STUDYING SCRIPTURE HISTORY.

THE Bible gives the history of about 4000 years. In this history we find striking exhibitions of the attributes of God, the principles of his government, and his various methods of dealing with men. We find also an instructive development of the character of man in all the varieties of rank and condition; we see the operations and effects of all the various principles of sin and holiness. We have, in short, the history of an interesting part of the divine administration in this world, and the history of man. This history embraces a long period; a period concerning a part of which other histories can give us no authentic information. It is the history of events at once the most important and the most instructive, the most interesting and the most magnificent; and while it is stamped with infallible authority, it combines all the excellences of a style that is simple, yet majestic, familiar, yet elevated, and plain, yet enriched with a great variety of the finest figures; and all the good qualities of an impartial, concise, lucid and captivating history.

The Bible then, considered merely as a history, deserves to be attentively read, and carefully studied.

Suppose the reader convinced of this truth, and reproved by it, to such a reader I would recommend the following plan, for studying the history of the Bible.

1. Ascertain, by glancing at the different parts of the Bible, what is strictly historical, in what order the different parts must be read to make a complete and continuous history, and in what books differ-

ent historians record the events of the same period. Let the result be stated on paper, or made familiar to the mind.

2. Read the historical parts of the Bible according to the order and references ascertained, taking care to make all the most important facts familiar, reperusing such parts as do not, at first leave a distinct impression on the mind, and paying special attention to the order and connexion of events, and the subject to which they relate.

3. Trace the history of a particular people, nation, or city, examining maps and ancient geography, and seeking assistance from the Apocryphas, Josephus, Jameison's Sacred History, and other works from which it may be derived.

4. Seek moral and religious instruction from what is read. Learn from what God *has* done, what he *can* do; learn the goodness of God the depravity of man, and the excellence of religion.

5. As the result of the whole, write the history of the world, as given in the Bible; or at least some parts of it, with practical reflections.

F.

THE RELIEF.

A CLERGYMAN of the state of New-York, not many years since, through a misapprehension of a leading member, was precipitately deprived of his pulpit, which involved a large family in necessity. At supper, the good man had the pain of beholding the last morsel of bread placed upon the table, without the least means or prospect of a supply for his children's breakfast. His wife, full of grief, with her children, retired to her bed. The minister chose to set up and employ his dark hours in prayer, and reading the promises of God. Some secret hope of supply pervaded his breast; but when, how, what, whence, or by whom, he knew not. He retired to rest, and in the morning appeared with his family, and performed the duty of prayer. It being the depth of winter, and a little fire upon the hearth, probably to keep the poor children's expectations alive, that breakfast should soon be enjoyed, he desired his wife to hang on the kettle, and spread the cloth upon the table.—The kettle boiled—the children cried for bread: the afflicted father, standing before the fire, felt those emotions of heart unknown to those whose tables are replenished with affluence. While in this painful state, some one knocked at the door—entered—passed the compliments of the morning, and was about to leave the room, when he stepped back and delivered a letter into the minister's hand. When the gentleman was gone the letter was opened, and to the minister's astonishment, it contained a TEN DOLLAR BANK BILL, with a desire of acceptance. So manifest an interposition of divine goodness could not but be received with gratitude and joy; and, should be a lesson to others to trust in that Savior who hath said, *Verily thou shalt be fed.* Psalm xxxvii, 3. *I never will leave thee, nor forsake thee.* Heb. xiii, 5.

This remarkable occurrence being communicated to the *Editor*, who, having an intimacy with the gentleman said to be the hand that offered the seasonable relief, was determined, the next time he made him a visit, to introduce the subject, and if possible, to know the reason that

induced the generous action. The story was told—the gentleman discovered a modest blush, which evinced the tenderness of his heart. On interrogation, he said “he had frequently heard that minister: on a certain morning he was disposed for a walk; thought, in the severity of the winter season a trifle might be of service, as fuel was high; felt a kind of necessity to inclose the money in a letter; went to the house; found the family adjusted as was described; delivered the paper and retired; but knew not the extreme necessity of the minister and his family until this moment.

The address made by the gentleman's amiable sister, present in the parlor, shall serve as an improvement of this narrative. “Brother, learn from this never to withhold your hand from relieving another, when you feel a dictate in your own breast; as this instance must convince you, it was from God, and greater benefit conveyed than you ever intended to bestow.” *Go thou and do likewise.* Luke x, 37.

Ch. Pock. Lih.

BELLAMY'S TRANSLATION OF THE SCRIPTURES.

Many of our readers must have seen a pompous advertisement, which has been inserted in several newspapers, respecting a contemplated translation of the Scriptures by Mr. Bellamy. To all persons, who are in any measure acquainted with the subject, the Prospectus itself is sufficient to settle the point of Mr. Bellamy's utter disqualification for the labor, which he has undertaken. For the benefit of others, who might be startled at the strange assertions of the Prospectus, we extract the following short article from the *Christian Observer*.

HAVING lately seen the Prospectus of a new translation of the Bible, by Mr. Bellamy, I think it but an act of duty to the public to offer a few remarks upon it.

He begins his Address in the following words:—“It may be necessary to inform the public, that no translation has been made from the original Hebrew since the 128th year of Christ. In the fourth century Jerome made his Latin version from this Greek translation, from which came the Latin Vulgate; and from the Latin Vulgate all the European translations have been made; thereby perpetuating all the errors of the first translators.”

It would not be easy, I conceive, to point out, in the compass of a few lines, such a number of misrepresentations (to use no harsher word) as are crowded into this short extract; in contradiction to which it is necessary to inform such of the readers of Mr. Bellamy's Address, as need information upon the subject—

1. That *after* the 128th year of Christ, when the Greek version of Aquila (to which, I suppose, Mr. Bellamy alludes) was completed, *two* other translations from the original Hebrew were made in the course of the same century; namely, that of Theodotian, about A. D. 186; and that of Symmachus, A. D. 200.

2. That Jerome did *not* make his Latin version from “this” Greek translation, (I suppose Mr. Bellamy means the translation of Aquila,) nor from *any* Greek translation, but *from the original Hebrew*. If Mr. Bellamy does not know this, or if he doubts it, let him examine the translation itself, or the author's prefaces to the several books of the

Old Testament, or his letters to his friends on the subject of his translation, or the letters of his friends to him, or the testimonies of many of the early fathers, particularly St. Augustine; all of which may be found in Jerome's works, or in the preface to the Hexapla of Origen.

3. That it is by no means *clear* that the Latin Vulgate came from Jerome's translation; though it is *probable* that the *modern* Vulgate (so called in contradistinction to the ancient Vulgate, or the *Italica*, which appears to have been made from the Greek Septuagint version before Jerome's time,) has been much indebted to the labors of that learned father.

4. That *all* the European translations have *not* been made from the Latin Vulgate. On the contrary,

(1) In the sixteenth century alone, there were *several* Latin translations from the *original Hebrew*; in particular, that of Pagninus, afterwards adopted and improved by Montanus—that of Munster—that of Leo Juda (which commonly, I believe, goes by the name of *Vatablus*)—that of Castalio—that of Junius and Tremellius, and perhaps some others.

(2) Unless I am very much mistaken, *Luther's German translation* was made from the *Hebrew*: indeed, his history leaves scarcely any room to doubt the fact.

(3) It is particularly important, in reference to Mr. Bellamy's assertion, to let it be understood that *our present authorized version* of the Bible, commonly called King James's Bible, *was made neither from the Latin Vulgate, nor from any other translation, but from the original Hebrew itself.*

As this last point is of more immediate concern to us than any of the others, I shall not content myself with a bare mention of the fact, but shall establish it by some quotations from the Epistle Dedicatory to the King, and the Address to the Reader, prefixed by the learned translators to their work. I quote from the edition of 1634, in which the pages and paragraphs are not numbered.

"For when your highness had once, out of deep judgment, apprehended how convenient it was that out of the *original sacred tongues*, together with comparing of the labors, both in our own and other foreign languages, of many worthy men who went before us, there should be one more exact translation of the holy Scriptures into the English tongue, your majesty did never desist, &c. And now at last, by the mercy of God, and the continuance of our labors, it being brought into such a conclusion," &c.—(Epist. Dedicat.) "In this confidence and with this devotion did they" (the translator's speaking of themselves) "assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them.—If you ask what they had before them, truly it *was the Hebrew text of the old Testament, the Greek of the New.* These are the two golden pipes, or rather conduits, where through the olive branches empty themselves into the gold.—If truth be to be tried by these tongues, then whence should a translation be made, but out of them? *These tongues*, therefore, the Scriptures we say in those tongues, *we set before us to translate,*" &c. (To the Reader.)

"Truly, that we might not vary from the sense of that which we had translated before, if the word signified the same thing, in both places

(for there be some words that be not of the same sense every where,) we were especially careful, and made a conscience, according to our duty. But that we should express the same notion in the same particular word; as, for example, if *we translate the Hebrew or Greek word once by purpose*, never to call it intent — thus to mince the matter we thought to savor more of curiosity than wisdom," &c. Ibid

"— we, if we will not be superstitious, may use the same liberty in our *English versions out of Hebrew and Greek.*" Ibid.

I entertain little doubt but that other evidence, in addition to that here brought forward, might be adduced in refutation of Mr. Bellamy's assertions; and perhaps this may be done by some of your readers who have access to sources of information from which I am precluded. Enough, however, has, I think, been said to excite more than a suspicion, that Mr. Bellamy is grievously deficient either in accuracy of knowledge or in fidelity of representation; qualities, neither of which one should choose to dispense with in a *translator of the Sacred Volume.*

It will doubtless excite surprise in the minds of many persons, as it did in my own, that an author should be found adventurous enough to hazard his reputation for learning or honesty upon such assertions as those which have here been considered. For myself, however, I will readily confess, that my *surprise*, though not my *indignation*, ceased when I turned to the other side of Mr. Bellamy's Address, and read the specimens with which he has favored us of what we are to expect from the labors of "twenty years devoted to this work." As he "pledges himself to bring full authority from the original," for any variation he has made from the received translation, it would be premature, and perhaps unfair, to pronounce upon the merits of any of the "selected" emendations exhibited in the Prospectus. I am much inclined, however, to think, that neither your learned nor your unlearned readers will cherish any very sanguine hopes of improvement to our present authorised translation from the critical labors of a gentleman who can seriously propose such alterations as the following:—

Gen. vi, 6: "Yet Jehovah *was satisfied* that he had made man on the earth; *though he idolized himself* at his heart."

Ibid. ver. 14: "Make for thee an ark of the wood of Gopher: apartments shalt thou make in the ark; *there thou shalt expiate within and without, by atonement.*"

Gen. xxxvi, 8: "Now Israel preferred Joseph before any of his sons; *for a successor of the eldership after him: and he made for him a vesture of supplication.*"

1 Sam. xvi, 23: "Now it was when *the spirit of God was upon Saul.*"

That our translation is susceptible of improvements in a considerable number of instances may safely, I think, be allowed, and can scarcely be denied. That "a new translation, is, therefore, *absolutely necessary,*" or "that our translators have erred *respecting things most essential*" (as Mr. Bellamy affirms in his Address), is a position to which I, for one, am by no means prepared to assent. But whatever may be wanting, or whatever *may* still be effected towards the amelioration of the authorised version, I do not despair but that, even when Mr. Bellamy shall have brought his labors to a close, it will be as true as I believe

it to have been when Selden made the observation, and as I believe it now to be, that "the English translation of the Bible is the best translation in the world, and renders the sense of the original best."

H. G.

OBITUARY.

DIED, at Cornish, N. H. April 15, 1818, Mrs. ESTHER WHITTELSEY, consort of Newton Whittelsey, Esq. aged 41 years.—She was the daughter of Mr. Samuel Robbins, and was born at Canaan, Con. Jan. 29, 1777. Her father died before she attained the age of one year.—Naturally modest, much reserved in her deportment, and fond of retirement, nothing remarkable appeared respecting her, until she was about 19 years of age, at which time she became deeply impressed with the importance of a preparation for eternity. At the age of 22, she became hopefully pious, made a public profession of her faith, and united with the church in Canaan, then under the pastoral care of the Rev. Mr. Farrand. The whole tenor of her life and conversation afterwards, in health and in sickness, evinced that her's was the religion of the heart.

She was married to N. Whittelsey, July 4, 1800, and removed to Cornish, N. H. The various and important duties of a wife, a mother, and head of a family, were discharged by her, with great fidelity and propriety. To the poor and needy she was kind and benevolent. It was her delight *to do good*.—Objects of charity were often sought out, and in many instances, relief was administered by her means to those families, of whom she had no knowledge, excepting that they were in want. In the Missionary cause, and in all the exertions which have been making for several years past for the spread of the Gospel, and for the education of pious young men for the Gospel ministry, her heart was deeply interested.—Though confined herself to a bed of sickness, yet she often seemed to forget her own distressing situation, and to employ her mental faculties wholly in devising means for the promotion and encouragement of these benevolent objects. Revivals of religion were very animating to her; and she esteemed it a distinguishing favor of Divine Providence, that her life was prolonged to witness a considerable revival in 1815, in which several members of her own family were hopefully interested.

Her last sickness was in many respects peculiarly trying. She was confined to her bed almost seven years. More than four years previous to her death, she was unable to be moved at all, excepting from one bed to another, and for two years, at least, was compelled to lie constantly on one side. The weariness and distressing sensations she endured, can be conceived by those only who constantly attended her. The strength of her mind, however, remained unimpaired during her long confinement. Her reason was clear, her memory strong and retentive. Though she frequently expressed a desire to be restored to health, if it might be the will of her Heavenly Father, especially on account of her dear children; still she was patient and submissive, and evidently satisfied that the will of the Lord should be done. Many times, in view of the sinless perfection of an heavenly state, she expressed *ardent desires* to depart. During the winter previous to her death, her conversation very often turned on the subject of her last change, and she appeared more and more anxious that the hour of dissolution might be hastened. On the 14th of April, it became apparent that the lump of life was about to be extinguished. From this time her weakness and distress were so great, that she was able to converse but very little. When it was suggested to her that she was probably near her end, she replied with perfect composure, "I hope it will please the Lord to take me soon to Himself."—This prayer, it is believed, was soon answered. About 10 o'clock in the morning of the 15th she *fell asleep*.—Blessed are the dead who die in the Lord.

The following extracts from her journal may serve to exemplify the Christian character of Mrs. Whittelsey, and may not be uninteresting to the Christian reader. "When a child, my mind was frequently impressed with a sense of death and eternity. The certainty of death, and the idea, that if I should die in impenitence, I must be miserable through an endless eternity, many times so alarmed me, as to deprive me of sleep. I then had recourse to my Bible and to secret prayer. But my fears soon vanished, and my former stupidity returned. Those amusements, of which young people are generally so fond, to me were productive of very little satisfaction. I could seldom join in them with a quiet conscience. In the year 1796, I became acquainted with a pious minister, whose conversation upon the important concerns of eternity, and upon the lost and ruined state I was in without an interest in Christ, sometimes took deep hold of my feelings. His endeavors to convince me of the opposition of my heart to God, and the way of salvation pointed out in the Gospel, were faithful and persevering; but nothing short of Almighty power could do this. I could not believe that my heart was opposed to God, or his method of salvation. I felt confident that I was willing on *my part* to become a follower of Christ, and would give thousands of worlds, were they mine, if by that means I might repent and forsake my sins; for then I thought I should be free from all trouble and sorrow, as I supposed Christians to be. The truths taught in the Scriptures, that repentance is the gift of God—that no man can come to Christ except the Father draw him—I thought would exculpate me from blame. It was suggested to my mind, that as God had from the beginning determined that a part of the fallen race of man, should be saved, and the

rest left to perish in their sins, I certainly should be saved if I was one of the elect; if not I must perish; and therefore might as well live in the total neglect of means, as in the use of them. Were it not that all things were foreordained, there would be some encouragement for me to seek for mercy; but now, all my exertions must be fruitless.

"Thus I was suffered to go on for a long season, quarrelling with those doctrines, which alone can afford a poor helpless sinner the least encouragement to hope for mercy. I was favored with many privileges and opportunities to obtain light and knowledge respecting those things which concern my everlasting peace; but of these I made a miserable improvement. It seemed to me, that they only served to harden me more and more in sin, and would finally plunge me deeper in eternal misery. I had so long resisted the Holy Spirit, that I thought I had reason to fear, that God had wholly given me up to hardness of heart and blindness of mind, and left me to pursue my own chosen way to destruction. After an absence of some months from Torrington [the place of her residence at that time, Jan. 1799] it was so ordered in Providence, that I returned to that place at a time when the people were visited with the gracious operations of the Holy Spirit. At this time my mind was exceedingly stupid. I, however, attended public worship and conference meetings, which were frequent, and was much surprised to witness the earnestness with which ministers and other professing Christians, called upon sinners to repent and flee from the wrath to come. Again my conscience became alarmed, and I began to feel, that if ever I intended to secure an interest in Christ, it was important that I should improve the present opportunity. From this time I was careful to attend all religious meetings, but often left them greatly dissatisfied with the minister who enjoined it upon us to repent, telling us that it was our immediate duty to repent, even before we left the house, and yet would not tell us how. That Christians were not able to tell others how to repent and accept of offered mercy, appeared very strange to me. Little did I know what dreadful opposition lay concealed in my heart.

"A female friend, with whom I lived, was at that time seriously impressed. A minister, who had been conversing with her, observed in my hearing, that she appeared to be under true conviction. At this I was so enraged that I could not conceal my uneasiness, but retired to my chamber to give vent to my feelings. Alas! how was my heart filled with enmity, against the minister, the person, and the family, but especially against the Most High, that he should have mercy on her, and leave me to go to destruction. This appeared to me partial and unjust. I had, as I thought, exerted myself more, to obtain salvation than she had, but it was not in my power.

"After thus quarrelling with my Maker awhile, I began to reflect on my conduct. The criminality of entertaining such opposition and enmity towards my Creator, such spite and malice towards my fellow creatures, appeared deserving of the punishment threatened in the divine law. I felt that my heart was exactly similar to that of Cain, when he slew his brother, and that if God should leave me, I must be miserable for ever. In this distressing situation I went down stairs, and being asked what I thought would become of me, I replied, that I should certainly go down to everlasting destruction, unless God, of his infinite mercy prevented. I saw that I was a lost and ruined creature, altogether sinful and entirely helpless in the hands of a just, holy, and sin-hating God; but I was very unwilling to be at his disposal. In this frame of mind I remained three or four days, when on being asked whether I felt as though God would be just in bestowing mercy on some of my friends, and casting me off, I replied, yes:—and, for the first time in my life, thought that I could rejoice that God was on the throne of the universe, and would dispose of his creatures just as he saw fit. My views of the Divine Being were now entirely different from what they had heretofore been. God appeared so perfectly holy, just, and good, in his character, law, and government, and it was so reasonable that he should exercise his right in casting off one and saving another, as he saw fit, that I was astonished I should ever oppose it. I thought I felt entirely willing that God should dispose of me just as he pleased.

"My mind was now at rest; the burden which I had so long felt was gone. In the evening I heard a discourse from these words, "Let this mind be in you, which was also in Christ Jesus."—These words came with power upon my mind, I thought my heart was opened to receive them, and I earnestly desired that the Holy Spirit might come and take full possession, and that every sin might be subdued. The Bible, psalm-book, catechism, and every thing of a religious nature appeared entirely new. I thought I could discover a spiritual beauty in them which I never saw before; and if I am not greatly deceived, I enjoyed that peace which the world can neither give nor take away.

"Feb. 21, 1799. I now resolve, Heavenly Father, with thine assisting grace, to devote myself, soul and body, time, and talents, and all that I have and am, to Thee forever; to be disposed of by Thee, as thou seeest best for time and for eternity. Choosing God the Father for my God and portion, God the Son for my only Savior my Prophet, Priest and King; God the Holy Ghost for my Sanctifier and Comforter. O may thy grace be sufficient for me at all times, and keep me from dishonoring thy holy name. May I henceforth be thine forever, and only Thine.
E. Robbins."

"Feb. 23. God was pleased, as I trust, to give me an unusual spirit of prayer.—Was enabled to draw near to the throne of grace. Blessed be his holy name for this unspeakable privilege; think I have an increasing desire to be more and more conformed to the divine law, how just and beautiful does it appear. "O how love I thy holy law; it is my meditation all the day."

"March 20. Very gloomy and much discouraged. Was fearful that all my pretensions to religion were nothing but vile hypocrisy: felt as though satan had led me to believe that I had

discovered something of the glory and beauty of the divine character, that he might the better succeed in deceiving me. Reflecting awhile on my gloomy situation, and giving up all hope, this idea came to my mind; if God has distinguished me by his grace, is it not very ungrateful and wicked for me to ascribe it all to Satan's devices, and thus not only deprive myself of all comfort, but withhold that glory and praise from God which is due for his unmerited grace.

"July 13, 1799. "What shall I render to my God for all his benefits?"—This day O my soul, has thy God dealt very bountifully with thee. He has given thee, as I trust, some sweet foretaste of heavenly bliss. When, O "when shall I wake and find myself there?"—When shall I drop this clog of sinful clay, and soar above to meet my God?

Nov. 2, 1800. Thou, O God, knowest how prone I am to depart from thee, who art the Fountain and Source of all good.—O let me not wander from thee. Suffer me not to seek happiness in any worldly object. Thou hast graciously given me many desirable friends, and particularly one who is near and dear to me; and Thou knowest the danger I am in of withdrawing my affections from Thee, and placing them on him, as the sole object of my delight. O my God, save me from it; if I have already done it pardon me for the sake of him who gave his life for transgressors. O may I be enabled to examine now as for my life. Do I love holiness? If so, on what account do I love it? From the idea that it will ensure to me eternal life? Or because there is something in it so beautiful and desirable that I cannot help loving it; longing to have it dwelling and reigning in my heart? Do I love God because he is holy and perfect in every divine attribute, and hateth sin with perfect hatred? Do I love Jesus Christ? Christ says if ye love me, keep my commandments; Do I keep them in a perfect manner? No, I must acknowledge that I daily break them, in thought, word, and deed. How then can I be his disciple? By God's holy law, how justly am I condemned! but forever blessed be his name there is a glorious Fountain opened sufficient to cleanse from all sin. To this inexhaustible Fountain would I come, and spread all my sins and all my wants before my Redeemer, and humbly plead with him to cleanse my polluted soul in his all-atoning blood.

"April 7, 1806. This day is set apart for a day of public fasting, humiliation and prayer, and it becomes me to call to mind some of the numerous and aggravated sins I have committed the year past. To call them all to mind is impossible. Although every sin, either of thought, word, or deed, lies wholly exposed to the view of the all-seeing God; yet by me many, very many, are forgotten. But let me remember, that there is a day coming, when every, even the most secret bosom sin, shall be brought to my recollection, and laid open to the view of an assembled universe. O how shall I be able to endure such a sight? Surely unless my soul is cleansed in the precious blood of Christ, it must shrink back in horror and dismay.

"May 5, 1806. It is now more than six years since I made a public profession of religion. O my soul, what miserable progress hast thou made in the divine life, hast thou not rather gone backward? It is difficult for me to determine. I am sensible that I have not those flights of rapturous joy, which I experienced when I was first, as I humbly hope and trust, brought out of darkness into God's marvellous light; still I feel at times, a sweet serenity of mind arising, as I think, from an humble trust and confidence in the blessed Savior; and such longing desires for a more perfect conformity to him, as give me reason to hope, that the glorious work of regeneration has indeed been wrought in my soul.

"July 15, 1806 O how mean and low are my highest praises, compared with what they ought to be. When will the time come when I shall love, praise, and worship God, in a perfect manner. If I know my own heart, I long for that happy time; and if the blessed Savior would grant me the light of his holy and reconciled countenance, I could bid the king of terrors a hearty welcome. I am sensible that I am strongly attached to the world and its endearments; but if I am not deceived, my attachment to my dear Redeemer, and my desire to be free from sin, and to be where I can serve and love him in a perfect manner, far exceeds the love of this world.

"May 1, 1808. Blessed be thy name, Heavenly Father, that Thou hast, as I trust, for some time past, favored with me with that peace of mind, which the world can neither give nor take away. To the comfort and delight I have in secret devotion Thou art witness. Whether my joy has been such as thine own children experience, or whether it is the joy of the hypocrite which perisheth, O Lord, Thou knowest. Suffer me not, I pray Thee, to deceive myself, and perish at last with a lie in my right hand.

"Dec. 30, 1810. O Lord, what am I but a heap of sinful dust and ashes!—Is it possible that a Being of infinite purity can discover in me any thing but that which his soul abhorreth? O Lord, if ever I have had one right exercise of heart, or if ever I have performed one act which was pleasing to thee, to thy grace belongs all the praise. O may I ever feel that all my sufficiency is of Thee. O Thou, who hast said, "ask and ye shall receive," turn not a deaf ear to me when I ask of Thee wisdom, prudence and discretion, that I may conduct in every station and relation in life as becometh a true follower of the meek and lowly Jesus.*

* Many of Mrs. W.'s Letters to her friends, are esteemed very valuable on account of the piety and engagedness in the Redeemer's cause, which they breathe.—Some of them it is believed, were blessed as the means of great good to those to whom they were addressed. A specimen of her letters, written soon after she first experienced the comforts of religion, may be seen in the Connecticut Evangelical Magazine, published March 1802. Vol. 2nd. page 337.—three letters from *Fidelia* to her Mother.

POETRY.

For the Panoplist.

ISAIAH CHAF. II.

REVOLVING time shall bring the happy days,
 When men a temple to the Lord shall raise,
 On lofty mountains, guarded by his hand,
 Built on a rock, it shall for ever stand,
 Firm shall remain when flooding rains descend,
 No storms shall shake it, and no earthquake
 rend.
 Thence shall the praises of the Lord arise,
 Like grateful incense to th' approving skies;
 His truth and justice shall all nations own,
 And prostrate worship at his glorious throne.
 All, love-inspir'd, shall cry with one accord,
 Let us ascend the mountain of the Lord;
 There Jacob's God his love will o'er us shed,
 Teach us his ways, and in his paths to tread.
 For out of Zion shall go forth a law,
 From Salem's courts shall we instruction
 draw;
 Then God shall be the Judge whom all shall
 fear,
 His kind rebuke shall many nations bear.
 Warriors to smiths shall all their weapons
 bring,
 The forge shall blaze, the sounding anvil
 ring;
 In glowing fires their swords and spears shall
 heat,
 And into scythes and curving ploughshares
 beat.
 No more shall sound the trumpet's loud
 alarms,
 The shock of battle and the din of arms;
 For the dread sound of clarions loud and
 strong,
 Resound the shepherd's pipe, and reaper's
 song;
 Defeat and victory both shall be unknown,
 The shout of conquest, and the dying groan;
 Harvests shall wave o'er all martial plain,
 And peace and joy commence their lasting
 reign.
 No tears of grief shall dim the widow's eyes,
 No more be heard the orphan's piteous cries,
 The art of war shall nations learn no more,
 But love each other and their God adore.
 Come, house of Jacob, let us all unite
 To walk forever in his healing light.
 But lo, incens'd, he has withdrawn his face,
 From your rebellious and inconstant race.
 The pride of eastern wealth inspires your
 souls,
 No kindness woos you, and no law controls.
 God's holy worship you have madly spurn'd,
 And to Philistia's senseless idols tan'd;
 Pleas'd with her children, and her auguries
 vain,

You cast contempt upon his sacred face.
 To wealth extensive you no limits know,
 With gold and silver all your coffers flow;
 Your num'rous horses form your gorgeous
 trains,
 Your countless chariots scour the dusty
 plains;
 Throughout your land is impious homage
 paid
 To lifeless idols which your hands have made;
 To them do prayers from meanest lips ascend,
 To them the great in prostrate reverence
 bend;
 Both high and low profane th' Almighty's
 name,
 No rank or station can his favor claim.
 Sure pard'ning mercy will no more be sent
 To such proud rebels that will not repent.
 In rocky caverns seek the darkest place,
 There, if thou canst, conceal thy guilty face.
 Majestic glory shines—avoid the light;
 Let wrath divine thy trembling soul
 fright.
 In that dread day shall God's great name be
 rais'd,
 His worship honor'd, and his glory prais'd,
 Then from his presence haughty men shall fly,
 Their pride be humbled and their courage die.
 Libanian cedars that exalt their heads,
 Shall then be levell'd to their dusty beds.
 On Bashan's mountains each aspiring oak,
 Shall with'ring fall before his vengeful stroke;
 Mountains and hills, each tow'r and lofty wall,
 Shall feel its force, and in confusion fall.
 No ships of Tarshish on the billowy seas
 Shall spread their canvass to the far'ring
 breeze,
 Both these, with all your pictures of desire,
 Shall sink forever and their names expire.
 By God's own hand your images shall fall,
 To rocks for refuge shall their votaries call,
 To darkest caverns in dismay shall go,
 When heaven's red vengeance "shakes the
 earth below."
 Their precious idols in neglected holes,
 Shall have for vot'ries only bats and moles;
 Many shall hide in rocky clefts on high,
 When storms of wrath shall o'er creation fly.
 O Israel, cease to trust to feeble man,
 Whose breath's a vapour, and whose life's a
 span;
 Tho' he a sceptre wield, and wear a crown,
 Court not his smile, nor tremble at his frown;
 When dangers threaten, and when foes assail,
 Such props will break, such confidence will
 fail;
 But in affliction's darkest, heaviest hour,
 Rely alone on God's eternal power.

PHILADELPHIA.

NEW PUBLICATIONS.

DISCOURSES on various points of Christian Faith and Practice; most of which were delivered in the chapel of the Oratoire, in Paris, in the spring 1816. By Thomas H. Gallaudet, Principal of the Connecticut Asylum in the United States of America, for the education of the deaf and dumb. Hartford: Samuel G. Goodrich. 1818. pp. 239.

A Sermon delivered in New Haven at the Ordination of the Rev. Eleazer Thompson Fitch, Professor of Divinity in Yale College, November 5, 1817. By John Elliott, A. M. Pastor of a church in East Guilford. Hartford: George Goodwin & Sons. 1818. pp. 20.

The Third Annual Report of the Education Society of Connecticut; and of the Female Education Society of New Haven. New Haven: T. G. Woodward. 1818. pp. 16.

Report of the Executive Committee of the Bible Society of Massachusetts, prepared for the Anniversary of the Society, June 4, 1818. Boston: John Elliot. 1818. pp. 16.

RELIGIOUS INTELLIGENCE.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE ninth annual meeting of the American Board of Commissioners for Foreign Missions, was held in the Philosophical Chamber of Yale College, Sept. 10th and 11th, 1818. Present,

Rev. JOSEPH LYMAN, D. D.

Rev. SAMUEL SPRING, D. D.

Rev. SETH PAYSON, D. D.

Hon. STEPHEN VAN RENSSLAER,

Hon. JOHN HOOKER,

Rev. JEDIDIAH MORSE, D. D.

Rev. CALVIN CHAPIN, D. D.

Rev. JESSE APPLETON, D. D.

Rev. ALEXANDER PROUDFIT, D. D.

Rev. ELIPHALET NOTT, D. D.

Rev. SAMUEL WORCESTER, D. D.

Rev. HENRY DAVIS, D. D.

Rev. JEREMIAH DAY, L. L. D. and

JEREMIAH EVARTS, Esq.

The meeting was opened with prayer by the Rev. Dr. Appleton; and, on the following day, by the Rev. Dr. Lyman.

The accounts of the Treasurer were exhibited, as examined and certified by the Auditor, and accepted.

The Report of the Prudential Committee was read, and accepted.

At 3 o'clock, P. M. on Thursday the 10th, a sermon was delivered according to previous appointment, by the Rev. Dr. Spring, at the first church, from Acts viii, 30, 31.

Resolved, That the Recording Secretary, Mr. Evarts, and Dr. Morse, present the thanks of this Board to the Rev. Dr. Spring for his sermon delivered by appointment of the Board, and that they request a copy for publication.

A report was communicated from the visiting committee of the Mission School among the Cherokees. Sundry other documents on the subject of that school were also exhibited.

The Hon. WILLIAM REED, of Marblehead, Mass., the Rev. ZEPHANIAH S. MOORE, D. D. President of Williams' College, the Hon. CHARLES MARSH; of Woodstock, Ver. and Col. JOHN LINCKLAEN, of Cazenovia, N. Y. were unanimously elected members of the Board.

Resolved, That this Board cherish a very affectionate and grateful sense of the faithful, zealous, and highly important services of the Rev. Elias Cornelius as an Agent of the Board, for a length of time, and for various purposes; and that the Corresponding Secretary communicate to him this cordial testimonial.

The officers of the Board are as follows; viz.

The Hon. JOHN TREADWELL, Esq. *President.*

Rev. SAMUEL SPRING, D. D. *Vice President.*

Rev. Dr. SPRING,

Rev. Dr. WORCESTER,

Rev. Dr. MORSE,

Mr. EVARTS, and

Mr. REED,

Rev. Dr. WORCESTER, *Corresponding Secretary.*

Rev. Dr. CHAPIN, *Recording Secretary.*

Mr. EVARTS, *Treasurer,* and

Mr. ASHUR ADAMS, *Auditor.*

A memorial was communicated from the executive committee of the Agency for the Foreign Mission School, on the subject of sending an agent to the Sandwich Islands, to prepare the way for establishing a mission upon those Islands, and was referred to the Prudential Committee.

Resolved, That the next annual meeting of the Board shall be in Boston, Mass. on the third Wednesday of September, 1819, at 10 o'clock, A. M.

A committee having been appointed at the last meeting of the Board to devise means for an effectual discharge of the duties of the Corresponding Secretary; and said Committee having proposed such measures as they deemed proper, and referred the same to the Prudential Committee; the last named Committee made a Report to the Board, which was accepted.

Resolved, That the Prudential Committee be directed to express the thanks of this Board to all societies, congregations, churches, and individuals who have contributed, within the year past, to the benevolent objects, for which the Board was incorporated.

Resolved, That it shall be the duty of the Prudential Committee to compile and publish a report, including their report for the last year; the report from the Agency for the Foreign Mission School; an abstract of the Treasurer's accounts; a detail of donations; extracts from minutes of the present session; and such other information as they shall judge expedient.

The Rev. Dr. Payson having been chosen to preach the next annual sermon, the Rev. Dr. Nott was chosen to preach in case of his failure.

The Recording Secretary was directed to present the thanks of the Board to the President and Fellows of Yale College, for the use of the Philosophical Chamber; to those persons, whose hospitality had been experienced by the members, during the session; and to the choirs of singers, for their acceptable services in the public religious exercises.

On the evening of the 11th, extracts from the Report of the Prudential Committee were read in public to a respectable audience.

REPORT OF THE PRUDENTIAL COMMITTEE.

BRETHREN,

By the lapse of each brief year, we are brought perceptibly nearer to those bright and gladdening scenes, to which, with sure direction, all things are tending. Attuned to millennial strains, the prophetic lyre has cheered long ages of darkness, and waked the children of Zion, in successive generations, to hope, and prayer, and joyous anticipation. The hopes were not fallacious; the prayers have been heard on high; the anticipations are beginning to be realized with augmenting joy. God has arisen to have mercy on Zion; for the time to favor her, yea, the set time is come. Her children are at length aroused to action; and as they advance, the opening and brightening prospects inspire them with fresh and increasing animation. Blessed are our eyes, for they see; and our ears, for they hear. Thanks be unto HIM, who hath the times and the seasons in his own hand, that ours is a day so auspicious: that to us the high privilege is granted of bearing a part in the arduous, glorious work of such a day; and that we are not without assurance that our labor has not been, and will not be, in vain.

In what is now to be submitted, in the way of annual Report, your Committee will observe the method which they have heretofore adopted: passing in review, first, our establishments abroad in their order, and then our operations and objects of attention at home.

BOMBAY.

At our last anniversary the Rev. John Nichols and the Rev. Allen Graves, who, together with others, had then recently been set apart by solemn consecration, and received the right hand of fellowship that they should go unto the heathen, were mentioned as being "destined for India to strengthen our stations there," and soon to take their departure. Arrangements were accordingly made for the purpose with all convenient despatch; and on the 5th of October, they with their wives,

and Miss Philomela Thurston, who, with the express approbation of your Committee, was sacredly affianced to the Rev. Mr. Newell, embarked at Charlestown, on board the ship Saco, for Bombay. During the scenes of preparation and departure;—in their various conversations and attentions, in receiving the instructions, counsels and exhortations of the Committee; and in taking final leave of their country and friends, they severally manifested a spirit of love and of a sound mind,—of enlightened self-renunciation, devotion to Christ, confidence in his all-sufficiency, and desire to make known his salvation among the heathen, which gave a highly satisfactory promise of fidelity and usefulness. And with many prayers and tears, they were affectionately and fervently commended to God and to the word of his grace.

It is the pleasurable office of gratitude to record, that the Hon. William Gray, in a very obliging manner, declined receiving any remuneration for the excellent accommodations, and abundant supply of substantial provisions, afforded to the Missionaries for their passage in his ship. And in furnishing them with various articles for their convenience, health, and comfort, benevolent individuals in Charlestown and Boston, shewed a liberality and love to the cause very gratifying to be remembered.

Wafted, for the most part, by favorable winds, and under the guardian care of Him, who rules the raging of the sea, the Saco arrived at Bombay on the 23d of February. Excepting Mrs. Nichols, whose sufferings from sea sickness appear to have been unusual in degree, and still more so in duration, the Missionaries, while crossing the wide waters, enjoyed a good measure of health. And united in fervent affection,—favored, at the proper seasons with the privileges of prayer and preaching,—and engaged daily in studies and exercises, according to rules early adopted, for the improvement of their own minds and hearts, and for the benefit of the mariners,—they passed the greater part of their time on board not unpleasantly, and, it is hoped, not unprofitably.

By the brethren and sisters at Bombay they were welcomed, with affectionate tenderness and grateful joy. [See Pan. for Aug. p. 369.]

In a joint communication of March 28th, Messrs. Nichols and Graves express their grateful sense of their obligations to Divine Goodness in the following terms. "While reviewing the catalogue of mercies we have experienced, since we left our native land, we are constrained to make a renewed consecration of ourselves to our covenant God: we are bound to take the cup of salvation and call upon His name. Whether we remember the kindness of our Christian friends in America; the unremitting assiduity of the Prudential Committee in providing for our comfort while on the ocean; the measure of health which most of our number have enjoyed; or our favorable reception at this place; we have equal occasion for gratitude and praise. Were the inquiry to be made, "Lacked ye any thing?"—we would reply—"Nothing."

In the instructions given them by your Committee, Mr. Nichols was directed to settle at Bombay, provided the door should be opened to him there; and Mr. Graves to proceed thence to Ceylon; unless, in the concurrent judgment of the brethren at Bombay, "particular circumstances should render it expedient for him to abide with them." As soon as convenient after their arrival, the question of their location was deliberately considered; and it was determined with entire unanimity, and upon grounds satisfactory to your Committee, that it was expedient for both of them to remain in connexion with the mission at Bombay: one of them to occupy a station at Mahim, on the northern part of the island of Bombay, and the other at Tanna, on the island of Salsette.

With the same unanimity the station at Mahim was assigned to Mr. Graves; and from that place under date of March 27th, Mr. Graves writes: "Our separation would not be so far that we could not occasionally consult and assist each other. They had already two schools at Mahim, and two or three in its vicinity, so distant that it was tedious to superintend them; and they judged it as easy for me to attain the language here as in Bombay, having intercourse only with natives. Accordingly, myself and wife removed to this place on the 7th inst. We are about six miles from the brethren, and seven or eight from the fort of Bombay; and, owing to the difficulty and expense of any mode of conveyance, and the danger of walking so far in this climate, neither of us can frequently meet with the brethren in their religious exercises; so that we spend most of our Sabbaths with ourselves alone, attending religious exercises at the usual time. We are truly

happy in our condition. The place contains nineteen thousand souls; the immediate vicinity is also populous; and it is but about half a mile across to a thick population on Salsette. You see then, Dear Sir, that we need nothing but faithfulness and the divine blessing to make us useful. For these we trust our Christian friends will ever pray in our behalf.—Mrs. Graves is attempting to instruct in English a number of Portuguese and Hindoo boys in our Verandah.”

On the 11th of March, Mr. Nichols visited Tanna, in company with Mr. Newell; and was courteously received by the magistrate, Mr. Babington, who remarked to him, that “there was on the island a very wide field for usefulness.” The island of Salsette, formerly separated from the northern part of the island of Bombay by a narrow strait, but now connected with it by a causeway, contains a population of about sixty thousand,—Hindoos, Parsees, Jews and Portuguese, but chiefly Hindoos,—in a deplorably abject and wretched condition. Tanna is the chief town; is distant from the mission house at Bombay about 25 miles; and commands the passage, (about a furlong broad,) from the island to the neighboring continent, where the principal language both of Bombay and Salsette is common to a population of about nine millions. Mr. Nichols appears to have been pleased with the place, as a missionary station; and calculated on fixing his residence there, after spending a few months in studying the language with the brethren at Bombay. [See Pan. for Aug. p. 370.]

In the course of the last autumn Mr. and Mrs. Bardwell were visited with heavy affliction; first in the death of their infant son, and then, about two months afterwards, in the severe and very dangerous sickness of Mr. Bardwell himself. But the Lord was gracious; and the life of his greatly beloved servant was precious in his sight. Blessed be his holy name.

Beside these painful domestic visitations, from the 20th of May, 1817, the latest date reported at our last anniversary, to the 6th of April of the present year, the latest date to be reported at this time, the mission sustained no special adversity; but was constantly advancing in its operations, with encouraging prosperity. Of the system of its operations, the principal parts are preaching, printing, and dispersing portions of the Scriptures and other books and tracts, and the instruction of children in schools.

Their manner of preaching was reported the last year with considerable particularity. It continues much the same. It is not to congregations, regularly convened for the purpose at set times and places: but “Wisdom crieth without; she uttereth her voice in the streets. She crieth in the chief place of concourse; in the openings of the gates; by the way, in the places of the paths; at the coming in at the doors; in the city she uttereth her words.” Every day our indefatigable missionaries are engaged in this, which they justly consider as the first and highest part of their work; addressing themselves, as they find opportunity, to individuals, to families, to assemblages, small and large, on various occasions, and at different places—especially on sacred occasions and at the temples of dumb idols; calling upon the deluded votaries to turn from these vanities unto the living God, and pointing them to “the fountain opened for sin, and for all uncleanness.”

Before the arrival of Mr. Graves, now stationed at Mahim, Mr. Newell spent several weeks at that place, “where he preached the Gospel to many who never heard it before.” And besides preaching to the natives in the language of the country, the brethren have steadily, during the year, preached in English, at the mission house on the Sabbath, and at the Fort on Thursday evening.

With ardent hope, they look forward to the time when, by the free will offerings of Christians, dwelling at home in their ceiled houses, and enjoying the fulness of blessings with which the God of all grace has so richly endowed his American Zion, they will be enabled to erect a house for his name, for his stated worship, and for the public exhibition of his great salvation, among the heathen with whom they sojourn; and when, in that land of darkness and of the shadow of death, He will find a habitation, where He will delight to appear in his glory, to bless the provisions of His house, and to fill the famishing—perishing poor with bread.

In the Report of the last year, it was stated that, with almost unexampled diligence, and pains, and perseverance, they had gotten their printing press into operation, and printed fifteen hundred copies of a Scripture tract, of eight pages octavo, in the Mahratta language. They have since printed a large edition of

the Gospel of Matthew, of the Acts of the Apostles, and of another tract consisting of select portions of Scripture; all of which are translations made by themselves into the same language. They had also at their last date, commenced the printing of a book, which they had prepared for their schools. Specimens of their work have been sent home, and have been pronounced by competent judges here, to be in a good style of execution. [See Pan. for May, p. 228.]

They have engaged, besides, to print an edition of the Gospel of Matthew, for the Bombay Bible Society.

Before they commenced printing themselves, they had procured 5000 copies of a tract in the Guzerattee language to be printed for them. "The greater part of these," they say, "have been distributed. The two Mahratta tracts, printed by us, are very nearly exhausted, and several hundred copies of the Gospel of Matthew have also been distributed."

On the subject of Schools, your Committee cannot do better than to give at large the statement made by Messrs. Hall, Newell, and Bardwell in their joint letter of 6th April. [See Pan. for Aug. p. 371.]

In regard to taking heathen children to be brought up as Christians, or to be educated in the mission family, your Committee have not the means of reporting so fully as they could wish. As it is a part of the general system, in which not a few of the friends of the cause have taken a particular and lively interest, the Committee have felt in regard to it, a very wakeful solicitude, lest, by any means, the benevolent feelings and hopes of individuals and societies should in any respect, be disappointed. If, however, circumstances be duly considered, it will not be thought strange if little, in this part, has yet been done. It is only about two years since contributions or donations for this particular object began to be received at the treasury; and but little more than a year, since the first remittances for it could have been received in India. The domestic state of the missionaries was then such, as not to admit of their immediately taking many children into the family; and some time would of course be required for selecting and obtaining suitable objects of the charity. But the mission has since been enlarged by accessions of persons of both sexes: their advantages for taking children are of course increased; and no doubt should be entertained, that, in due time, a good account will be rendered in regard to this object, in which the missionaries themselves have expressed a very deep interest.

It would be the highest joy of the Committee, could they communicate to their Brethren of this Board and of the Christian community intelligence of signal success at Bombay, in the conversion of many from darkness unto light, and from the power of Satan unto God. This joy they have not yet. In regard to success in this respect, our beloved and devoted missionaries express themselves in the following moving terms. [See Pan. for Aug. p. 370.]

Feelings and views like these cannot be cherished and strengthened too assiduously or devoutly, by missionaries themselves, and all who love the holy and glorious cause of missions. It would show a deplorable defect of faith, it would be an impious affront to the God of the Gospel and of all its promises and grace and power, to be discouraged because the desired success is not immediately seen. The husbandman is not discouraged, because he does not see his fields white for the harvest, as soon as he begins to clear his grounds, to plough, or to sow. The merchant is not discouraged, because his coffers or his warehouses are not filled with the avails of his enterprise, as soon as the preparations for the voyage are commenced, or his ship gets out to sea. How often, even in this land, where the darkness and corruptions, and long established mummeries and superstitions of the most debasing and besotting idolatries are not first to be cleared away, do faithful and devoted ministers of Christ labor among their people a much longer time, than the missionaries have been laboring at Bombay, with very little, if any, visible success? How long did the missionaries from Europe labor at Tranquebar, and how long in Bengal, before their hearts were cheered with any considerable fruits? Who should be discouraged, after what has been witnessed in Eimeo and Otaheite?—A nation born in a day, after twenty years of missionary labors and sufferings, under circumstances of the darkest and most cheerless aspect!

Success, in the actual conversion of the heathen, cannot indeed be too earnestly desired; and when granted, is encouraging, and animating, and to be acknowledged with the most devout thankfulness. Success, however, is not the rule of duty, nor the test of expediency. *It is the commandment of the EVER-*

LASTING GOD, that his word should be made known among all nations—that the Gospel should be preached unto every creature. The question is, Has this commandment been fulfilled? Have we done, or are we doing, in obedience to it, all that belongs to us—all that we can? It ill becomes Christians, especially at this late day, to fold their hands, and prudently wait to see the success of missions, before they lend their aid to the work. What if all were to assume this attitude? The last trumpet would sound, before the work would begin! As little does it become those, who are engaged in this cause, to be discouraged—still less those, who are standing idle in regard to it, to justify their negligence—on account of any supposed failure or slowness of success. It is *ours*, in humble and cheerful obedience to the command, to do what we can for the publication of the Gospel; it is *God's* to determine the effect. If the desired success be delayed, it is a reason for the prayer—'Lord increase our faith—our diligence—our willingness to make exertions and sacrifices;'—no reason for the abatement of our zeal.

At Bombay, by means of Christian efforts and liberalities in this country, the Gospel has already been published to thousands, to whom it was unknown; and a system of operations is advancing for its eventual publication to thousands and millions more. Let all who have a part in this work, rejoice in what has been done; look well to what they have yet to do; and trust the event with HIM to whom it belongs.

CEYLON.

In the Report of the last year an account was given of the commencement of our Ceylon mission, reaching to the close of the year 1816: little more than nine months from the arrival of the Missionaries at Columbo, and about three months from their arrival at Jaffna. The present Report will bring down the history to February of the present year, embracing a period of about fourteen months.

The plan settled by the Missionaries was to form two divisions, occupying separate stations; but to act in concert and manage their general concerns as composing one mission. In pursuance of this plan, it was agreed, that Messrs. Warren and Poor should be stationed at Tillipally, and Messrs. Richards and Meigs at Batticotta. At the commencement of the period, now proposed for review, Messrs. Warren and Poor had resided at Tillipally, making beginnings in their work, about ten weeks; but Messrs. Richards and Meigs remained at Jaffapatam, as the house assigned to them at Batticotta was not yet in a state to be occupied.

It will be gratefully recollected, that, by favor of the government of the Island, the brethren were allowed to take possession, for the purposes of the mission, of the ancient churches, mansion houses and glebes of the two parishes, which they had chosen for their stations. To put the buildings, in a state of repair fit for use was their first care, and a work of considerable time. In a joint letter of Sept. 1st, they say, "The brethren at Batticotta have been employed most of the year, in repairing their dwelling house. As the building is large, as it had gone much to decay, they have been under the necessity of occupying more time, and of expending a larger sum of money to render it comfortable, than the brethren at Tillipally. The buildings at both our stations, when completed, will be very valuable." Of the expenses of the repairs the Missionaries have duly rendered their accounts; and the amount, though considerable, yet weighs very lightly against the highly important advantages of possessing the buildings. The mansion houses are sufficient for their families; the churches afford ample accommodations for their religious assemblies, and partly for their schools; and the produce of their lands will be of no small convenience and value to the mission.

But the liberality of the government has not been limited to the buildings and lands in Tillipally and Batticotta; it has granted to our mission, since its establishment, similar buildings and lands in six other parishes in the vicinity. Upon these also our Missionaries have bestowed some care. They have besides procured the building of a school at Mallagum, and another at Panditeripo; the former chiefly by subscriptions of the native inhabitants; the latter in great part by the grateful liberality of an individual. A son of a native was brought to Tillipally, in a state of mental derangement, for medical aid. "On his reco-

very," say the brethren, "the father understanding that we intended to establish a school at Panditeripo, generously offered to furnish timber, and a piece of ground, near the old church building, for a school house, and to superintend the building of it. He is now interesting himself much to engage boys for the school." [See Pan. for April, p. 177.]

Immediately after their settlement at Tillipally, Messrs. Warren and Poor established a school at that place, for the instruction of children and youth both in English and in Tamul. Shortly afterwards they established another, at Mallagum; and they proceeded, as fast as circumstances would permit, to make arrangements for similar establishments at Milette and Oodooville. [See Pan. for Aug. p. 374.]

The situation of Messrs. Richards and Meigs did not admit of their engaging so soon in establishing schools. It was not until June, that they found it convenient to fix their residence, together at Batticotta; and even then, they were still encumbered with the repairs of their buildings. But though they could not establish a regular school, a considerable number of boys and young men received instruction in English constantly at their house; and in the latter part of September, a Tamul school was established by them at Batticotta, which commenced and proceeded with encouraging auspices.

The Missionaries have a high sense of the importance of taking native youths completely under their own care and direction; as this would withdraw them from the pernicious influences of their heathen parents and connexions, and place them in the most hopeful way of improvement, and for being qualified for usefulness. [See Pan. for March, p. 131.]

This forcible appeal [the appeal just referred to,] has already touched many a heart; and in answer to it, "pious zeal and liberal charities" have been displayed, and "associations for the support of this object" have been formed. And your Committee are persuaded that a design which promises so much for the advancement of the general cause, will be liberally and effectually patronized, by this Board, and by the Christian public. The experiments made, and the facts communicated by the Missionaries, afford ample encouragements for a steady and vigorous prosecution of the plan of establishing schools and furnishing instruction, for the heathen children and youth in the district of Jaffna, as fast and to as great an extent, as the means at disposal and a due regard to the various objects of our several establishments will permit.

Earnestly engaged as the Missionaries have been for the instruction of the young in schools and in their families, they have not been unmindful of the paramount importance of *preaching the Gospel*. At Tillipally and in the neighboring parishes, Messrs. Warren and Poor have preached stately on the Sabbath, and on other days, as they have had opportunity; as have also Messrs. Richards and Meigs at Jaffnapatam, while resident there, and at Batticotta and in the vicinity, since their removal to their station. Their preaching has, of course, been for the most part, through the medium of interpreters; but in October just a year after settling at Tillipally, Mr. Poor commenced preaching in Tamul, the language chiefly spoken in the northern part of Ceylon. The numbers of their hearers have been considerable, and at the latest dates were increasing. Many have been constant and earnest in their attention; and some, it is hoped, have received abiding impressions both from the public and private instructions given them. [For the case of Supyen see Pan. for May, p. 226, and June, p. 267.]

No later information [than has been already published in the Pan.] has been received of this young Malabarian confessor, of whom it may be devoutly hoped, that he is designed by sovereign grace to be an ornament to the christian cause, a blessing to his bewildered countrymen, and a crown of Missionary rejoicing in the day of the Lord Jesus.

Other individuals are mentioned, (of whom one has been employed as a schoolmaster, another as a teacher of the Missionaries themselves in Tamul, and another as an interpreter,) whose minds appear to have received deep convictions of divine truth. And not a few of the natives, Bramins, Headmen, and others, have been excited to inquiry, and have expressed doubts respecting their own religion. If the inquiry occur, why effects of this kind should appear, so much sooner at Jaffna, than at Bombay; it may be proper to recollect, that in Jaffna rays of divine light, long ago, scattered there by Missionaries, have pierced, and in a measure, dissipated the thick mists of heathenism, and laid the

minds of the people more open to instruction and conviction. Especially should it be considered and devoutly acknowledged, that HE, with whom is the residue of the Spirit, is a wise and holy sovereign, who giveth not account of any of his matters."

The Medical knowledge of Messrs. Warren and Richards gave early promise of great advantages to the mission, and important benefits to the surrounding population. [See Pan. March, p. 132.]

He who came from heaven—from the bosom of everlasting love,—to seek and to save that which was lost, *Himself*, while intent on his great work of preaching the Gospel, *took our infirmities, and bare our sicknesses*. His disciples, and especially his ministers, should possess and display the same compassionate spirit. And it cannot but afford a high satisfaction and cause of thankfulness to this Board, and to the friends of missions and of mankind in this country, if by any means of theirs, the miseries of their fellow beings in India, have been, or shall be, relieved.

But how frail is man, and how liable to disappointment or to interruption, are even the most benevolent human purposes! Physicians have their own infirmities and sicknesses to bear, and are themselves objects of Christian sympathy. At the latest dates, Messrs. Warren and Richards were both suspended from their labors, and languishing with disease. It will be recollected, that Mr. Warren, after his ordination, and before leaving this country, was taken with bleeding at his lungs;—with symptoms, which awakened no little concern for the event. It was, however, the opinion of physicians, that he could not do better for his health or life, than to go to India. The voyage proved beneficial, and the climate of Ceylon propitious: and for about sixteen months after his arrival there, he was able to be constantly and entirely engaged in the business and cares of the mission, and his prospect for established health was fair. But on the 13th of August, a year ago, to the great affliction of all the members of the mission, and of many others, his malady returned. Noticing his case in their Journal ten days afterward, the brethren say, "Our friend J. N. Mooyart, Esq. who visited us this morning, generously offered us the use of his house, which is furnished with every convenience, and advised that Brother Warren should be removed to Jaffnapatam. Brother Warren's peace of mind, and resignation to the divine will, are to us a cause for gratitude, and a ground of encouragement to all missionaries, to confide in the promise of their Lord and Master, *Lo, I am with you always*."

At the house of Mr. Mooyart, to whom the Missionaries and this Board are under great obligations for his multiplied benefits, Mr. Warren experienced all the solace and relief, which the most affectionate kindness and assiduous attention could afford. After some weeks however, it was judged advisable, that he should be removed to the southern part of the island, to avoid the effects of the approaching rains; and accordingly on the 9th of October he left Jaffna for Colombo. [For the case of Mr. Warren, see Pan. for August p. 373, and September p. 413.]

These communications, [The communications just referred to,] will be received by this Board, as they have been by the Committee, with affectionate sympathy and deep concern. By all the members of the Board, and by the many thousands who take part with them in this great cause, prayer will be offered without ceasing to the Father of our Lord Jesus Christ, that, with all the riches of his mercy, he will be present with the beloved missionaries in the day of trial—with the sick, and with those on whom consequently redoubled labors, and cares are devolved—affording to them respectively, all needed help and support and consolation; and that all their afflictions may redound to their sanctification and joy, and to the furtherance of his glorious Gospel among the heathen. Missionaries—faithful, devoted missionaries, are His servants, engaged in his work, and holden at his disposal. He loves them, and the cause for which they are sent forth to labor, infinitely better than do any of their patrons or friends on earth. He commands them to go, and teach all the nations; and assures them of his presence, and of a glorious reward; but he does not promise them exemption from sickness or from death. The field, in which they are to labor, and to die, is the field of unfading glory; and by the same high mandate, which shall call them to rest from their labors, others will be summoned to fill their places.

Our mission to Ceylon has been marked with signal tokens of the divine favor; and notwithstanding the cloud on which our eyes have been fixed, its general state

prospects are highly encouraging. The climate, for a tropical one, is un-
 usually salubrious; the living is cheaper than in almost any other part of
 ; the glebes and buildings in so many pleasant and populous parishes, as-
 sisted by the government to the mission are acquisitions of great importance; a
 translation of the Scriptures has already been made into the language of the
 le; and in various respects the facilities for communicating to them the
 ledge of the Gospel, and spreading it extensively, are such as are seldom
 l in heathen lands. And it is the purpose of your Committee, trusting in
 to use all diligence in strengthening the mission, and all care to prevent a
 re of its hopes.

(To be continued).

PECUNIARY ACCOUNTS OF THE BOARD.

American Board of Commissioners for Foreign Missions in account current with
 Jeremiah Everts, their Treasurer, Dr.

cash paid from September 1, 1817, to August 31, 1818, in conformity to of the Board, and of the Prudential Committee, from No. 211 to 295, both inclusive,	\$36,310 16
received by counterfeit and worthless bills, received in donations during the same period,	36 09
balance carried to the credit of the Board, in new account, Sept. 1, 1818.	52,923 08
	89,269 33

Contra Cr.

balance brought to the credit of the Board, in new account, Sept. 1, 1817.	\$53,841 61
cash received in donations, between September 1, 1817, and August 31, inclusive; as published particularly in the Panoplist for October 1817, pp. 474—477,	\$2,907 11
November, pp. 523—526,	3,417 27
December, pp. 569—572,	2,159 63
January, 1818, pp. 45—47,	2,161 01
February, pp. 91, 92,	1,937 83
March, pp. 137, 138,	1,577 31
April, pp. 182—184,	3,013 04
May, pp. 229—232,	1,357 19
June, pp. 281—284,	3,903 67
July, pp. 347—349,	3,045 12
August, pp. 380—384, as it should have been, instead of \$3,014 54, as it now stands by a mistake in ad- dition,	3,014 60
September, pp. 428—431,	3,368 40
Donations committed to the Treasurer on his journey, and acknowledged in a note to the Panoplist for May, p. 232,	487 60
Do. Do. in Panoplist for July, p. 349,	42 75
	\$32,392 53
interest of money and income of stock,	2,761 55
note given by a missionary to refund what had been advanced on, his ill health preventing him from going forth to the heathen, on the sale of books, published by the Board, principally the "version of the World."	100 00
	173 64—35,427 72
	\$89,269 33

SUMMARY ACCOUNT OF THE EXPENDITURES OF THE BOARD.

The Treasurer has paid out, within the year past, by order of the Prudential Committee
 of the Board, the following sums; viz.
 account of the outfit of missionaries, and their conveyance to the places
 their destination; namely,
 missionaries to the east, \$2,214 42
 missionaries to the Cherokees, and Choctaws, 2,830 17—\$5,044 59
 expenses, translations, and schools at Bombay, and other necessary
 expenses of the missions there, 8,799 10
 expenses and schools at Ceylon, and other necessary expenses of the
 missions there, 3,231 60
 additions to missionary libraries in the east, 433 92—12,463 62

Carried forward, \$17,508 21
 58

	Brought forward,	\$17,508 31
General expenses of the Cherokee mission and school,	7,973 68	
Do. Do. of the Choctaw mission,	2,753 85	—10,737 33
Expenses of the Foreign Mission School at Cornwall, Con including the travelling expenses of the youths, who were brought thither for their education,	3,314 76	
Expense of printing 10,000 copies of the pamphlet entitled the "Conversion of the World," to be reimbursed from the sale of the work,	867 00	
General contingent expenses, which did not arise wholly from missions to the east, or those to the west, but which were necessary to both,	3,392 66	—3,074 42
		\$36,310 16

AUDITOR'S CERTIFICATE.

THIS certifies, that I have examined the accounts of J. Evarts, Esq. Treasurer of the American Board of Commissioners for Foreign Missions, from Jan. 10th, to Aug. 31, 1818;—found them correctly kept and well vouched, and a balance remaining in his hands of *Fifty-two thousand nine hundred and twenty three dollars and eight cents*, accounted for by the foregoing schedule. A. ADAMS, Auditor.

N. B. A previous certificate brought down the accounts to Jan. 10, 1818. The schedule here referred to gives a particular statement of the productive property, and of the cash on hand.

JOURNAL OF THE MISSION AT BRAINERD.

(Continued from p. 416.)

Sabbath, April 19. The half-breed mentioned in our journal of the 13th, was present for the first time on the Sabbath, as he lives about 30 miles distant. He has been one of the public interpreters; speaks his own language better than most of his people, and ours very well. He gave very solemn attention, and after sermon addressed his people in the Cherokee language, and exhorted them to listen to the missionaries.

20. A Cherokee woman, aged about 60, who has been a constant attendant on public worship with us for some time, though she does not speak our language, and understands but little of it when spoken, tarried with us last night. This morning she expressed an anxious desire to live and die with the people of G. d. She has for some time been very serious and attentive to preaching. We hope the Lord has opened her heart to receive the truth in the love of it.

22. Brother Williams with his wife, and sister Catharine, returned from their visit to father and mother Gambold's. They bring the pleasing intelligence, that there is some increasing attention to the word at Spring place, and our brethren there are rejoicing in hope.

23. Brother Butrick returned. He had an interesting visit with Mr. Hicks, was accompanied by him and some of his family to the place of worship on the Sabbath. After sermon, the substance of what had been said was repeated by brother Hicks, in his own language, for the benefit of those, who did not understand English. All appeared attentive. Brother B. observed some attention among the black people at Spring-place. There are many of this class of people in bondage to the Cherokees, and they all speak English. Their masters, so far as has come to our knowledge, are all willing to have them instructed, and generally very indulgent in giving them time to attend meeting. If the benefit of our mission could extend no further than to these depressed sons of Africa, we should have no cause to regret our being sent to labor in this field, or to apprehend that our patrons, who are contributing to the temporal support of this mission, will, in eternity, think their money lost.

30. Two missionaries, Messrs. William McFarland, and Nicholas Patterson, lately from the Theological Seminary at Princeton, being on a mission from the General Assembly of the Presbyterian church, to St. Louis, and its neighborhood, turned out of their course to visit us in this heathen land. We soon recognized them as dear brethren and fellow laborers in the Gospel.

May 1. Our visiting brethren being with us for the first time, and probably for the last in this life, we concluded to give information to our little flock, that the sacrament of the Lord's supper would be administered the next Sabbath, and a lecture preparatory preached tomorrow at 2 o'clock, P. M.

2. The church convened according to appointment. Brother McFarland preached. In the afternoon brother Hoyt's daughter Anna, and a black woman called Juno, were examined as candidates for admission to the communion. As all the church members had for some time past been well satisfied as to the piety of Juno, and as she had already passed one communion since she might have been admitted, had she been seasonably propounded, it was thought best that these candidates should be admitted tomorrow.

Sabbath, 3. Brother Patterson preached; the two candidates were admitted. The Lord, as we trust, was graciously present, and we had a joyful season around the table, which our covenant God spread for us in this wilderness. Surely the wilderness was glad for them; and we looked forward with joyful anticipations to the days, when this whole desert shall rejoice and blossom as the rose.

Robin Martin, a free man of color, was examined and received to be propounded for admission to the church.

4. Our travelling brethren, though in haste to be on their journey, concluded to spend the day with us, that we might have opportunity to unite in the monthly concert. It is a great encouragement to missionaries, to reflect, that the whole host of Israel is at one time wrestling with God for his blessing on their feeble and unworthy labors. Surely a cause thus powerfully pleaded must ultimately prevail; for the God of truth and power has promised.

A letter received this day from the Treasurer, encourages us to expect his arrival very soon. We expect some profit from his visit, and the particular instructions which he may be able to give, from a personal acquaintance with the circumstances of this mission.

5. The affectionate brethren, Patterson and McFarland, left us early to prosecute their journey. Though our acquaintance with them was short, such was the union of sentiment and feeling, that it seemed an intimate friendship, and parting was hard. As they were about to leave us, the family was collected, and both the brethren gave an affectionate farewell address to the children. United prayers were offered, and a parting hymn sung; with weeping eyes we commended each other to God and the word of his grace, with the full and certain hope of meeting, in the world of spirits, to part no more.

"This glorious hope revives
Our courage by the way,
While each in expectation lives,
And longs to see the day."

[On the 8th the journal mentions the arrival of the Treasurer at the mission-house.]

Sabbath, 10. A black man and woman, who live about twenty miles from us, expressed a desire to unite with the church, and were examined. So far as we could judge from present appearances, they gave hopeful evidences of piety; but, as we have not had opportunity to be particularly acquainted with their walk and conversation, since they date their hope of conversion, it was thought proper to consider them as candidates, but not to be admitted until we should have further opportunity to examine them, and to inquire concerning their characters.

14. Our spirits were refreshed by the arrival of our dear brother Cornelius. his health is somewhat impaired by his long and fatiguing journey through the wilderness, and exposure to the scorching sun of noon and the chilling damps of night: but we hope he will be restored by a few days of rest with us. He brought with him a fine looking Choctaw lad of about 15, to be taken to the Foreign Mission School in Connecticut.

15. The Governor of Tennessee called, dined with us, and visited the school. He expressed much satisfaction in the appearance and progress of the scholars, a high opinion of the utility of the institution, and the importance of establishing others on a similar plan in other places. Towards evening he went on to meet Commissioners, who are a little below us running the line between Tennessee and Georgia. It is expected this line will pass not far from the mission house.

16 Having appointed, by the will of God, a special communion, on account of our brethren being with us, a preparatory lecture was preached.

Sabbath. 17. Brother Cornelius preached. Twenty two communicants of different nations and complexions, surrounded the table of Him, who "by the grace of God tasted death for every man." We trust our spirits were all refreshed by partaking of this holy ordinance.

[A great part of this week and of the week preceding, was spent in deliberating upon, and deciding questions of importance to missionary establishments among the Indians.]

Sabbath, 24. In the morning brother Cornelius preached what he considered his last sermon to this people. Brother Kingsbury's farewell discourse followed in the afternoon. It was really a solemn and affecting day to us all.

May 25. Ever memorable to us will be the transactions and events of this day. Three of our fellow laborers, brother Kingsbury and brother and sister Williams, left us with the expectation of laboring no more in this part of the vineyard. Brother and sister W. are to descend the Tennessee in a boat, brother K. to go on horseback to the agency, then to return this way, leave us immediately, and proceed by land. The scene was rendered still more solemn and impressive by brothers Everts and Cornelius, with the three Cherokee lads and the Choctaw, leaving us at the same time. Though we could rejoice that the Lord has opened a door to extend our missionary labors among the 20,000 Choctaws, and our brethren and sisters were willing to engage in this arduous enterprise, and labor in an uncultivated field several hundred miles from us; still our feelings were severely tried on parting with them; perhaps not less so than when we parted from our dear relatives and friends at the north.

The morning was spent in making the necessary preparations. About noon our numerous family was collected, prayers and praises offered, after which brother and sister Williams took an affectionate farewell of the children and departed. Most of the brethren and sisters accompanied them to the river, where a number of our Cherokee neighbors had collected, to testify their regard for those who had been teaching them what they now consider "the best things." Their falling tears manifested their grateful attachment to missionaries. Here again we had the satisfaction of pouring out our hearts in prayer to God and mingling our songs of praise, in the expectation that our next meeting would be around the throne above. Brother and sister Williams departed in the boat, brother Kingsbury crossed the river, accompanying our brothers who were going to the north, the rest of us returned to the mission house at Brainerd.

This evening one of our largest scholars, who went with his friends to the agency a few days since, returned with a rifle, which he had received from Government, in consequence of having enrolled his name, as one who would go to the Arkansas. He appeared very shy, passed the house without calling, stopped at the school-house and went in. One of the brethren observing this, repaired immediately to the place, and found him gathering the books which he had formerly used, with the intention of taking them and departing without speaking to any one of us. He was told, that we did not allow our scholars when leaving us, to take, without our consent, either the books or clothing which we had furnished them while here; and that we were very sorry he should think of leaving us without first taking us by the hand. He was disconcerted and ashamed; returned to the mission-house, shook hands with the family, and departed. It was painful to have this promising lad, who had been well contented with us, was just beginning to understand a little of our language, and nearly forward enough to begin to read, thus removed, to return perhaps to savage life. But as the regulation of this business does not come within our province, we were called only to the duty of submission.

Extract from the record of proceedings at meetings for business.

26. "Considering the various duties that devolve upon us, in consequence of our numbers being diminished, and particularly the increasing care and confinement of the teacher, as it is necessary that some one should guide the children from the time they rise, until they go to bed; Therefore, according to the advice of the Treasurer, Resolved, that brother Hoyt's son Milo enter the school as

usher, hoping, that in due time he may be prepared to take the full charge of this or some other mission school."

28. Three of the Committee appointed by the Board to visit the school, arrived for that purpose. Brother Kingsbury returned.

The Committee visited the school, viewed the buildings, farm and mill.

This day in a meeting for business, we resolved to purchase certain improvements near the mill, for the purpose of renting to the miller, whoever he may be. These improvements consist of a dwelling house, several out houses, and about 20 acres of land.

[These improvements cost but \$100.]

30. We were this day called to the painful duty of taking our final leave of brother Kingsbury, as a fellow laborer in this part of the field. He is to preach tomorrow at *Nick o-jack*. The trembling lip and the falling tear witnessed how dear this brother is to us all. May the Lord preserve him. We part with him willingly only for Jesus' sake. The approaching Sabbath being the stated time for communion at the table of the Lord, a preparatory lecture was preached.

31. A large number of our friends and neighbors collected for divine worship. Our Rev. brother Anderson preached, after which the sacrament was administered. The assembly was solemn, and some were considerably affected.

June 1. This morning the visiting Committee, with many expressions of good will to us, and desires for the prosperity of the mission, took leave of us. As their report is before the Prudential Committee, it is unnecessary for us to communicate any further remarks which we have made in our journal respecting their visit; yet we cannot refrain from observing, that it has been very agreeable to us, and we have the fullest confidence that their hearts are with yours and ours in the great work that is before us. We have renewed cause to thank God and take courage.

2. A full-blooded Cherokee, about 24 years of age, who has neither parents, nor home, made application to enter the school. It appeared, he had led a rambling life, and obtained his living by hunting. From what motives this son of the forest was led to make this application we could not determine. Our fears were, that he might think this an easy way to obtain his bread; that, if admitted, he would by his slothfulness injure our other scholars; or, if crowded to continual application, would soon leave us to his and our disadvantage. The duties that would be required of him were stated in a manner calculated to discourage him at once, if these were his views. He said he understood all these things; was willing to comply with the terms; and would continue without intermission until he had obtained an education, except that he should want some time to hunt to get money to buy his clothes. He was told, that hunting could not be permitted; but we would put him in a better way to purchase clothes, viz. that we would employ him to labor with our men in the field a sufficient time to buy his necessary clothing. He appeared well pleased with this;—said he must go to the agency to get some money that was due to him, and would soon return, if we would agree to admit him. Though we still had fears on account of his age and manner of life, it was thought best not to reject him. He was told that we would receive him.

(To be continued.)

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Sept. 1, 1818. From contribution in the vestry of Park-street church, at a prayer meeting, by Mr. N. Willis,	\$9 75	Brought forward	\$44 25
2. The First Female Missionary Society in Lansingburgh, N. Y. by Miss Eliza Stewart, Secretary,	34 00	Hezekiah Perkins, Esq. Treasurer, viz. For translations,	64 39
From Mrs. Patience Damon, of Chesterfield, for the Indian Mission, by the Rev. Dr. Morse,	50	For foreign missions,	17 00—81 39
4. The Foreign Mission Society of Norwich, Con. and the vicinity, by		5. Eliphalet Wicks, Esq. of Jamaica, L. I. for the missionary establishment at Brainerd,	10 00
		From the following sources, by Aaron Beach, Esq. viz.	
		Collection in the first Presbyterian church in Newark, N. J.	64 40
Carried forward	\$44 25	Carried forward	\$64 40
			\$135 64

	Brought forward	\$64 40	\$135 64
Donation from a member of the Society,	-	200 00	
Do. from do.	-	30 00	
From the Female Foreign Mission Society of Newark,		80 00	
Annual subscriptions,		151 00	—525 40
Mr. Jesse Reed, of Hanover, by the Rev. Mr. Colburn,		5 00	
A female friend of missions,		1 00	—6 00
A collection in the first Congregational church in Newport, R. I. at the monthly concert for prayer, by the Rev. Calvin Hitchcock,		6 00	
The Female Cent Society of Marlborough, Ver. by Mr. Piny Fisk,		16 00	
2. The Female Society of Columbia County, Penn. for promoting missions in the East, by the Rev. John B. Patterson,		51 80	
From Divie Bethune, Esq. of New York,		30 00	—61 50
From the following sources, by Mr. Richard Boylston, Treasurer of the Hillsborough, (N. H.) Bible and Charitable Society, viz.			
From members of the Society,		7 00	
A friend in Amherst, for Indians on our borders,		10 00	
Isaac Dimond, of Hopkinton, N. H. for do.		1 00	
From the following individuals in Antrim, N. H.			
Elizabeth Christie,		50	
James Day,		50	
Hannah Day,		25	
Fanny Burnham,		50	
A friend to foreign missions,		25	—20 00
From the following sources, by the Rev. Austin Hazen, viz.			
The Female Cent Society in Hartford, Ver.		18 00	
Associated females in Norwich,		1 90	
A contribution in do.		5 30	—24 50
From a friend in Ohio, who wishes to devote a tenth of his income to charitable purposes, by Peter B. Beals, Esq.		1 34	
The Foreign Mission Association of Burlington, Geauga county,		1 50	
Mrs. Nabby Hitchcock, of Burton,		50	—3 54
11. The Female Foreign Mission Society of Berwick, Columbia county, Penn. by Mr. Hutchins Taylor,		25 00	
From three ladies of Berwick,		2 00	—27 00
12. The Female Charitable Society of Sheffield, by Mrs. Margaret Bradford, Treasurer,		27 94	
A female friend of missions in New London, Con. by the Rev. Joshua Huntington,		20 00	
Col. S. Green,		1 00	—21 00
From a few individuals of Derry congregation, Dauphin county, Penn. for the Cherokee mission; remitted by the Rev. James R. Sharon to Robert Ralston, Esq.		17 00	
	Carried forward	\$891 12	

	Brought forward	\$891 12
Mr. Cephas Bardwell, of Williams-town,		1 00
16. The Reading Society of Wrentham, by Capt. James Ware,		50 00
Mrs. Trumbull, of New Haven, for the American Aborigines, by the Rev. Elias Cornelius,		5 00
17. A female in Newburyport, by Mr. Samuel Tenney, remitted by Mr. Kimball,		5 00
The Newell Society in Marshfield, Con. by Mrs. Cynthia Storrs, Treasurer,		27 00
A contribution in Peterborough, N. H. for the mission at Salsette, by Dea. Jonathan Smith,		46 00
19. The Ladies' Foreign Mission Society in Fairfield county, Con. by the Rev. Nathaniel Hewitt,		34 00
The Female Charitable Society of South Salem, N. Y.	10 63	
A female friend of missions,	75	
Mr. Josiah Gilbert,	5 60	
Miss Mary Gilbert, for the Cherokees,	2 00	—18 38
The Female Society of Herkimer, N. Y. by the Rev. Dr. Nett,		30 00
The Female Cent Society of Leyden, Lewis county, N. Y. by Alice Fish, Treasurer, remitted by the Rev. Dr. Davis,		16 00
From the Female Charitable Society in Hawley, by Mrs. Polly Grout,		15 44
Some small children in three school districts in the same town,		1 97
Mrs. Abigail King, of ———,	50	—17 14
The Young men's Charitable Society of Conway, for the mission to the American Indians, by Mr. Joseph Avery, Treasurer, remitted by the Rev. Dr. Lyman,		23 52
The Conway Female Charitable Society for promoting Christianity, by Mrs. Phebe Howland, Treas.		20 37
—48 29		
The Foreign Mission Society of Middletown, Con. by the Rev. C. A. Goodrich, President,		56 00
From Gen. Stephen Van Rensselaer, by the Rev. Dr. Proud-fit,		150 00
From the same, paid directly to the Treasurer,		27 50
—177 50		
Ladies in Brookfield, Con. by Mrs. Sarah Northrop,		10 00
From the Rev. Dr. Appleton,		3 00
The Female Cent Society in East Guilford, Con. by the Rev. John Elliott,		33 63
Contribution after the annual sermon before the Board,		169 45
The Female Cent Society of West Haven, Con. by Miss H. Smith, remitted by T. Dwight, Esq.		18 60
A friend of missions, by the Rev. H. Fisk, of Marlborough, N. H. remitted by the Rev. Dr. Payson,		5 00
	Carried forward	\$5 00
		\$1,657 47

Brought forward	\$5 00	\$1,657 47
Mrs. Eliza Brown, of Rindge, N. H.	3 50	
Miss Eliza Brown, of do.	1 00	
A friend of missions,	1 00	10 50
The Rev. Herman Daggett, of Cornwall, Con.		12 00
21. From a friend, for the American Indians,		20 60
From a female friend of missions, by Mrs. Bowers, for the American Indians,	4 74	
From do. by do. for the mission to the heathen in Asia,	4 31	9 05
Paul Roberts, Esq. of Nassau, N. Y.		2 50
A charity box kept by Miss Susan Scott, of Boston,		2 60
Contribution after a sermon preached in Park-street church, Sept. 20, by the Rev. Elias Cornelius, for missions and schools among the American Aborigines,		253 84
By the Rev. Ezekiel Ricb, the following sums, viz.		
Contributions in Marlborough, N. H. for educating heathen children in foreign lands,	1 23	
The Male Society in do. for the same object,	17 83	
The Female Society in do. for the same object,	11 10	
The Cent Society in do. for the same.	13 77	43 97
25. From Dr. McClair, of Stanstead, in Canada, by the Rev. Levi Parsons,		50
Mr. Jesse Stone, of Monkton, Ver.	1 00	
The Female Cent Society in Bridport, Ver. remitted by the Rev. Joshua Bates,	14 67	16 17
The Female Charitable Society of Holden, by Mrs. Susannah Damon, Treasurer, remitted by Mr. Fisk,	43 50	
From Mrs. Elisabeth B. Davis, of do. to purchase Bibles for the heathen,	3 00	46 50
The Harmony Society of Wilmington, Del. by Mrs. A. Macmullen,		12 00
From a friend of missions, by the Rev. Alexander Lovell,		9 56
The monthly concert for prayer in Beverly, by the Rev. David Oliphant,		2 15
The Auxiliary Foreign Mission Society of Hampden County, by the Hon. George Bliss, Esq. Treas.*		120 00
From a friend of missions,		3 00
The Mission Female Cent Society in the first parish of Gloucester, for foreign missions,	35 00	
For domestic do.	18 00	54 00
Contribution at the monthly concert for prayer in Vernon, Con. by the Rev. William Ely,	5 77	

Carried forward \$5 77 \$2,274 65

* This sum includes a contribution in Blandford, \$14 00
From the Westfield Female Auxiliary For. Miss. Society, 14 50

Brought forward	\$5 77	\$2,274 65
Avails of ornaments contributed at the same time,	2 03	7 30
30. The Westbrook and Gorham Female Cent Society, by Mrs. James Codman, Treasurer, remitted by the Rev. Timothy Hilliard,		23 62
The Foreign Mission Society of Ware, by the Rev. Dr Lyman,		48 60
Miss Elisabeth Foster, for the mission at Brainerd, by Miss Marriet Moore,		1 00
		<u>\$2,355 07</u>

THE SCHOOL FUND.

Sept. 2. From the Ladies' Missionary Society in Christ Church parish, S. C. by the Rev. Mr. Perrin, for the education of a heathen child, to be named THOMAS SPENCER,		30 60
Mrs. Patience Damon, of Chesterfield,		50
4. Contribution in the Rev. Mr. Mills's Society in Sutton, by the Rev. Dr. Morse,		30 60
Collection in the society of Hanover, in Lisbon, Con. for educating heathen children in America, by the Rev. Andrew Lee,		18 61
7. From Miss Eliza Morse's school of young misses in Winchester, (Winsted), Con. the avails of their industry, by Mr. Beach,		10 00
10. From a friend in Amherst, for educating heathen youth, by Mr. Richard Boylston,		50
The Society in Greenfield, N. H. for educating heathen children, by the Rev. John Walker,	10 50	
Philip Greeley, of Hopkinton, for do.	2 00	13 00
A little boy of Norwich, Ver. by the Rev. Austin Hazen,		20
From a young girl in Burton, Geauga county, Ohio, by Peter B. Beals, Esq.		50
From William, a little boy in the same family,		66
From a female friend in Ohio, towards educating a heathen child in the family of Mr. Meigs, at Batticoota,	3 00	4 16
From four little boys in the school at Brainerd, by Mr. Moody Hall,		1 12
15. The Female Mite Society of Newark, N. J. by Miss Hannah Woodruff, Treasurer, for educating heathen children in India,		110 00
16. Mr. John M. Kime, of Augusta, Geo. for the school at Brainerd, by the Rev. Ard Hoyt,		50 00
Children in Bethel, by the Rev. Mr. Sewall,		35
16. From the school of Miss Lydia Richards, in Ashfield,		2 07
The Montpelier, (Ver.) Indian School Society, for the support of schools among the Indians of N. America, by Mr. Samuel L. Crosby,		18 85

Carried forward \$235 85

	Brought forward	\$288 86		Brought forward	\$70 44\$977 60
17.	Children in Miss Abigail Boutell's school in Townsend, for educating heathen children in the east,	60		educate a heathen child, to be named NATHANIEL PARKER,	48 00
19.	The Female Charitable Society of South Salem, N. Y.	10 62		The Heathen School Society in Pittsford, Ver.	12 00
	Mrs. Molly Mead,	9 00	12 62	From two children in Greensborough, Ver.	25—125 00
	The Heathen School Society of Plainfield, by J. Porter,	8 16		The Female Society in Vergennes, Ver. by Miss Laura J. Huntington, Treasurer, to educate a child in the family of the Rev. Mr. Nichols, to be named ALEXANDER LOWELL, out of respect to their pastor,	40 00
	From a society of ladies in Paris, N. Y. for a child named ELIPHALET STEELE, by Miss Harriet M'Neil, the second annual payment,	30 00		The Association of gentlemen in Vergennes, Ver. for educating heathen youth,	21 50—61 50
	Miss Lucy Maynard, of Conway, by the Rev. Dr. Lyman,	36		Several females in Hillsborough, N. H. by N. Johnson, Esq.	3 00
	Ladies in Brunswick, Me for educating a child in Ceylon, to be named _____, by the Rev. Dr. Appleton,	12 00		From children in Hopkinton, N. H.	55
	The Mite Society in New Canaan, Con. for educating heathen youth in foreign countries, by Mr. St. John, Treasurer, remitted by T. Dwight, Esq	71 00		Avails of a charity box in do. by Sarah T. Smith,	45—1 00
	The Mite Society in New Milford, Con. for schools at Bombay,	7 00	78 00	The Ladies' Heathen's Friend Society in Tewksbury, for a child in Ceylon to be baptised JACOB COEGIS, as a tribute of respect to their pastor, by Miss Harriet Livermore, Treasurer,	12 00
	The Society in Rindge, N. H. for educating heathen children, by the Rev. Dr. Payson,	35 00		The Bath (Me.) Female Heathen School Society, a quarterly payment, by Jane Sprague, Treasurer, remitted by the Rev. Mr. Ellingwood,	6 12
	From Dr. Payson himself, for educating a child in Ceylon, to be named CHARLES PAYSON,	12 00	47 00	From a female, by the Rev. Henry A. Rowland,	50
	From Gen. Stephen Van Rensselaer, for the education of heathen children in India,	500 00		The Mission Female Cent Society in the first parish of Gloucester, for the Foreign Mission School, Children in Miss Deborah Worcester's school in Bedford, N. H. by the Rev. Dr. Worcester,	2 00
25.	By the Rev. Levi Parsons, from the following societies, viz.			30. The Female Missionary Society in Braintree, for educating heathen children in our own country, by the Rev. R. S. Storrs,	50 00
	The Heathen School Society in Cornwall, Ver.	20 00		The little treasure of a child, who died lately in Salisbury, N. H. in his fifth year, by the Rev. Dr. Woods,	2 00
	The Heathen School Society in Pittsfield, Ver.	11 32		Children in Miss Spaulding's school in Andover,	60
	The Heathen School Society in South Granville, N. Y.	14 12			
	The Granville, (N. Y.) Juvenile Society, (a part of \$30,) to support a heathen child to be named HARRIET A. NEWELL,	25 00			
	The Juvenile Society of Young Men in Granville, N. Y. of which \$30 is to				
	Carried forward	\$70 44\$977 60		Total of Donations in September,	\$1,350 01 \$3,605 60

AN ABSTRACT OF THE "REPORT OF THE SELECT COMMITTEE OF THE SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA."

Read and accepted November 6, 1817.

THE operations of the Society have been in the destitute settlements of the District of Maine, and among the Indians, viz. the *Stockbridge* tribe, the *Senecas*, and *Munsees*.

1. In the District of Maine.

The Rev. Dr. Nathaniel Porter performed a mission of two months at Fryeburg and the vicinity, during which time he visited many families and was assid-

ously careful to converse with them concerning the salvation of their souls. On this mission he "administered baptism 5 times, attended 4 communions, preached ten lectures, attended 5 funerals, and visited all the schools." A number of persons appearing to be under serious impressions, he continued with them three or four weeks afterwards, "endeavoring to win them wholly to Christ, in the same manner as when in the service of the society; for he could not leave them in this state." He employed much of his time in visiting. As God seemed to own and bless such means, he considered it as a duty to pursue them.

The Rev. Asa Piper performed a mission of two months, at Belfast and the vicinity. He first visited Thomaston, and preached on the Sabbath to a respectable assembly. His labors were principally in the towns of Camden, Belfast, Belmont, Dixmont, Unity, and a small plantation contiguous to Belfast, owned by the Waldo heirs. In several of these places he observes, there are individuals well disposed towards religious purposes; and they possess such local privileges, that, were they a united people, the support of a minister would be no burden."

The Rev. Daniel Lovejoy entered on a mission of three months at Robbinston and the vicinity. He spent in Robbinston 10 Sabbaths, preached many lectures, and visited much from house to house. "During my stay in this place," he writes, "I was treated with the utmost kindness by the people, and had reason to believe, that my feeble attempts in the Gospel of Christ were crowned with visible success. Mr. Lovejoy preached considerably and visited at No. I. a plantation adjoining Robbinston, containing 50 or 60 families. "There is," he writes, "in this plantation a considerable settlement of Indians, whom I visited repeatedly, and conversed with the governor. He seemed to be a man of some intelligence; but, in general they seemed to be in a wretched state." Mr. L. preached several times at No. III. where there were about 20 families well disposed towards the Gospel; also at No. II. about 15 miles from Robbinston, where are considerable settlements. At Pennamaquan he preached 3 lectures. At Dennyville, where the people appeared very attentive, he preached 4 lectures, and on one Sabbath. There is a congregational church in this place, and the Lord's supper was now first administered here. At Orangetown, a plantation in that vicinity, he preached once, and was informed, that it was the only sermon delivered in the place for six years. There were here but few families, "but they seemed very desirous of hearing the Word of God, and able and willing to contribute of their substance for the support of the Gospel. Besides the places already mentioned, he preached one Sabbath at Frankfort, and one at Unity. During the mission he preached 56 times, made 194 family visits, attended 8 meetings for prayer and religious conversation, administered the Lord's supper 4 times, baptised 1 person of adult age, and 25 children, and visited 4 schools.

The Rev. Josiah Peet performed the service assigned him at Norridgewock and the vicinity. In his mission he spent 9 weeks, preached 43 times, attended 4 conferences, visited 8 sick persons, one school, and upwards of 40 families. His labors were received with apparent cordiality and gratitude, and a repetition of them uniformly solicited.

The Rev. John Sawyer was assiduously engaged during the year in the important duties of minister and preceptor; 4 months of which were by the appointment of this Society at Brownville and the vicinity. Excepting when he went at a considerable distance to preach, he taught school six days in the week. The number of scholars was 39. He distributed many Testaments, from which were seen very good effects. The school under his care promises much benefit to the place and surrounding region.

The Rev. Henry True commenced his labors at Appleton and the vicinity the 7th of January. His labors were at Appleton, Searsmont, Putnam, and Montville. In the first mentioned place the attention to religion among all denominations has been of late greater than usual. The meetings were generally well attended, and thanks expressed for the services rendered by the Society. In the vicinity during the summer, he preached many lectures; made visits, attended conferences, and distributed many books.

The Rev. Mr. Nurse continues his useful labors at Ellsworth and the vicinity. Although his impaired health has not permitted so great exertions as formerly, yet he proceeds in his course with a faith and hope, which the greatness of the

cause, and a confidence in God inspire. The school under his care has been kept in operation about ten months of the year past. By the methods pursued he has endeavored to store the minds of the youth with religious knowledge, and to form them to the love and practice of moral goodness. He has lately introduced into his school, a variety of valuable and interesting religious tracts. These are read on the Sabbath, and the pupils are afterwards required to give an account of their contents. The influence of this school is extensively felt in this new part of the country. A goodly number have been qualified in it to become respectable and useful teachers. In the past year 7 young men, and 18 young women from this, have had charge of other schools, spread over a tract of country 130 miles in length.

The Rev. Dr. Porter has performed a second mission to Fryeburg and the vicinity, and seldom has a mission been crowned with greater success. He spent 10 Sabbaths, preached several lectures, visited 60 families and 9 schools, baptised 9 children and 4 adults, and admitted 16 persons into the church in Fryeburg. The congregational society in that town employed him after the term of his mission was closed, and the divine blessing still attended his labors. Since the close of the mission he admitted three persons to communion, and baptised two heads of families and four children. "There are," he writes, "eight persons who now stand propounded, one of whom, the head of a family, was never baptised. The number of children in these families is 24, all to be presented for baptism; the whole number of adults, reckoning the candidates for admission, is 7. The number of children, including the 24 to be soon offered, amounts to 37. In forty-four years of my ministerial labors, I have never seen so large a number of souls gathered into the kingdom of Christ in so short a time. The spirit of inquiry is still awake, and a hopeful number under serious impressions. The God of all grace perfect this, which, I believe, is his own work."

2. *The Stockbridge Indians.*

The state of the Indians under the care of Mr. Sargeant appears to be generally similar to that represented in the last report of the Society. In his journal of the 29th June, he says,

"With satisfaction and pleasure I will further note, that there appears a general reformation among my people, much more than I have observed since they moved into this country. The Indians, who depend much on corn for their support, have been, and are now, very much distressed for bread on account of the uncommon season; but they go among white people where it is to be obtained, and return and appear sober and diligent in their business. The uncommon providence displayed in the seasons, appears to be blessed to their spiritual and temporal good."

3. *The Senecas and Munsees.*

The Rev. Timothy Alden, (President of Alleghany College,) in pursuance of the appointment of the Society, has visited the Seneca and Munsee Indians, and performed missionary service among the white inhabitants of the southwestern settlements. He began the mission on the 1st of August, and returned to Meadville early in September. In this period he preached 31 times, baptised 1 infant, attended 2 prayer meetings, called on many families, conversed and prayed with the sick wherever to be found in his route, and visited 3 Indian schools. On the Sabbath he officiated, "1. In a barn on the Broken-straw;* 2. in Cornplanter's house at Jen-ne-sa-da-ga; 3. at a public house in the township of Eden; 4. at a school house in the Seneca village, near Buffalo; 5. at a school house in Jemestown, situated on the rapids below Chaud-dank-walake; 6. at Oil Creek, 2 miles from Meadville, and at the house of Joseph Armstrong, of the Big Sugar Creek. He preached whenever and wherever an assembly could be collected, which sometimes scarcely amounted to 20, and seldom to more than fifty hearers, excepting upon the Sabbath, when he sometimes had nearly two hundred."

In Cornplanter's village, extending one mile along the banks of the Alleghany, are 48 persons of different ages and both sexes. I preached twice in the spacious house of that noble spirited chief, which was well filled, and mostly with Indians. Some of these were from Peter Krous's neighborhood, and from Cold Spring. Henry Obeel, Cornplanter's eldest son, a major in the late war, officiated as my interpreter." At the close of each of the discourses, Cornplanter delivered an

* A stream emptying into the western side of the Alleghany.

interesting address, in which he expressed his gratitude for the notice taken of him and his people. He also kindly accompanied Mr. Alden to Cold Spring, to visit Red Jacket and his people. Here is an Indian school taught by Mr. Elkington at the expense of the Friends. Mr. A. preached in Big Valley, nigh the upper end of the Indian reserve, which lies upon the Allegany. An-neh-yesh, usually called Long John, and more than a dozen other Indians attended the meeting. The chief made a speech, in which he thanked the missionaries, for coming to see the Indians, and to preach to them, and wished him to express his grateful acknowledgments to the good people who thought so much of the poor Indians as to send a preacher to them. Mr. Alden visited the Indian school at the Seneca village on the shore of Lake Erie, 14 miles from Buffalo. This school has been taught by Mr. Hyde five years. Here, contrary to his expectation, he was permitted to preach to Indians in the village which is the most populous of any inhabited by the Senecas. Having called on Young King and Capt. Pollard, two of the most influential chiefs, who expressed their satisfaction in his visit and its object, and cheerfully agreed to notify their people to a meeting on the Sabbath. We regret that our limits do not permit us to give the very interesting account of this meeting, and of the speech made by Capt. Pollard on the occasion.

"Mr. Alden visited the Cataraugus village, but the chiefs were absent. The inhabitants of this village are all Senecas, except about 6 families, who are Munsees. At the Seneca village on Buffalo Creek, are about 700 Senecas, 16 Munsees, some Ononagas, some Cayugas, and a few Squaukees. In the different reserves the Senecas amount to something more than 2000. The language of the Munsees is radically different from that of the former. They are so called from the name of the place where they formerly lived, on a branch of the Susquehanna, but are of the Delaware tribe."

The result of the Rev. Mr. Alden's observations on the character of the Indians and their need of instruction, we give in his own words.

"The more I have attended to the situation of the aboriginal part of our extensive republic, the more I have been convinced, that to teach the Indians with effect the truths of the Gospel, ministers must live with them, learn their language, and preach to them in their vernacular tongue. It is generally difficult to procure an interpreter of abilities, and still more so to preach in such a manner that justice may be done to many subjects, and a faithful translation be given. The fact is, the languages of our red brethren are barren of terms for conveying many truths to their understanding. Still, if a minister were fully acquainted with their language and mode of illustrating subjects, he would be able to convey his meaning in a way which would be comprehended."

The Society has productive property to the amount of \$23,167 75.

His Honor WILLIAM PHILLIPS, Esq. is President, and Mr. SAMUEL H. WALLY, Treasurer.

CORBAN SOCIETY.

THE annual report of this excellent Society mentions with gratitude the success, which has attended its past exertions, the motives which should inspire continued zeal, and the peculiar obligations to activity which the present day presses upon the conscience.

There are 85 members of the Society, and 12 other subscribers. The subscriptions during the past year amounted to	\$208 00
Donations in cash from ladies in Worcester, Uxbridge, Dorchester, and Boston,	90 75
Interest of money,	12 60

\$311 35

Besides the receipts of money, no less than 154 articles of clothing, valued at \$271 73, have been received from benevolent ladies in Boston, Ashby, and Richmond.

The Society has assisted thirty pious young men, within the year past, who have been recommended according to the Constitution.

CHOCTAW MISSION.

LETTERS have been received from Mr. Kingsbury dated Sept. 24th. During the three preceding weeks the mission family had been severely afflicted with sickness. Mr. Kingsbury and Mr. Williams were first taken ill; but, by the timely use of medicine, were gradually restored. Mrs. Williams was seized with the bilious fever on the 7th. "The disease," says Mr. K. in a letter to the Treasurer, "was severe; and, in a few days, she was reduced very low, and, as we had reason to apprehend, to the very borders of the grave. On Sabbath, the 13th, about two in the afternoon it was thought by herself and others, that she would soon be released from all the toils and sufferings and sin of this mortal life. A part of the family had previously removed to the place selected for the seat of the mission. Those, who were present, assembled around her bed, to take a last farewell of this dear friend. She was perfectly rational, and spoke with as much composure of her expected removal, as if she had been going to her earthly father's house. As I was about to administer some ether, she said, "My brother, Jesus is about to take me to himself, and why do you wish me to stay?" I told her it was our duty to do all we could to preserve life. She took it and some other cordials, which had the happiest effect. The expiring flame of life was revived. From that time her disorder took a favorable turn; the fever abated, and soon came to a common intermittent, which has now nearly left her. She is daily gaining strength, and this morning was able to sit at the breakfast table with us. We cannot sufficiently express our gratitude for the signal mercy, which has attended this afflictive dispensation."

About this time, the younger Mr. Kanouse was laid by, on account of a painful swelling on the hand; but, at the time of writing was on the recovery.

On the 16th the elder Mr. Kanouse was violently seized with a fever. While detailing the progress of the disease Mr. Kingsbury says, "If it is the Lord's will to deprive us of the labors of this valuable missionary, it will become us to submit without one murmuring word. These afflictions have followed in rapid succession, and have occupied much of our time. But we hope they will be sanctified to our good; and that by these trials we shall be better prepared for the great work before us."

At the close of his letter Mr. K. says, that Mr. Kanouse had a comfortable day on the 23d, and rested well the succeeding night. We cannot but hope, that, as the cool weather advances, the whole mission family will be restored to health.

It appears from Mr. Kingsbury's letters, that the labor of commencing an establishment among the Choctaws will be very arduous, and will require all the perseverance, faith, and zeal, which the most devoted missionaries can exert. Let the prayers of the friends of missions ascend perpetually in behalf of this attempt to carry the light of the Gospel into the midst of darkness.

STOCKBRIDGE INDIANS.

Extract of a letter from a Clergyman in Ohio to the Editor of the Panoplist.

"IN September seventy or eighty of the Stockbridge tribe of Indians passed through this place on their way to White River, Indiana. By sickness they were detained over the Sabbath, and asked if there was to be any meeting which they could attend. They were informed that there would be a meeting, and that the Lord's supper was to be administered; at which they expressed great joy, and inquired if they could be admitted. On questioning them it was found, that their chief and nine others were regularly formed into a church; and their credentials and appearance gave us satisfactory evidence of their piety. A number of them attended public worship, dressed in the Indian habit, and six came forward to the communion table. They conducted with the utmost propriety and solemnity; and some were bathed in tears. When a psalm was named, they all took out their books, and turned to it. It was the most interesting day ever seen in this place.

"On Monday I visited them, conversed and prayed with them, and never was more kindly and cordially received. I found that a large proportion of them had Bibles and could read. The Chief had Scott's Family Bible. They also had other religious books. I conversed with one of the Indians, who had been intoxicated while here. He was much affected; and, when they left us to pursue their journey, this man called, and asked me to remember him in my prayers; and said, 'he hoped God would take away his stony heart.' They are going to live with the Delawares, who are intimately connected with several other tribes. It appears to me that the hand of God is visible in their removal; and I consider it of great importance that they be immediately followed by a missionary."

REPORT OF THE DIRECTORS OF THE TWENTY-FOURTH GENERAL MEETING OF THE MISSIONARY SOCIETY OF LONDON, MAY 14, 1818.

(Continued from p. 420.)

CHINA.

OUR Missionary, Dr. Morrison,* perseveres in the laborious and important task of translating the sacred volume into the language of China. In addition to the whole of the New Testament, which has been for several years in circulation, he has finished the books of Exodus, Ruth, and the Psalms, and has entered upon the prophecy of Isaiah. His labors suffered a suspension of a few months by his journey to Peking, as one of the interpreters who accompanied his Excellency Lord Amherst, the British Ambassador to the Emperor of China. This interruption will, however, we trust, be compensated by the additional knowledge which his journey through several provinces, and his intercourse with the natives of all ranks, enabled him to acquire of the language, customs, and especially of the religious views, of the vast population of that extensive empire.

Dr. Morrison and Mr. Milne having finished the translation of several books of the Old Testament, have made such arrangements with regard to the rest, that they hope, if it please God to give them health, to complete the whole in the course of the present year.

We regret exceedingly that the opposition of the Chinese Government to the labors of Dr. Morrison still continues, and that his progress in printing has thereby been impeded; it is, however, pleasing to learn that the work is going forward at Malacca, Dr. Morrison having committed to the care of Mr. Milne the superintendance of a large edition of the New Testament, consisting of *eight thousand* copies in duodecimo, and *fifteen hundred* in octavo.†

MALACCA.

We are sorry to state that Mr. Milne has suffered much by severe illness. Fears were entertained lest his valuable services should be speedily terminated. But we indulge a hope that his voyage to China will be beneficial. Mrs. Milne, who had been very dangerously ill, had previously taken a voyage to that country.

Mr. Milne had paid a visit to Penang (or Prince of Wales' Island,) where he was most kindly received by Governor Petrie and many other gentlemen, was favored with many excellent opportunities of sending copies of the Chinese New Testament, catechisms, and tracts, to Siam, where it is said 20,000 Chinese reside, to Rhio, Cochin-China, and various other places where the Chinese are found in great numbers, as well as of conversing on religious subjects with the

* The title of Doctor in Divinity has been conferred on Mr. Morrison by the Senatus Academicus of the University of Glasgow.

† Dr. Morrison is proceeding with his great work THE CHINESE DICTIONARY, a Second Part of which has been received in London, price 10s. 6d. and which we beg leave to recommend to the friends of literature, who will serve D. M. and family by their patronage of it. His *Chinese Grammar* is also come to hand, and is sold by Black & Co. Leadenhall Street, at 11. 11s. 6d. Dr. M. has also just published, A Collection of Dialogues and Detached Sentences in Chinese and English, with a free and verbal rendering, price 10s.; also, A View of China for Philological Purposes; containing a Sketch of Chinese Chronology, Geography, Population, Government, Religion, and Customs, &c. &c. price 1l. 1s.

sailors belonging to the vessels by which they were conveyed. In Penang only, there are said to be 8,000 Chinese inhabitants, among whom Mr. Milne went from house to house, distributing the Scriptures and tracts. Mr. M. calculates that in China and Malacca together, there have been printed and circulated not less than 35,000 Chinese pamphlets and tracts, exclusive of the Holy Scriptures. May we not hope that some of the good seed so liberally disseminated will spring up, and produce much fruit to the glory of God and the salvation of souls. Towards the great expense of printing Chinese tracts, the Religious Tract Society in London have liberally contributed the sum of 500*l*.

Mr. Milne's labors appear to have been abundant. He has translated the books of Genesis and Deuteronomy, and part of Joshua, into the Chinese language; he has also paid considerable attention to the Malay, in which he can read with tolerable facility. He has now two Chinese schools, into which he has introduced the Lancasterian plan, as far as it was practicable. The children learn Dr. Morrison's Chinese Catechism.

Mr. Thomson is proceeding with the Malay Mission. He has translated the Ten Commandments, and Dr. Watts' first Catechism. Mr. Milne wrote an introduction to the Ten Commandments, explaining their design, judging that the holy law of God, as expressed in the Decalogue, is peculiarly calculated to strike at the root of their false principles, base practices, and abominable idolatries.

The arrival of Mr. Medhurst at Malacca, in July last, afforded great satisfaction to Mr. Milne, as he appears to be well qualified to superintend the press, having been brought up to the business of a printer, and having made some proficiency in the learned languages.* This settlement has now the advantage of possessing two presses, with suitable workmen, and an able superintendant. Mr. Thomson, who obtained in England a knowledge of letter-founding, will materially assist in this department. The buildings necessary for the several purposes of the Mission have lately been much extended; but the expenditure, though considerable, will, we trust, be richly compensated by the utility of this very important institution, from which, throughout the numerous and populous regions of India beyond the Ganges, we trust the waters of the sanctuary will issue to fertilize the vast and dreary waste.

The Directors, urged by the solicitation of Dr. Morrison and Mr. Milne, have lately sent out four additional laborers, Messrs. Milton, Fleming, Beighton, and Ince, the first of whom is designated to the Chinese Mission, the other three to such stations in the East as may be deemed the most necessitous and the most promising.

AMBOYNA.

Accounts received from Mr. Kam, at Amboyna, are very encouraging. His stated ministry in the Dutch Church appears to have been greatly blessed, as well as his preaching to the Heathen, in the Malay tongue. In the year 1816, he baptised nearly 200 adults, who had relinquished the religion of Mahomet and professed to embrace the Gospel of Christ. The number of heathens and Mahomedans who have made a profession of Christianity through his instrumentality, since his arrival in Amboyna, exceeds 1200. Mr. Kam has commenced the building of a place of worship for the use of the heathen slaves, but the work has been impeded in consequence of the distressing events which have taken place in the island, which have also occasioned some interruption of his own labors. The unhappy commotions in Amboyna have occasioned much bloodshed. The insurgents endeavored to compel the Christian inhabitants to join them, many of whom, on their refusal, were cruelly murdered. Mr. Kam appears to have been in some personal danger, so that he says, in a letter to the Directors, "O my God, my soul is cast down within me; all thy waves and thy billows are gone over me; yet neither my body nor my soul has been hurt. I have escaped many dangers by land and by sea; and, out of the darkness which now surrounds me, I have confidence that light will arise, probably greater than before. Surely the mercy of the Lord has accompanied my poor labors from the time of my arrival in Asia! Surely the time of salvation is at hand, in favor of the numerous heathen of this colony." In another paper he says, "Whenever I am in great distress, then I

* Mr. Medhurst, while at Madras, was appointed agent of the British and Foreign Bible Society at Malacca and Penang, and was furnished with a quantity of Dutch, Portuguese, and Arabic Bibles for distribution.

say in my heart, and sometimes with a loud voice, Lord be mindful of thy praying people in England and every where else in Europe, on our behalf."

Mr. Kam's zealous labors have not been confined to the island of Amboyna. In the months of September and October, 1816, he visited several of the Molucca islands, where his ministry was most joyfully received; and in the negerys (or villages) of *Aboro*, *Hulatuw*, and *Kariou*, the inhabitants, who had been long devoted to the service of dumb idols, arose, and with holy indignation destroyed their false gods. Mr. Kam speaks of this triumph of Christianity over heathenism with pious exultation; and says, in his address to British Christians, "Many of you will not see much of this glorious conquest, but in heaven you will see thousands of these poor black people, who have been saved through the Gospel by our precious Savior, who bled and died for our sins. There I shall see you again, my dear brethren, and there you will find that your faithful labors of love for the name and cause of Christ have not been in vain.

The directors have acceded to the earnest request of Mr. Kam, and have sent out a printing-press, which he much needed, for the purpose of supplying the people with religious tracts, which were before transcribed with great labor; they have also sent out a large number of tracts in the Malay language, printed in London, for dispersion in Amboyna. We trust that the inhabitants will soon be favored with a large supply of the Malay Bible, now printing by the British and Foreign Bible Society, of which they are in earnest expectation, and which they will gladly purchase at any price.*

On account of the dangerous state of affairs in Amboyna, the Directors have deferred sending out additional missionaries to that station; they are also in expectation that the Netherland Society will, ere long, send more laborers into that extensive and promising field.

JAVA.

It is with the greatest regret we have to record the death of Mr. Supper at Batavia, his labors in that populous city were useful. He possessed great advantages, which he employed to good purpose. He had been a principal instrument of establishing Auxiliary Societies in behalf of Missions, of Bibles, and Tracts, and had the prospect of much usefulness both among the Portuguese and Malay Christians. The loss of so zealous and active a laborer in the prime of life is deeply to be lamented, but we bow to the Sovereign Ruler of the world, and say, "Thy will be done." The Society has at present no missionary in that interesting station; but we trust it will be kept in view by the Directors.

CEYLON.

Our information from Ceylon during the past year is very scanty. Mr. Palma continues to preach in the Dutch church at Columbo. Mr. Ehrhardt, who was for several years our missionary at Matura, and afterwards at Cultura, where he preached alternately in Dutch and Cingalese, and superintended schools, has lately been appointed by the Madras government (on the recommendation of Sir R. Brownrigg,) missionary to the Dutch inhabitants of Cochin. Mr. Reade continues to superintend a school.

(To be continued.)

REPORT OF THE EXECUTIVE COMMITTEE OF THE NEW ENGLAND TRACT SOCIETY, FOR THE YEAR ENDING MAY, 1818.

THE Executive Committee have, the year past, employed, and will continue to employ, the following gentlemen, as agents for the sale of the Societies' Tracts; viz.

Henry Whipple, Salem, Mass.
Nathan Coolidge, Windsor, Ver.
W. and H. Hyde, Portland,

Jesse Turner, Fayetteville.
Ebenezer S. Phelps, Northampton.
Rev. Dr. A. Leland, Charleston, S. C.

* Mr. Kam says, that he needs at least 20,000 copies of the Bible for the supply of the people in Amboyna, and neighboring islands. A single copy of the Bible was lately sold by auction for eight pounds.

Zina Hyde, Bath, Me.	Luther Holland, Belchertown, Mass.
Amos Tappan, Portsmouth.	Henry Woodward, Princeton, N. J.
Lambert Lockwood, Bridgeport, Con.	E. P. Walton, Montpelier, Ver.
Rev. Robert Wilson, Ohio.	Silas Barrett, Middlebury, Ver.
Nathan Whiting, New-Haven.	Alexander Graham, Kentucky.
John Johnson, Providence.	S. Wells jun Greenfield, Mass.
Richard Pearse, Natchez.	Thomas L. Paine, Cincinnati, Ohio.
Rev. Calvin Hitchcock, Newport, R. I.	David M. Smith, Lewiston, N. Y.
Reuben D. Muzzey, Hanover, N. H.	Jasper Corning, Buffalo, N. Y.
Daniel Pike, Bangor, Me.	Horace Janes, St. Albans, Ver.
P. W. Gallaudet, N. Y.	Lincoln and Edmands, Boston.
Rev. William Jackson, Dorset, Ver.	Abijah Kingsbury, Keene, N. H.
Peter B. Gleason & Co. Hartford, Con.	Charles B. Haddock, Andover.
Richard Boylston, Amherst.	Rev. D. A. Sherman, Knoxville, Ten.

It is the object of the Executive Committee to keep in the hands of these agents, a deposit of Tracts, in great variety, sufficient for the supply of those portions of the country, in which they reside. It is of the first importance to the success of this institution that the agents should execute the trust reposed in them with fidelity, and make *seasonable* payments to Amos Blanchard, Esq. Treasurer, or to Messrs. Flagg and Gould, General Agents.

During the past year, a considerable number of new Tracts have been added to the series, and a large proportion of old Tracts reprinted. The whole number of Tracts printed during the year, is *three hundred and eighty nine thousand*. These Tracts contain, on an average, more than 14 pages. The expense of printing is \$3546 32.

The Executive Committee are more and more impressed with the importance of the establishment they are called to manage, and more and more animated with the success of their efforts.

ORDINATIONS.

ON Friday, 10th of July, the Rev. EBENEZER BOWDITCH CALDWELL was ordained Pastor of the Waynesborough Independent Congregational Church and Society, by the Presbytery of Harmony. The introductory prayer was offered, and an excellent and appropriate sermon delivered, by the Rev. Mr. Murphy, of Medway, from 1 Tim. iii, 1. A solemn and affecting charge was given, and the consecrating prayer made, by the Rev. Mr. McWhir, of Sunbury; and the right hand of fellowship and concluding prayer by the Rev. Mr. Goulding, of White Bluff.

The various exercises of the day were deeply impressive. The vocal music, which was well performed, added much to the pleasure of this interesting occasion.

On the 30th of September, the Rev. OTTO S. HOYT was ordained as pastor of the Congregational church and society in Hinesburg, Ver. The introductory prayer was by the Rev. James Murdock; the sermon by the Rev. Josiah Hopkins; the consecrating prayer by the Rev. Dr. Austin; the charge by the Rev. Thomas A. Merrill; the right hand of fellowship by the Rev. Calvin Yale; the charge to the people by the Rev. Daniel O. Moreton; and the concluding prayer by the Rev. Simeon Parmelee.

Ordained, Sept. 24th, in the third parish in Newbury, by the Presbytery of Londonderry and its corresponding members, the Rev. Messrs. DAVID TENNY, AMZI BENEDICT, and CHARLES S. ROBINSON, as Missionaries to the destitute parts of our own country. Introductory prayer by the Rev. Dr. Parish of Byfield. Sermon by Rev. Dr. Dana of Newburyport, from 2 Cor. ii, 14. Consecrating prayer by Rev. Mr. Allen, of Bradford. Charge by Rev. Mr. Harris of Windham. Right hand of fellowship by Rev. Mr. Perry of Bradford. Concluding prayer by Rev. Mr. Parker of Chester.

Ordained as an Evangelist, at Moriah, N. Y. on the 14th Oct. by the Essex Consociation, the Rev. ASAH EL STONE, a Missionary from the General Assembly of the Presbyterian Church to that section of New-York.

PANOPLIST,

AND

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Vol. XIV.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE COMPARATIVE IMPORTANCE OF BIBLE SOCIETIES AND MISSIONARY SOCIETIES.

THESE institutions must not be detached from each other. They must be viewed as they are; as sustaining all those relations, and mutual dependencies, which they actually possess. Indeed, by viewing them detached, we should divest them of much of their real importance. This would appear evident by reflecting a moment on the need which they have of each other's aid. Contemplate the missionary laboring among the heathen unaided by the Bible. He might indeed meliorate their condition; but his efforts must be exceedingly embarrassed; and, in many instances, fail of producing that solid, permanent effect, which might otherwise be expected. The great doctrines of the Gospel do not usually become fixed in the minds of those, who learn them merely from what they are told by others. In order for men to become rooted and grounded in the faith, the Bible is necessary, that its precepts may be leisurely surveyed, and its great truths studied and understood.

General experience accords with this statement. But if, on this point, any thing more decisive is required, it is furnished by the Bible itself. The prophet, speaking of false teachers, says, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa, 8: 20.) "The Savior says, "search the Scriptures," (John 5: 39.) If then, men must go to the Scriptures to know whether their religion be correct, and whether the doctrines of their teachers are the truth, it need not be said, they must possess the Scriptures.

Indeed, the Bible is the light of our world. No ray twinkles through the thick darkness of our moral atmosphere, but what shines from the sacred page. And as well might we expect the morning light to arise, when the sun was stopped in his course, as to expect the conversion of the world to pure Christianity without a general dissemination of this heavenly treasure.

But notwithstanding the necessity of the Bible in evangelizing the heathen, it must still be kept distinctly in view, that this great work can never be effected by the Bible alone. Bible Societies do not indeed derive their chief importance from what they could effect of themselves, disconnected with missionary exertion. Before they can bless the

heathen with the Bible, the Bible must be translated. And for correct translations they are almost entirely dependant upon missionaries; who, having long resided among the people, into whose language the translation is to be made, have become familiar with all the different shades of meaning in their words, and have cultivated an intimate acquaintance with the views of the people on the subject of religion. But not to dwell on this point.

Divine Providence never intended that the Bible alone should evangelize the world. It is indeed a fact that divine truth is the sword of the spirit. But from the stress which the Scriptures lay upon *preaching*, as well as from the experience of many centuries, it is evident that it is divine truth *preached*, which is the chief instrument in creating men anew unto good works.

Such is the nature of the human mind, that very little can be expected from the bare distribution of the Bible. The mass of men are too indolent to gather from the Scriptures the great system of truth, and reduce it to practice, without having their attention excited and their inquiries directed by living instructors. And especially would this be the case with the heathen, respecting the Bible, for which they have as little esteem, as we for their Shaster or the Koran. And were it true that the Bible would be read, and that with attention, still, the labors of the missionary would be requisite to solve many difficulties which would occur to the rude inquirer; to lead the mind, step by step, from the rudiments to the higher branches of divine truth, and to enforce its importance, and to perfect that system of views and feelings, without which the Christian can neither be useful or happy.

Under the impression of this truth, the Savior said, Go—*preach* the Gospel; Go—*teach* all nations. And this has ever been a principal means which Divine Providence has used for the salvation of men, as is evident from the whole history of the church. It was through the preaching of the Gospel, and reasoning out of the Scriptures, that so many churches were planted in the days of the Apostles. It was through the preaching of the Gospel, and the dissemination of the Scriptures, that, in later times, the great reformation in the church was effected. It is through the preaching of the Gospel, in connexion with the more private influence of divine truth, that great multitudes at the present day, are brought to embrace the Savior. And when the consummation of these inferior scenes shall have taken place, the myriads of redeemed men shall be as crowns of joy to those, through whose preaching they will have been saved. The great means of salvation, then, is preaching to men the whole counsel of God, and directing their attention to that word of truth which is able to make them wise unto salvation.

The conclusion, then, respecting the comparative importance of Bible and Missionary Societies, is, that they are both necessary to the attainment of the object which either has in view; that they are but constituent parts of a great machine, whose movements are to effect a change in the moral aspect of the world. That their object is one; and that they derive their chief importance from their connexion with each other, and with the grand system of operations with which they are united.

Let then, no strife arise, between institutions whose interests depend so much upon the prosperity of each other. But let the friends of the Redeemer stand forth with redoubled activity and zeal; remembering that every effort not only benefits the particular institution, in behalf of which it is made, but adds a new impulse to the whole of that mighty system, by which fallen humanity is to be renovated, and the abodes of glory replenished with inhabitants.

For the Panoplist:

ON THE COMMON OBJECTIONS AGAINST THE DOCTRINE OF ELECTION.

Preliminary Remarks.

I. UNREGENERATE man is destitute of all holy love to God. By the purpose of God according to election is meant the benevolent design, by which he himself prepares this unregenerate man for eternal life. According to this definition, it will be seen, that the purpose of God has no relation to us, as a rule of conduct; but is the plan by which he obtains the final end of creation.

II. God purposes means, as well as ends. If he has elected any to everlasting life, he has also determined that they shall be holy; for "without holiness no man shall see the Lord."

III. The supposition of a strict analogy between God's executing his purposes, and the manner in which a parent executes his respecting his child, or a king respecting his subjects, is to be avoided.

IV. It is supposed, that God can create a moral being possessed of the faculties necessary to constitute a moral agent, without having his freedom in the least infringed by the doctrine of election. Moral agency and the divine purpose according to election, are perfectly distinct. There is no conceivable connexion between them; one belongs exclusively to God, the other to man.

I now come to the objections.

1. "If I am not elected to salvation, I cannot be to blame for not being saved; and God will be unjust in condemning me." Ans. The decrees and purposes of God are not given to us as a rule of conduct. So far as our own personal conduct or accountability is concerned, we have nothing to do with the divine purpose. We are to guide ourselves by the rule given in the holy Scriptures, and by nothing else. Our salvation depends on our conformity, or non-conformity, to this.

2. "But if I am not elected, how can I choose life?" Ans. The faculties, with which we are endued, capacitate us to choose or refuse life. Agreeably to my 4th remark, we are free moral agents, acting under a law, by which we are to be judged. The doctrine of election is not, therefore, any hindrance to our choosing life.

3. "The doctrine of election represents God, as partial in the distribution of his grace, and the Scriptures declare that God is no respecter of persons." Ans. Partiality implies capriciousness; or a preference of one person to another, without any proper reason. God is not partial; as a moral governor, he treats men agreeably to their character and conduct. When I see the Sovereign of the universe regarding the prayers and alms of the Roman centurion as much as

though he had been of the seed of Abraham, I can exclaim with Peter, "of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth God, and worketh righteousness, is accepted of him."

4. "If the doctrine of election is true, then God cannot be sincere in his commands and invitations." This objection will be easily answered by considering, what constitutes sincerity in any being. We say a man is sincere, when his actions correspond with his words. If a person invites me to a feast, and I feel confident, that all he offers he is able and willing to perform, then I say that person is sincere in his invitation.

Pardon and eternal life are at the disposal of God. When he invites us to come and accept them, when the way of salvation is open to all through Christ, when he is telling us that "all things are ready," and when he points us to that "great assembly which no man can number, "of just men made perfect," what stronger proof can we have of sincerity, than is here afforded. The doctrine of election presents nothing incompatible with all this; and if any thing prevents our compliance with the commands and invitations of God, it is the hardness of *our hearts*, the perverseness of *our wills*.

The objections to the doctrine of election assume almost as many forms, as there are opposers to it; but most or all of them can be resolved into those I have considered; and may be answered on the same general principles.

There is one general remark, which applies with force to all common objections to this doctrine. It is, that all objections rest equally against the existence of the *fact*, that some are actually saved, and some lost, without reference to its being an eternal purpose. Indeed, I may go farther, and say, that the objection does not lie so much against election, as an eternal purpose in the divine mind, as against the execution of it. Were there no eternal purpose of God, and could the objector see this fair world robbed of its greatest beauty by taking away the evidence of some design, grand and magnificent as the mind which created it, still he would gain nothing. If there were no purposes of God; and if the same phenomena were exhibited in the moral world, that now are, the same objections would rest against the simple fact, that now do against eternal election. If God, by any means, thinks proper to overcome the hardness of the hearts of some, and not of others, the same objection of partiality and insincerity in him, and of inability in the creature, remains, that does in the case of election. God is partial, God is insincere, because *all* are not made partakers of the heavenly gift." Man is unable to do it, because every man does not do it. Let the objector look back to that period, where duration ceases to be marked by the succession of events, where time itself is merged in the ocean of ages, and see what difference it makes in the view of that God, who sees past and future as always present, whether the event is decreed, or the simple fact takes place.

But should not the view of the objections, which I have taken, be sufficient to show their futility, still it would not be proper to reject the doctrine. Founded upon the perfections of the divine character, forming a glorious exhibition of the divine benevolence in rescuing

fallen man, united necessarily with the plan of redemption, when viewed in connexion with our moral turpitude; and, more than all, exhibited either implicitly or directly upon almost every page of the Scriptures, it would seem, that no objection of the nature we have been considering, would be sufficient to overthrow our belief in its truth.

Reason forms conclusions, or establishes principles from known facts. Without the knowledge of facts it can do nothing. It is in vain to call up reason and imagination to form principles for the divine government. It is in vain, and worse than in vain, to erect every gentle, and tender sympathy of our nature into a principle, which is to preside over the counsels of the Deity. Reason has a right to judge of the credentials of heaven's ambassador; but it has no right to sit in judgment on the information he gives us. It is as much the part of reason to abstain from conclusions, where the evidence of fact is wanting, as it is to make them where the evidence is possessed. All conceptions of ours, without this evidence, are no more to be regarded than the dreams of the sick man, or the wilder vagaries of the lunatic. Modern astronomy with her million systems has not shed one glimmering ray upon the counsels of the "mighty God, the everlasting Father." If we stretch the ken of our mental eye as far as it will reach, still our knowledge must be bounded by experience;—beyond, all is dark;—all is incomprehensible.

The object of revelation is not to acquaint us with what we might as well know from the light of nature; no, it attempts to unfold the mysteries of that kingdom, which is "eternal and in the heavens;" and to tell us of the counsels of that God, whose arm is stretched over all worlds; and whose mind comprehends that mighty maze, which is to fill up the vastness of eternity. To such a revelation, to such truths, reason must submit herself, and be content with deducing conclusions from her own limited experience. And though we cannot fully comprehend the mighty plan unfolded in the Bible, and though some of its doctrines, to our dark and benighted understandings, seem attended with objections, still a firm confidence in the testimony of God would lead us to receive them as truths, and wait with humble submission for the clear visions of eternity to unfold them in all their glory.

P.

For the Panoplist.

ACCOMMODATING NOTIONS OF SALVATION.

THERE has always been a strong propensity to make the way to heaven easy. Indulgences for sin have been sought with avidity, and believed with confidence. Nor have the means or the endeavors for procuring these supposed indulgences been confined to those who advocate the doctrine of papal infallibility. A little notice of passing events will furnish any one with many instances of attempts to purchase the liberty of breaking the divine law.

Two grounds are assumed by careless and impious men, on which they expect future happiness. The first is the gratuitous assumption, that sin is a very small evil. Such a trifle is it, in their estimation, that none but the most daring criminals will hereafter be punished at all; and the retribution for their offences is supposed very inconsiderable. The second error is, the magnifying of the value of their good works to such a degree, that a small number of miserable performances, are exalted into atonements for sin; offerings of sufficient value to purchase interminable felicity.

In the opinion of the former description of persons, sin scarcely deserves the name. They seem to suppose that man was created for the purpose of selfish enjoyment; that each is to seek his own gratification, regardless of its effect on others; that all means of pleasure within his reach he is fully entitled to employ; and that by giving unbounded indulgence to their inclinations they are serving the Almighty very well. With these men holiness is a word without meaning. They neither seek nor desire to know any thing about it. Supremely selfish, they entertain no conception of benevolence as an active principle, nor of the wisdom of seeking enjoyment in doing good. Were these extravagant absurdities to be so far countenanced as to allow them the name of *religious* opinions, those who hold them have learned their religion any where but from the Bible. If they worship any deity, he may be any other being in the universe, but not the God of Israel.

The supporters of the second error maintain the high excellence of human endeavors, and assert their efficacy as propitiations for offences. Disregarding the divine command, and the obligation it imposes on man, of loving God with all the heart, they seem to forget that a single violation of this command incurs a debt which the sinner can never pay. Did these good works possess the fancied merit sometimes assigned them, still, their amount is so exceedingly small, that it would seem rather too much to calculate on the endless joys of the world of purity, in compensation for such feeble endeavors as may be made in a short life. But on recollecting that the best human endeavors have much evil in every part, and the pollution of one destroys the purity or cancels the value of the other, the notion of offering them as a price for a seat in heaven, seems as full of extravagant folly as of daring impiety.

One prominent example of inconsistency has always been exhibited between the conduct and professions of the advocates of the doctrine in question. While pretending to purchase immortal happiness by their works, instead of increasing the number and extent of their labors proportionably to the stupendous consequences depending on them, they are the most slothful of all men. Were they to offer to a fellow-sinner such compensation for an injury as they bring before the great Searcher of hearts, they would be repelled with indignation, for adding insult to injustice. In illustration of these remarks, I subjoin the following extract from a Review of "*Travels in Caucasus and Georgia*."*

* Edinburgh Review, No. LVI, p. 313.

“It is well known that a Romish priest must say his breviary five times a day. Among other stories which are told of Jesuitical casuistry, it is said that the sons of St. Ignatius invented a convenient method of complying with the injunctions of the church. At the canonical hour, the Jesuit repeats the alphabet from A to Z, to which he adds a short collect, in which he begs that the Christ-Cross row may be taken-as an equivalent for all the prayers which can be made out of the combination and repetition of the letters. The Calmucks have displayed still greater ingenuity. We Europeans pride ourselves upon the superiority which we have attained, by substituting machinery for human labor. We think we have accomplished miracles, by employing the ‘strong arm’ of ‘unconquered steam’ in twirling the spindle, or in setting the wool card in motion. The followers of the grand Lama have done more. They invented praying-jennies which do the business in perfection. It is a doctrine amongst them, and it is so convenient to saints and sinners, that no Calmuck, whether freethinker or devotee, has ever ventured to call it in question; that as often as the paper, or other substance upon which a prayer is written, is set in motion, this movement of the written prayer is as meritorious as its oral repetition. The Kurada, or praying machine, is therefore constructed upon this principle;—it consists of two cylinders, or drums, filled within-side with rolls of paper covered with prayers and ejaculations, written in Tangotian, or sacred language. The drums are hung in a neat frame, and are kept on the whirl with great facility, by the simple contrivance of a string and crank; and every turn of the cylinder is perfectly equivalent to the repetition of all the prayers contained in it. The turning of the Kurada, is an agreeable pastime in the long evenings of winter; but Tartar ingenuity has discovered a method of dispensing even with the slight degree of exertion which this compendious substitute requires. We make ‘swift trochais’ roast our meat—they employ the smoke-jack to say their prayers for them; and the Kurada, which spins over the fire in the midst of the hut, transfers all its devotional merit to the owner. The Mongols are yet more wisely economical of individual responsibility and labor. Amongst them, the inhabitants of a district construct a Kurada at their joint expense, which is placed in a mill-house, by the side of a running stream; and this subscription Kurada is made so large, that it holds prayers enough to serve for all the parish; and, consequently, except in seasons of uncommon drought, when the water is too low to turn the mill which grinds prayers for the parishioners, they are completely exonerated from the obligation of wasting their time in the *Churule*, or temple. The *Kimorin* is another dumb substitute for devotion of the same nature. It is a flag, upon which the air-horse or *Kimorin* is painted, together with an appropriate selection from the Calmuck ritual. Such were the consecrated ensigns seen by Dr. Clarke. As long as the *Kimorin* flutters in the wind, the inhabitants of the tent upon which it is hoisted, are making their way to heaven by help of the air-horse.”

REVIEWS.

CXVII. *Letters on Christian Baptism.* 1. *Mode of Baptism.* 2. *The subjects of Baptism, containing some direct arguments in support of Infant Baptism.* 3. *Further arguments for Infant Baptism—the evidence for Infant Baptism and for Female Communion compared—and an application of the subject.* From Rev. Hubbel Loomis, of Wellington, to his brother, Mr. Joel Loomis, of Lyme. Norwich: Hubbard & Marvin. 1818. pp. 61.

AT the present interesting period of the world, it is a token for good, that a spirit of brotherly love is so generally prevalent among the people of God. It is an auspicious circumstance, that the middle wall of partition, which has so long separated Christians of different denominations, is now crumbling away, and those who love the Lord Jesus Christ, and who are agreed in the essential doctrines of Christianity, are more disposed than formerly to endeavor to keep the unity of the Spirit in the bond of peace." With heart-felt satisfaction have we heard the men of the world exclaim, as they witnessed the mutual affection of professed saints of different sects, "See how these Christians love one another. This is true religion. Nothing but the power of God could have brought this to pass." While the lack of this spirit mars the beauty of Zion, checks the spread of true religion, and in various ways does incalculable injury to the church of Christ, the prevalence of it has great influence in causing her to appear glorious in the eyes of men. We hail this state of feeling in the Christian world, both as proof of the influence of vital piety, and as the harbinger of its more extensive spread. It is one among "the signs of the times" which evince that the period is near, in which "the earth shall be full of the knowledge of the Lord;" in which all saints shall practically realize, that "there is one Lord, one faith, one baptism;—the period, in which "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." We doubt not, that as this blessed era approaches, the spirit of which we speak will more and more prevail. The change in this regard, which has hitherto taken place, has sprung in great measure from efforts made for the propagation of the Gospel. These efforts have been confined to no section of the visible church. They have, in a manner without former parallel, united the influence, the contributions, and the prayers of Christians of every denomination. While carrying forward their stupendous labors of love, they seem to have lost sight of their minor differences, and to have been solicitous only for the extension of the blessings of that religion which came down from heaven; to have aimed only at promoting the glory of God and the salvation of men. By being thus brought to act in concert their feelings have been united; their hearts knit together in Christian affection. In this manner has their enjoyment of God and of religion been greatly increased. In this, as well as in other respects, have they realized the fulfilment of the promise; "the liberal soul shall be made fat, and he that watereth shall be watered also himself."

In this view of the present state of the world we behold abundant cause of gratitude. We may always expect to see Christianity flourish or decline among mankind at large, in proportion as its professors feel and exemplify its spirit.

We were naturally led to make these reflections by a perusal of the work which we have undertaken to review. It is certainly to be considered as matter of lamentation, and as evidence of the frailty of man, that religious controversy is often carried on with feelings of bitter animosity and strife; that the combatants in many instances seem to lose sight of that charity which occupies so conspicuous a place in the Christian character; that they apparently seek to trample upon and destroy each other. Such angry disputes are a wide departure from the spirit of that religion, which speaks peace on earth, and good will toward men. They are completely at variance with that charity, which suffereth long and is kind, which is not easily provoked, and which thinketh no evil. Hence we are truly gratified, when we behold a writer on a controversial subject divesting himself of this angry and contentious spirit.—We are gratified, because we regard him as an instance of the predominance of Christian principle, and because we expect from him an able defence and a clear elucidation of truth. Our readers will anticipate the remark, that we have experienced this gratification in perusing the pamphlet now before us. The author appears to have approached his subject with feelings of kindness and brotherly love towards those from whom he differs in opinion, and with a simple intention to exhibit Scriptural evidence in support of his own sentiments and practice. In the whole course of his argument we do not perceive that he has lost sight of these feelings, nor of this intention. In perusing his pages we have been reminded of the candor and benignity, united with the inflexible adherence to what he conceived to be truth, which mark the controversial writings of president Edwards. Like this great and good man, Mr. Loomis never allows his passions to gain the ascendancy over the better feelings of his heart, nor his language to degenerate into intemperate abuse of those whose tenets he is controverting. He seems to have been free from party spirit, and to have aimed only at vindicating the claims of truth. Hence is his performance much better adapted to carry conviction to the minds of all classes of readers, than if it had been executed with the opposite spirit.

Though we entertain the most cordial affection towards the denomination styled Baptists; though we cheerfully allow them all the merit which they can claim for pious and devout affections towards God and benevolence to men; though we highly venerate the character of many individuals in that communion, both among the living and the dead, for their learning, their talents, their useful labors in the church of Christ; still we strongly wish, and we fervently pray, that as a body they may possess and exhibit more of the spirit of liberality; more of the Christian catholicism which we are happy to recognize in the pages of our author. Nor would we confine our remark to one denomination. We should truly rejoice to behold Christians, and especially Christian writers of every name, universally imitating the example here set them. While they are bound, each individual for himself, to “be fully persuaded in his own mind” concerning every controverted subject, we should be happy to see them exercising forbearance towards all, whose opinions differ from their own on points which are not essential to the salvation of the soul. Had the pages of every religious controversialist been equally free with those of our author from wrath, and clamor, and

evil speaking, the religion, concerning which they have written, must have appeared to much greater advantage in view of ungodly men, and they must have felt more powerful inducements to embrace it themselves. Indeed let any man, as Mr. L. seems to have done, take his pen in hand with the love of God in his heart, and a solemn sense of his accountability for all which he writes, and he must feel that he has other work to do, than to misrepresent the tenets of others, or to bring unmerited disgrace on their practices or themselves.

But besides the merit of candor, we think our author's reasoning is the main conclusive. Not however that we are prepared to adopt all his positions, nor that we deem all his arguments equally convincing. For instance, we doubt whether he has satisfactorily made it appear, that the rite of circumcision ever belonged to the Christian dispensation, or that God ever required of his people under this dispensation the observance of that rite. Indeed the more we have reflected on the subject, the stronger have our doubts become. We should consider it more consistent with the general conduct of the Most High towards men; more congenial with the gracious indulgence which he has always exercised towards their prejudices and their weakness, to suppose that he *allowed* the primitive saints for a season to observe the rite of circumcision, than that he *required* them to do it. This remark is specially applicable to those who were converted from among the Jews. These people were strongly attached to the institutions of their religion. Hence had they, on embracing the Christian system, been required to lay them aside at once, and to practise other observances, it is manifest their prejudices must have been roused; they would have felt strong objections to the scheme of faith which contained this requirement; consequently, they would, in all probability, have rejected it. Instead of demanding this, the Most High in wisdom and mercy permitted them for a season to retain the seal of the covenant which had been established in the family of Abraham. Notwithstanding the ingenuity, with which Mr. L. has maintained his opinion on this point, we are still more inclined to retain this view of the subject—a view which we have long entertained—than to adopt the supposition, that God required of his people under the Christian dispensation an observance of the rite of circumcision. If, with our author, we believed that such a requirement ever existed, we should be at a loss to give a reason why it does not still exist; and we should feel entirely unable to determine at what time its obligation ceased. We can conceive of no consideration, except that just mentioned, why circumcision should be practised in the days of the apostles which does not now exist.

But was the view given of this subject in the pamphlet before us established beyond a reasonable doubt, it would not at all strengthen our conviction of the propriety of paedobaptism. We have never been able to see sufficient ground for the opinion advanced by our Baptist brethren;—That since the appearance of the Savior, God has set up a new church in the world. We have always considered the reasoning of the apostle in the epistle to the Romans and in that to the Galatians, as conclusively establishing this point;—That the church of Christ is now essentially the same with that which existed under the Jewish economy. Hence to us it appears matter of indifference, whether it is

supposed that the rite of circumcision has ever been binding under the Christian dispensation, or that it ceased to be so, when the Savior instituted the sacrament of baptism. The only position then, which it seems on this part of the subject important to maintain, is, that this sacrament is now substituted for the ancient rite of circumcision: this we conceive Mr. L. has fully accomplished. With regard also to the main points which he has endeavored to establish—that the mode of applying water is not essential to the ordinance of baptism; that sprinkling or pouring is a proper mode; that the infant children of believing parents are proper subjects of this rite—we consider his reasoning able and conclusive. To every honest and candid inquirer concerning the will of God, these Letters are well adapted to convey conviction and instruction. We should think it impossible for a person of intelligent and liberal mind to peruse them, without feeling that the author is a man of strong and discriminating intellect, and that he has thoroughly considered his subject. We cordially recommend these Letters to the perusal of Christians of every denomination; especially of those whose minds are exercised with doubts on the subject of baptism. Among the many essays which we have examined on this controverted subject, we remember none which we consider more able or more satisfactory. Indeed it is no more than justice to our own feelings to assert, that we do not recollect to have seen this subject discussed with so much ability, united with so much candor.

Another consideration, which shews the useful tendency of this pamphlet, and which entitles it to extensive circulation, is that it is written in a manner peculiarly adapted to the apprehension of common minds. The writer has employed no learned phrases; no Greek nor Hebrew criticisms. He seems to have avoided every thing of this kind with studious care, and to have aimed to render his work in all points intelligible and useful to the mass of readers. His argument is conducted in a manner fully level to the comprehension of all who possess plain common sense. Every person of this description, we should imagine, must be interested and pleased with his mode of reasoning. We were specially gratified with what he says on the subject of close communion. His readers in general, we doubt not, will agree with us, that his remarks on this topic are forcible and happy. We are unable to see what reply can be made to them. We hope our Baptist brethren will give us the credit of Christian feeling and of candor, when we express strong solicitude that the time may not be far distant, when as a body they shall acknowledge, that in this regard they have taken ground which is not tenable. In our view, their notions on this point are decidedly the most obnoxious part of their system. They seem to us inconsistent with the very genius of Christianity; with principles abundantly inculcated in the New Testament; with the spirit illustriously exemplified both by Christ and his apostles; with that cordial affection, that brotherly love which must in a measure be felt by all who belong to the household of faith. With great interest, with uncommon satisfaction, have we perused the able production of the eloquent Mr. Hall on this subject. Without attempting to decide whether or not all his reasoning is correct, we hesitate not to yield our unqualified assent to the principal doctrine which he lays down;—That all who expect to

enjoy eternal communion in the world above, should exercise mutual fellowship on earth. In our view every attempt to increase among the disciples of Christ that true Christian catholicism, of which this great man has given us more than one example, should be hailed with pious and grateful acclamation. It is impossible for us to conceive that those who have been born of God should refuse to love one another. But if all such persons truly feel this mutual affection, it may well be demanded, what sufficient reason can exist for withholding from each other that which among all Christians has ever been regarded as the proper expression of it?

While we make these reflections we wish to have it clearly understood, that it is only a catholicism which has for its foundation love to the truth as it is in Jesus, which we wish to see encouraged or promoted. We would be among the last to countenance liberality of sentiment at the expense of the interests of truth. Those interests are paramount to every other consideration. For the good opinion of any man, or body of men, we would not sacrifice one iota of the faith which was once delivered to the saints, and which is essential to the salvation of men. As to those who are not disposed to meet us on the broad principles of the Gospel of Christ—those principles which exalt God and humble the sinner—as to such men, by whatever name they may be called, we see no ground on which we can hold fellowship with them. They and their principles deserve to be classed with the unfruitful works of darkness, from which saints should come out and be separate. At the same time, all who love the Redeemer, whatever trifling shades of difference may exist in their opinions, should be united together in love. This is demanded by a regard to their own comfort, as well as to the interests of religion. It is because we would have the bonds of union more closely drawn between persons of this description; because we would have every thing which serves to keep them asunder removed;—if we know our own feelings, and from no selfish nor sinister motives it is, that we strongly desire to see the doctrine of close communion universally discarded, and the real disciples of one common Lord sitting together as children at the table of their common Father. On this topic we might enlarge; but our limits will not permit. We fervently pray, that what we have said upon it may not be so construed as to wound the feelings of any individual.

With regard to the style, in which this pamphlet is written, we cannot speak with unqualified approbation. It possesses in considerable degree those essential requisites of good writing—perspicuity and simplicity; but it is deficient in classical refinement and taste. There is in some instances a lack of that propriety and amenity of expression which it is always pleasing to witness. Mr. L. can hardly be said to write like a man, “whom words have long been used to obey.” Judging from this specimen, we should conclude that he has not devoted sufficient attention to the forming of his style. This exception, however, in a work like the present, is of minor importance. If greater attention to phraseology must have caused Mr. L. to diminish aught from the clearness and the force, with which he has illustrated his subject, we should certainly prefer to have his production in its present form. We are sorry for the individual, who, in his demand of a more finished

style of writing, should lose sight of the good sense, the piety, and the sound reasoning which are spread over these pages. At the same time, we would recommend to Mr. L. and to every man who writes for the instruction or the entertainment of others, careful attention to phraseology. Every person of observation knows, that thoughts derive advantage, even to the plainest reader or hearer, from being well expressed. It is also, if we are not mistaken, the opinion of Blair—an opinion doubtless correct,—that while an individual is acquiring a good style, he is likewise learning to think with propriety.

We have refrained from making extracts from these Letters, from the hope that our readers will be induced to possess the work itself. We feel a strong assurance, that they will find themselves much interested and instructed in the perusal of it. We should be gratified to see it extensively in their hands, and in those of the community at large. We quote the following from our author's closing reflections, as a sample of his manner, and as no bad specimen of Christian eloquence.

"I fix my eyes upon my children, and consider their wants. It is salvation which they need, the salvation which is by faith in the blood of Immanuel. They may die before me, or they may be spared to attend my funeral solemnities, to close my eyes and to follow me to the grave. They may die in childhood, or they may be kept in life to a good old age. While they live they need worldly things for their support and comfort. But they must die, and then salvation will be every thing to them. When they stand around me listening to my counsel and my prayers, I fix my eyes upon them, and attempt to look down the long vale of futurity, to see what may be their portion. But dark clouds hide the prospect. For ought I know, they may have descendants which shall continue through successive generations to the end of time. Should this in Divine Providence be the case, these descendants will need the salvation of the Gospel. In temporal things I know, judging from the history of the world, they must meet with greatly diversified scenes; that their lives on earth must be checkered with disasters, disappointments and woes. But this is of no moment, when compared with their salvation. Only one anxious petition have I to make unto him who is able to save. The petition is, that they might obtain redemption through the blood of Jesus. Could I be assured of meeting them in the heavenly world, I should not fear the worst that could befall them in this. No, if I knew they would be beggars in the streets, and die like Lazarus, without an earthly friend to sympathize, yet this, if I knew, that like Lazarus they would die in the faith of God's elect, would not cause me one sleepless night. For my interview with them on the shores of Canaan, would be no less transporting and rapturous, than if they had lived amidst the dainties, and had been crowned with the honors of the earth. While standing on the borders of Canaan, and extending my arms to welcome my sons and my daughters to the mansions of rest prepared of God for them, the wormwood and the gall of earthly conflicts would be forgotten, while I pointed them to the Prince of life, who loved us, and gave himself for us; and from whose presence we should go no more out. The fears and the tortures of earth would be left far behind, while with one voice we sang to the honor of the Lord Jesus, "Thou art worthy; for thou wast slain, and hast redeemed us to God by thy blood, and hast made us kings and priests." Comparatively little should I think of the possible trials, which might await my children on earth, if I could only be assured of meeting, and of dwelling forever with them in the kingdom of God." pp. 57, 58.

CXVIII. *Neal's History of the Puritans. Vol. III.* Boston: 1817. 8vo. pp. 560.

(Continued from Vol. xiii, p. 133.)

THOSE who read history for no other purpose but for its details of great battles, or of the establishment and final destruction of empires,

need not trouble themselves by examining this volume. Though not destitute of specimens of human ingenuity in the trade of butchery, it does not derive its principal interest from recitals of this kind. Some people have a curiosity for little else than extraordinary narratives of sufferings and crimes. To these the ordinary affairs of life, and common occurrences of every day, supply no subject sufficient to awaken their attention, because their passions are not excited, and no frightful example of human depravity arouses their feelings.

The volume before us relates the events in the period from the commencement of the civil war, in 1642, to the death of Charles I. in 1648. To those who are acquainted with the history of England, it need not be said, that this was one of the most tempestuous seasons recorded in the annals of the nation. In the former part of the time in question, each party, having its parliament, its show of civil authority, and its army to enforce obedience to that authority, a great deal of coercion was used where it would better have been omitted. The distresses of the civil war in every stage of its progress fell with great weight on the ministers of religion. The proceedings against this class of men about the time of the battles at Atherston Moor, Lansdown, Roundaway-down, and the capture of Bristol by the king's forces, we give in the words of our author.

"The clergy on both sides had a deep share in the calamities of the times, being plundered, harassed, imprisoned, and their livings sequestered, as they fell into the hands of the enemy. The king's party were greatly incensed against the *puritan clergy*, as the chief incendiaries of the people, and trumpeters of rebellion. Such as refused to read the king's proclamations and orders against the parliament were apprehended, and shut up in the common goals of York, and other places within his majesty's quarters. When any parties of the royal army got possession of a town that adhered to the parliament, they inquired presently for the *minister's house*, which was rifled and plundered of every thing that was valuable, and himself imprisoned if he could be found; but the *incumbents* usually took care to avoid the danger by flying to the next parliament garrison. Above thirty puritan ministers took shelter in the city of Coventry after the fight of Edge Hill. Great numbers came to London with their families in a naked and starving condition, leaving their books and every thing they could not bring away, to the mercy of the king's soldiers. The prisoners underwent uncommon hardships, and would have been executed as *rebels*, if the parliament had not threatened reprisals.

"On the other hand, the *episcopal clergy* were no less harassed by the parliament soldiers; these being in possession of the best livings of the church, were liable to suffer the greatest damages; multitudes of them left their cures, and took sanctuary in the king's armies or garrisons, having disposed of their goods and chattels in the best manner they could. Others who had rendered themselves obnoxious by their sermons, or declarations for the king, were put under confinement in Lambeth, Winchester, Ely, and most of the bishops houses about London; and for want of room about twenty (according to Dr. Walker,) were imprisoned on board of ships in the river Thames, and shut down under the decks, no friend being suffered to come to them. The same writer observes, that about one hundred and ten of the London clergy were turned out of their livings in the years 1642 and 1643, and that as many more fled to avoid imprisonment: yet it ought to be remembered, that none were turned out or imprisoned, for their adhering to the doctrine or discipline of the church of England, till after the imposing of the Scots covenant; but for immorality, false doctrine, non-residence, or for taking part with the king against the parliament." pp. 49, 50.

Some opinion may be formed of the low standard by which the qualifications of clergymen were estimated in those days, by the dignitaries

of the church, from the fact, that of *one hundred* cases of those whose benefices were sequestered by order of the committee of parliament, "eighty of the incumbents were convicted of scandalous immoralities in their lives." Nor should it excite our surprise, that under an administration where such abuses were tolerated, and so little regard was shewn to moral character in making preferments, the great body of sober Christians should be aroused to unite their interests to obtain a reform. That the measures of the parliament were all adapted to obtain a redress of wrongs, or their motives always pure, we do not affirm. Undoubtedly much of the bitterness which has too often tinctured the proceedings of churchmen and dissenters towards each other, may be referred in its origin to those days of tumult, when each party seemed intent on exterminating the other.

When we recollect the variety of religious sects at that time existing in Great Britain, the discordant notions which they embraced, the pertinacity common to all men in their religious opinions, and, above all, the sentiment at that time not exploded, that error might be exterminated by the sword, instead of wondering that some should propagate their doctrines at the expense of their lives, we may rather be astonished that so few suffered by the hand of the executioner, during the continuance of parliamentary authority, or in the time of the commonwealth.

In the present volume a considerable space is occupied, by the trial of Archbishop Laud. In our notice of a former volume of this work* we had occasion to give our readers some specimen of the cruelty of this man in the trial and punishment of Dr. Leighton. No man at all acquainted with the events of the period under consideration can be ignorant of the life, the persecuting spirit, or the tragical exit of this intolerant prelate. A careful examination of his administration would furnish one of the most instructive examples of elevation from humble life to the loftiest eminence in church and state; of the greatest abuse of ill-gotten power; of the resolute defence of crimes, when the means of perpetrating them were no longer at command; and of a fall as signally terrible, as his advancement had been undeserved.

It is one of the humiliating characteristics of man, that he seldom uses an advantage well. If a victory be obtained, it must be pushed so far, that in the issue, it is sometimes productive of all the ill consequences of a defeat. On casting our eye on the history before us, and others relating to the same events, we think there can be no reasonable doubt, that had the Scots commissioners, and the Presbyterians in general, been contented with the concessions obtained in their favor, and made a prudent use of their influence, these ecclesiastical discipline might have been established on solid foundations, which would have prevented the fatal divisions which arose between them and the parliament, put an earlier period to the civil war; thus the Independents, Erastians, &c. could not have pushed matters to such extremes, whereby the nation was disgusted at their innovations, and finally have opposed an effectual barrier to the restoration of the second Charles, and the complicated miseries which followed that event.

* See Pam. for March, 1817, p. 136.

Most men have tenacious memories in regard to the wrongs they receive. Those who exert their power in inflicting injuries on the defenceless or the weak, teach a lesson to others which themselves are in danger of learning, whenever the revolution of human affairs shall put them within the reach of the former subjects of their oppression. This was the case with Laud, Charles I. and many other ambitious spirits of that day. They drank deeply of the bitter cup which they had so liberally poured out to all who differed from their opinions, or dared to complain of the rigors of their tyranny. Another exemplification of the same kind was presented in the sufferings of the Presbyterians, who were ejected after the restoration. After enumerating the remonstrances of the Independents, and the difficulties which arose in parliament on this occasion, our author remarks,

"Little did the Presbyterian divines imagine, that in less than twenty years all their artillery would be turned against themselves; that they should be excluded from the establishment by an act of prelatical uniformity, that they should be reduced to the necessity of pleading for that indulgence which they now denied their brethren; and esteem it their duty to gather churches for separate worship out of others, which they allowed to be true ones. If the leading Presbyterians in the assembly and city had carried it with temper towards the Independents, on the foot of a limited toleration, they had, in all likelihood, prevented the disputes between the army and parliament which were the ruin of both; they might then have saved the constitution, and made their own terms with the king, who was now their prisoner; but they were enamored with the charms of *covenant uniformity*, and the divine right of their presbytery, which, after all, the parliament would not admit in its full extent. Mr. Baxter, who was no friend of the Independents, says, 'That the Presbyterian ministers were so little sensible of their own infirmities, that they would not agree to tolerate those who were not only tolerable, but worthy instruments and members in the churches, prudent men, who were for *union in things necessary, for liberty in things unnecessary, and for charity in all;* but they could not be heard.'"

It has been as strongly exemplified in our own country as any where, that many of those who clamor the loudest for *toleration, liberty of conscience, liberality, candor, charity, &c.* are not less tenacious of their own creeds than those against whom the cry is made; nor less backward to persecute, whenever it falls within their power. Fully as ready would these men be to use the sword of civil authority, were it put into their hands, as the high churchmen or Presbyterians in the days of Charles and Cromwell. We need not specify instances, many of which are within the recollection of our readers; nor is it necessary to say, how far they would enforce obedience to their own decrees; but when a sect, or individuals, are found ready to do all they can, it is a fair conclusion that they would do more, were the means placed within the compass of their ability.

If "power without right be the most detestable object that can be presented to the human imagination," we readily infer that a being of such desperate depravity, who prefers wrong to right, should not be trusted with a large share of such a dangerous property. Whenever stern necessity calls for the deposit of it in the hands of an individual, too many checks can scarcely be placed on that individual to prevent abuses. Still, with all the limitations which human sagacity has hitherto applied, the pages of civil and ecclesiastical history have presented

numberless instances of failure in controlling the execution of the laws. Instead of displaying the tenderness of a father, or the watchful vigilance of a shepherd, the constituted guardians of poor distracted liberty have showed the manners of the tiger, while professing the mildness of the lamb; have gloried in their ingenuity in tearing and trampling the flock, whose deepest misery is the joy of their devourers.

The Assembly of Divines during this period continued in session five years and an half. Their principal labors were the following, viz. 1. "Their humble advice to parliament, for ordination of ministers and settling the Prosbyterian government." 2. "A directory for public worship." 3. "A confession of faith." 4. "A larger and a shorter catechism." 5. "A review of some of the thirty-nine articles." Few ecclesiastical bodies have been subjected to more bitter aspersions than this assembly.

Their character and reputation have not, however, been left destitute of some defenders, nor have they, perhaps, been more correctly estimated than in the following opinion of the historian.

"When posterity shall impartially review the labors of this assembly of divines, and consider the times in which they lived, they will have a just veneration of their memory; for though their sentiments in divinity were in many instances too narrow and contracted, yet with all their faults, among which their persecuting zeal for religion was not the least, they were certainly men of real piety and virtue, who meant well, and had the interest of religion at heart; and most of them possessed as much learning as any of their contemporaries: the names of *Lightfoot, Selden, Gataker, Greenhill, Arrowsmith, Twisse, bishop Reynolds, Wallis, &c.* will always meet with esteem from the learned world; and had they not grasped at coercive power, or jurisdiction over the consciences of men, their characters would have been unblemished." Mr. Baxter, who knew most of them, says, "They were men of eminent learning, godliness, ministerial abilities, and fidelity; and being not worthy to be one of them myself, I may more fully speak the truth which I know, even in the face of malice and envy, that as far as I am able to judge by the information of history, and by any other evidences, the Christian world since the days of the apostles, had never a synod of more excellent divines than this synod and the synod of Dort." pp. 479, 480.

MISCELLANEOUS.

EXTRACTS FROM THE DIARY OF THE REV. COTTON MATHER.

(Continued from p. 447.)

SEPT. 27, 1812. 6. *Good Devised.* One of the ministers of this town, who has a large family, conflicts with necessities. I would promote for him some support and encouragements.

The sermon which I delivered yesterday being filled with abridgments, exhibiting in a few words the illustrious points, both the duties and the mysteries of Christianity, it being a real service unto piety for people to have such things agreeably abridged unto them, and the word "cut short in righteousness;" I sent my sermon this day unto the bookseller, that it might be published under the title of *GRATA BREVITAS, an essay made in a few words to demonstrate that a few*

words may have much contained in them. With the most weighty matters of religion offered in several abridgments, as particular demonstrations of it.

7. *G. D.* I will take a catalogue of the books I have written, and upon each of them with a solemn and awful pause, consider to what special article of piety I should be myself thereby awakened; and accordingly make my most importunate supplications unto the Lord.

1. *G. D.* The case of relapses and abortions attending a work of begun repentance, has in my flock those examples that cry for me to speak unto it. I would, with the help of heaven, endeavor it.

2. *G. D.* My worthy friend in London sends me the lives of Mrs. P——, and Mrs. C——. I would sit with my children while they read over the story, paragraph by paragraph, alternately; and as they go along, I would make remarks upon such passages in the several paragraphs, as I would have them to take peculiar notice of. Lord, bless this action.

3. *G. D.* I have a kinsman at *Hampton*, who I am afraid is not good; yet he affects to appear good, and appears very ready to do good. I would make use of him, therefore, to serve the kingdom of God in that neighborhood, and furnish him with instruments for that purpose.

4. *G. D.* It being a time for despatching letters and packets for *England*, I would, when writing each of my letters, consider with as exquisite contrivance as I can, what good intention, and what method and motion to do good may be pursued in the writing of it. I would also propose unto the booksellers there, the reprinting of the lives of two pious gentlemen, which I have lately received from London.

5. *G. D.* Among the Commissioners of the Indian affairs we have so much encumbrance from the boisterous, clamorous, and impertinent loquacity of one man, that I am under much temptation to leave their company, and write home that my place may be supplied by another. But I would in this do nothing rashly; and I would call to mind the admirable example of the great Savior, bearing the froward humours of his disciples. However, I would, in the mean time, do my best, that the indirect intention of some, to discourage the English preachers to the Indians may be diverted; for to dishearten them will be to ruin all.

6. *G. D.* One that was more than forty years ago my school-master, is *—— with much poverty; but has the thousand times greater unhappiness of being an ungodly man. I would write unto him; I would send him some relief of his necessities: but I would therewithal as decently, but as pungently, as I can, advise him to the repentance that is necessary for him, and mention to others his necessitous condition.

I now and then also meet in the street a poor, and a very old man, whom I knew to be a man in years when I was but a child. I would stop him, and speak to him about his preparation for death, and put a book of piety into his hand for that purpose.

7. *G. D.* By the marvellous providence of God I am sometimes entrusted from unknown hands with the dispensation of secret charities. I would make this an occasion of three things. First; of importunate

* The word here is illegible.

cries to heaven, that I may not after all be a cast-away. Secondly, of being yet more liberal in my own expenses the same way; Thirdly, of quickening the objects of these kindnesses unto service for the kingdom of God. I would also pray for blessings on the unknown friends that procure this employment for me. And as I would use all imaginable fidelity in my stewardship, so I would use as much discretion as may be, to avoid misapplication.

Oct. 6. Saturday. I set apart this day for the fast of the closet, on such occasions as have used heretofore to put me upon the keeping of such days, in the recurring seasons for them. And particularly, to pray, that the papers I am sending to *London* may be preserved thither, and accepted there.

Dispensing alms this day, and laying aside the sum of twenty shillings apiece for several country ministers, I wrote the names of seven who stood equally fair for the charity, and then looking up to heaven, I drew the lots for the number which was intended. I am sending the money to them, with certain books of piety, and with agreeable Scriptures written on the papers in which the money is enclosed.

1. G. D. I am advised that it may be a seasonable service to preach a sermon, that shall warn the young people of this flock against the contempt, which too many of them cast upon a religious education, and especially in running away to sea against the inclinations of their parents. But at the same time to quicken parents in bestowing a religious education, and advise children how to behave themselves while they are under the chastising hand of God for their sins against it.

(To be continued.)

For the Panoplist.

REMARKS ON SABBATH SCHOOLS.

ALTHOUGH I view Sabbath schools a great improvement on former customs, yet I think that the best method of conducting them is not pursued in every instance. Some reward is generally conferred on those, who distinguish themselves by application to study, either of nominal or real value. This being considered and appropriated as the pupil's own property, may be feared to cherish an avaricious and selfish spirit; so that at the very moment in which children are committing to memory portions of Scripture, they are also acquiring a fondness for money, and fostering a disposition totally repugnant to the very instructions they receive in the school.

The mode of exciting their diligence which I would propose, is the following:

That every scholar, who excels in committing and reciting his lesson, shall have a cent placed to his credit; and that all the children fully understand that these little sums are to be collected at the end of the year, and the amount of them from the whole school to be sent to our missionaries, to be appropriated to the instruction of a heathen youth.

This would present the instructor, or superintendant of the school a fair opportunity of laying before his pupils a view of the wretched state of those destitute children in pagan lands, and with these con-

trusting their own distinguished advantages, the value of their Bibles, and their means of instruction; and still more strongly enforce their obligations of gratitude to God, who has made them to differ. I have seen a school when thus addressed by their teacher, hang on his lips with the closest attention, while he mentioned the hopes which might be entertained of the fruits of their exertions, were they so wise and so happy as to obey the instructions of the Word of God. They were invited to strive, and to anticipate the unmingled joy which in the world of purity and glory will swell their bosoms, on meeting some of those now perishing souls of the heathen, who by their means, their labors, and liberality, shall be converted from their idolatry, and brought to know and believe in the Savior.

In the town of Waterford, (Ver.) this method has been tried one year, and has not disappointed the expectations of its friends.

CHEROKEE LANGUAGE.

MR. BUTRICK, a missionary of the American Board of Commissioners for Foreign Missions, has been diligently employed for several months in learning the Cherokee language, and in preparing to form a Cherokee Grammar. Though the design of the Board is to communicate the English language to the rising generation of our Aborigines, yet there are many adult Indians, who will never be able to understand our language well. It is desirable, therefore, that one of the missionaries should be able to teach the leading truths of the Gospel in the language of the natives. Mr. Butrick is designated for this special service.

As Mr. B. advances in his knowledge of the language, he is struck with the surprising refinement which it indicates. Though it is barren on moral, religious, and intellectual subjects, yet it is surprisingly copious in regard to all the objects, which occupy the minds of uncultivated men. The structure and regularity of the language evince beyond any reasonable doubt, that the remote ancestors of the Cherokees were, comparatively at least, a refined and improved people. On this account, their language becomes a curious subject of investigation.

As it requires great care to be accurate, in giving an account of a language with which one is but imperfectly acquainted, Mr. Butrick is unwilling that the result of his inquiries should be published at present. Still, we think that the following facts and statements taken from his late communications on this subject, may be relied upon as authentic.

1. The substantive verb *to be*, is not used in the present tense, and Mr. B. thinks not in the imperfect. To supply the place of the verb changes are made in the beginning of the word, which according to the English idiom, would follow it; as *a-ski-yu*, man; *tse-ski-yu*, I am a man.
2. Impersonal verbs, and sometimes others, vary to express distance.
3. Verbs have a first and second person dual, and perhaps a third. The first person dual and the first person plural are varied on account of the person to whom the discourse is addressed. Thus, when conversing with a friend, I say to him, *e-ne-wo-ni*, we two are talking;

but if I turn to others, and inform them that we two are talking, (that is, my friend and myself,) I say *o-ste-wo-ni*. So, if more than two persons are conversing together, one says to the company, *e-le-wo-ni*, we (more than two) are talking; but, if speaking to one not belonging to the company, he says, *o-tse-wo-ni*, we (more than two,) are talking.

4. Different verbs are used to express the same action, when applied to different objects. Thirteen different verbs are used to express the action of washing; as *ku-tu-wo*, I am washing; (i. e. my person, as in a river;) *ku-le-stu-la*, I am washing, (i. e. my head;) *ta-kuug-ka-la*, I am washing, (i. e. my clothes;) *ta-ku-te-ya*, I am washing, (i. e. dishes, &c.;) *ko-wo-tah*, I am washing, (i. e. meat;) &c. &c. &c. This difference of words prevents the necessity of mentioning the object washed. So the verbs love, have, take, die, leave, weigh, &c. &c.

5. There are three voices; active, passive, and middle; as, *tse-ka-u*, I love, (a person;) *wug-ke-ka-u*, I am loved; *a-quuh-tu-ka-u*, I love myself.*

6. Verbs are of three kinds, active, passive, and neuter: as *a-ka-ka-u*, I love (a creature, or thing.) *wug-qua-ko-i-yu*, I am redeemed, (ransomed from captivity;) *tse-o-o-sku*, I die.

7. There are six modes, indicative, imperative, subjunctive, potential relating simply to power or ability, one for which Mr. B. has no name, expressing liberty to do an action, and the infinitive.

8. There are five tenses; present, imperfect, perfect, first future and second future.

9. Mr. B. is at present able to describe six conjugations. The characteristics of these he has drawn out at length.

Mr. Butrick has spread out the verb *tse-ne-yi*, I take, through nearly all the modes and tenses. We copy the present tense, indicative mode, active voice, and the first person singular nearly throughout.

Tse-ne-yi, I take or catch, (a person;) *he-ne-yi*, thou takest; *ku-ne-yi*, he or she takes; *ne-ne-yi*, we two take; (one addressing the other;) *ste-ne-yi*, we two take, (addressing a third person;) *e-ste-ne-yi*, you two take; *e-le-ne-yi*, we more than two take, (addressing the company;) *o-tse-ne-yi*, we more than two take, (addressing some person or persons out of the company;) *e-tse-ne-yi*, you more than two take; *u-ne-ne-yi*, they take. *Tse-ne-yu-hu*, I did take; *tse-ne-ye-sku*, I have taken; *tu-tse-ne-yu*, I shall take; *tse-ne-ye-ska-sti*, I shall be taking; (that is, we presume, at some definite future time, or when some other event takes place.)

The subjunctive mode is formed from the indicative by prefixing *ye* to the various tenses. The potential mode is formed by prefixing *ya-le* to the present tense of the indicative, and *ya-le-quo*, to the imperfect. There is another way of forming the potential mode; and another mode which expresses liberty. *Tse ne-yu*, let me take.

Passive Voice. *Ung-ke-ne-yu*, I am taken; *ung-ke-ne-yu-hu*, I was taken; *ti-yung-ke-ne-yu*, I shall be taken; *wung-ke-ne-yu*, let me be taken.

Middle Voice. *Ku-ta-ne-yi*, I take myself; *a-quuh-ta-ne-yu-hu*, I did take myself; *ku-ta-ne-ye-sku*, I have taken myself; *tu-ku-ta-ne-yu*, I shall take myself; *ku-ta-ne-ye-ska-sti*, I shall be taking myself; *ku-ta-ne-yu*, let me take myself.

* This form of the verb seems to resemble the French reflexive verb.

ANECDOTE.

ABOUT a year since, a merchant in one of our seaports, on fitting out a ship for India, told the captain, at the time of making the contract for the voyage, that there must be no swearing among the officers and crew; that he, (the captain,) must engage not to swear himself, nor permit others to be profane; that he must do as he pleased, with respect to taking the command of the ship on these terms; but, if he accepted the employment, it would be expected, that he should rigidly adhere to the stipulation, and that it should be known, as the law of the ship, that no profaneness was to be indulged.

The captain seemed to have no objection to reforming, but inquired, "How can I suddenly break off an inveterate habit?" "I will take care that you be reminded of your duty," said the owner. Wear the ring that I will give you, and let the law of the vessel be explicitly known." Accordingly, he procured a ring for the captain, with this motto engraved upon it; SWEAR NOT AT ALL. The vessel soon sailed, and, after performing the voyage, returned a few weeks ago. On being inquired of, respecting the subject, the supercargo declared, that there had been no profaneness on board, excepting a little within the first twenty days after sailing. At the close of this short period, the old habit was entirely destroyed; and during the remainder of the voyage, both at sea and in port, the success of the experiment was complete.

This single fact is of inestimable value, as it shows how groundless are the common palliations of profaneness, and how easy it is to do good, when a person is seriously engaged in it, is influenced by principle, and acts with decision.

CONFLAGRATION OF THE EXCHANGE COFFEE-HOUSE.

THIS vast building, which has been for nine years the boast and pride of Boston, was consumed by fire on the evening of the 3d inst. Like most other objects, in which men pride themselves, it has become a striking example of the vanity and uncertainty of earthly possessions. Though erected by a series of stupendous frauds upon the public, its origin was nearly forgotten; and it stood the most distinguished ornament of the town, highly praised and admired by travellers. It was seven stories high, and contained 210 apartments, including several splendid halls, and a noble area in the centre. The longest side measured 132 feet, the shortest 80, and the other two were of intermediate and unequal length. The edifice covered more than 12,000 square feet; and the outside walls were more than 80 feet high. In three hours was this vast building reduced to a mass of smoking ruins.

The fire caught accidentally in the highest story, at the south-west corner. The ungovernable element soon defied all attempts to save the building, though at first it seemed easy to be subdued. The conflagration is described, by those who witnessed it, as having been incomparably sublime and awful. The flame ascended from the whole

interior to a great height above the walls, and resembled the sun in brightness. Though the evening was cloudy, and the atmosphere thick, a person could read with perfect distinctness, at the distance of three miles or more. Providentially the fire was nearly confined to this building, and no lives were lost.

THE POLAR EXPEDITION.

NUMEROUS voyages have been made during a period of *three hundred and twenty years*, to discover a North West Passage from Europe to India.

Cabot's original attempt was in the year, - - - - - 1497
and terminated in the discovery of Newfoundland and the Labrador coast.

Frobisher's first voyage was in, - - - - - 1576

Henry Hudson's first voyage in quest of the north-west passage, after three fruitless attempts to reach India by a north-eastern passage, was in 1609

Another voyage, in which he discovered the bay which bears his name, was in - - - - - 1610

Repeated trials were made by other adventurers soon after. Those of James and Fox, were in the year - - - - - 1630

Wood's failure in - - - - - 1676

closed the long list of unfortunate northern expeditions in that century; and the discovery having so often failed, ceased for many years to be an object of public investigation.

Captain Middleton was sent out by the British government in 1741

Captains Smith and Moore, by a private Society, in - - - - - 1746

Though these last were encouraged by an act of parliament, annexing a reward of 20,000*l.* to the discovery of a passage, they returned from Hudson's Bay with reports which left the accomplishment of this favorite object at as great a distance as ever.

After this Capt. Cook was selected for the undertaking, and instead of seeking a passage from the *Atlantic* Ocean into the *Pacific*, one from the latter into the former was to be attempted. The instructions to Capt. Cook on this subject were drawn up by the Commissioners of the Admiralty, and signed July 6, 1776. He was to repair to the Pacific, proceed directly to lat. 65° N. and then endeavor to find a passage to the east round the north extremity of the American continent. The reward offered was extended to any ships belonging to his Majesty's subjects, who should find out and sail through any passage by sea, between the Atlantic and Pacific Oceans, in any direction or parallel of the northern hemisphere to the northward of the 52d° of north latitude. A reward of 5000*l.* was also offered to any, who should approach to within one degree of the north pole. To facilitate the success of Capt. Cook's expedition, Lieut. Pickersgill in 1776, and Lieut. Young in 1777, were ordered to proceed to Baffin's bay and explore its western parts. The instructions to Capt. Cook were founded on an accurate knowledge of what had been already done, and his great experience and persevering industry afforded every reasonable promise of leaving nothing untried, which could be within the compass of human efforts. But Capt. Cook's and Capt. Clerke's discoveries, on the west side of America, and their report of Beering's strait, together with that of other navigators, and the accounts of Mr. Hearne, &c. served to discourage future attempts to penetrate into the Pacific Ocean by a northern direction. The question was supposed to be set at rest, and that if any opening ever existed to the northward of the western continent, it must be beyond the reach of navigation. Notwithstanding all previous discouragements the project has been renewed in the present year.

The vessels for exploring the northern regions began to be equipped in Jan. last. Two were to endeavor to penetrate through Davis's Straits, and two to reach the North Pole, if possible; by which means it was expected to ascertain whether Greenland is an island, or part of the continents of Asia or America. The vessels were stored with every requisite in provisions, nautical instruments, &c. and provided with every appendage used by the Greenland ships: some experienced men in that service went in the vessels.

They sailed early in the season, arrived soon in the region of the ice, and have been constantly making advances in their voyage, as appears from their official despatches received at the Admiralty in September. The facts noticed in these despatches, so far as made public, are the following, viz.

They are dated July 28, at which time the *Isabella* and the *Alexander* were in lat. 75° 30' N. lon. 60° 30' W. well over to the American coast, the weather serene and perfectly clear. The variation of the compass, by repeatedly accurate observations made on board both ships, was 89°, and the dip. 84° 30', which led them to conclude that they were approaching very near to the magnetic pole. It had been perfectly calm; the sea was smooth as glass for three or four days, and the current drifted them to the south-eastward, which raised their hopes of an open passage round the point of America, from which quarter it appeared to proceed. All the way up the middle of Davis's Straits, they skirted an unbroken field of ice on the left; but as they proceeded it became thinner, and apparently rotten, and they were sanguine in the hope, that the moment the breeze sprung up the ice to the westward would open to them a passage, and allow them to reach the northern shores of America. Harmony prevailed among the ships crews, and they were all in good health.

POETRY.

To the Editor of the Panoplist.

William Graham Lee, whose excellent character and untimely death are commemorated in the following lines, was born in Salisbury, ofitchfield county, (Conn.) Oct. 31st 1791. Having completed the usual course of Collegiate education with distinguished honor, he entered himself in the summer of 1815, as a Law student in the office of Samuel Boyd, Esq in the City of New York. In the ensuing autumn, after a short illness of ten or twelve days, he died on the first day of Dec. in the 24th year of his age. He has left behind him a precious testimony of faith and hope in the Gospel of Christ.

The eulogy of friendship is commonly thought to need indulgence rather than to deserve confidence. Yet, from such questionable testimony, the appeal might safely be made to the interest which all felt in the character of Graham Lee, who had ever once seen him, and to the attachment which inclines his particular friends less to eulogize his character, than to cherish in silent and unobtrusive sadness, the remembrance of his worth. On all these, a considerable circle of your Readers, you would confer an obligation by inserting the subjoined Poetry in the Panoplist.

January 1st, 1816.

WHILE others hail with joy the op'ning year,
I meet it with a sad, yet pleasing tear,
Court the lone muse, and ask her silent aid,
To lead me through the paths where once I
stray'd,
And gathered many a flow'r which mem'ry
keeps
Embal'm'd in tears, and o'er them wakes and
weeps;
Faded and transient as the passing day,
In which they open'd, charm'd and died away.
Late, but not least, the evanescent ray,
Which Heav'n indulgent threw across my way,
Lamented Lee, were those improving hours,
In which I witness'd thy endearing powers;
Hail'd the fair promise of thy blameless youth,
And lov'd thy mildness, rectitude and truth.

O that some bard, on Genius' towering
wings,

With powers t' immortalize the name he sings,
Would wake the lyre, bid thy mild virtue live,
And to misguided youth thy bright example
give.

How blameless was the tenor of thy way,
Illumin'd still by virtue's heav'nly ray!
Careful to please, and cautious to offend,
The sage companion, the endearing friend;
Rich in the various treasures of the mind,
Yet modest, soft, benevolent and kind;
Without pedantic stiffness, free to pour
A rich repast from learning's treasure'd store;
To blend instruction with the sprightly tale,
From thy reproof conviction could not fail.

Care fled at thy approach, thy cheering
smile

Had power the anxious moment to beguile;
Thy voice, whose sweetness touch'd and
warm'd the breast,
Could soothe the warring passions into rest;
Thy presence bade the mind's wild tempest
cease,

And drew around an atmosphere of peace.
When sickness seiz'd thy frame, thou kiss'd
the rod,

And bow'd submissive to a chast'ning God;
Lifted thy soul to Heaven in humble pray'r,
And sought and found thy better portion
there;

Let go thy hold on earth in manhood's bloom,
And sunk quiescent to the friendly tomb.

But cease eulogium:—if to thee were given
Worth dear to friends, and virtues meet for
Heav'n,

The gift was His, to whom belongs all praise,
To his great name I consecrate my lays,
Lament no more for friends or comforts gone,
But bow and say, "*my God, thy will be
done.*"

* *The words in Italics were used by the deceased a short time before his death. On occasion of receiving from one of his physicians, the intimation that there was little hope, he lifted his hands to heaven, and with great solemnity and devotion, exclaimed, "My God, thy will be done."*

WORKS PROPOSED.

SAMUEL T. ARMSTRONG, Boston, proposes to publish, *The Memoirs of the late Miss Emma Humphreys, of Frome, with a Series of Letters to Young Ladies, on the Influence of Religion, in the formation of their moral and intellectual character, and to Parents, on the religious education and bereavement of their children.* By T. East.

Also, *The Advantages of Early Piety Displayed, in a Memoir of Mr. John Clement, Surgeon, late of Weymouth, who died in the 20th year of his age: compiled from his Letters and Diary, and interspersed with Occasional Reflections.* By John Hooper, M. A.

Also, *Family Lectures.* By Mrs. N. Sproat.

REPORT OF THE PRUDENTIAL COMMITTEE OF THE A. B. C. F. M.

(Continued from p. 465.)

AMERICAN ABORIGINES.

IT was on the 13th of January, 1817, that the Rev. Mr. Kingsbury arrived at Chickamaugh in the Cherokee nation, and commenced preparations for an establishment there. On the 7th of the following March, he was joined by Messrs. Hall and Williams with their wives. Before the annual meeting of this Board in September, they had erected, four small log buildings; made considerable advances in preparations for other and larger buildings; taken into their family, and under their instruction, twenty-six native children and youth; and done not a little, for the time, towards procuring crops of various productions, and stocking the plantation with domestic animals.

In the Report of the last year, the Committee communicated their design of sending other missionaries and teachers to the Cherokees, and other Indian nations, as soon, and as fast, as Providence should open the way, and supply the means. This design, which was explicitly approved by the Board, has not been forgotten.

Agreeably to arrangements made by the Committee, the Rev. Daniel S. Butrick embarked at Boston on the 13th of November, for Savannah; and on the 17th of the same month, the Rev. Ard Hoyt, with his family, embarked at Philadelphia, for the same port. On the 27th, under the kind care of their Divine Master, they all safely arrived at Savannah; where they were received by the Rev. Dr. Kollock and other friends to the cause, with demonstrations of affectionate courtesy, hospitality and generosity, which they have acknowledged with expressions of lively gratitude. From Savannah they proceeded with as little delay as possible, by the way of Augusta and Athens, to the Indian country, and on the 3d of January, having experienced much kindness and some affecting expressions of interest, from the Cherokees on their way, they reached the mission house at Chickamaugh. [See Pan. for Feb. p. 93.]

Early in December, the Rev. William Chamberlain left Wilkesbarre, Pennsylvania, the late residence of Mr. Hoyt, and proceeded to Pittsburg; where, agreeably to appointment, he met the Rev. Elisha P. Swift, in concert with whom he was to act as an agent for promoting the objects of the Board in the western states. After having visited many of the principal places in Ohio, Kentucky, and Tennessee, experienced many kindnesses, and made very considerable collections for the mission, he arrived at Chickamaugh on the 10th of March.

Of the missionaries, thus assembled at the Cherokee station, it was the design of your Committee that such a disposition should be made, as would best serve the purposes of that establishment, and promote the object of a similar establishment in the Choctaw nation. Advices to this effect were duly communicated; and on the 18th of March the Brethren wrote as follows. "Your suggestions and instructions relative to designating the persons, who should go to the Choctaws, immediately engaged our prayerful attention. After repeatedly committing the case to God, and renewedly devoting ourselves to him in the work before us, it was given, unanimously, as our opinion, that brother Kingsbury and brother and sister Williams, will be the most suitable persons to select for this service, and

that it will not be expedient to send any more from this establishment at present. The remainder of us, we think, may be more usefully employed here, and that it may be best to make a distribution of our labors somewhat in the following manner; viz. Brother Hoyt to take the fatherly and pastoral care of the institution and of the church; brother Hall to continue in his present station; brother Chamberlain to take charge of the school and superintend the labor and other exercises of the boys while out of school; and brother Butrick to pay special attention to the Cherokee language and act as an evangelist. We wish, also, as far as practicable, to give brother Chamberlain some time to attend to the Cherokee language. This distribution of our labors we cheerfully submit to the Prudential Committee to be confirmed or altered, as they, in their wisdom, shall see fit."

These dispositions were perfectly in agreement with the views of the Committee, and were accordingly ratified.

In the latter part of autumn and beginning of winter, it was found, to the deep concern of your Committee, that the health of the Treasurer was seriously impaired. It was the opinion of his physicians, that relaxation from business, and a visit to the south, would be the best means for his recovery, and were of essential importance. In this afflictive emergence, it was his wish, not less than that of his colleagues of the Committee, that the time of his absence from home should not be lost to the cause most dear to his heart. And it was thought, that the important objects of the Board might be greatly promoted by his acting at the south under a commission as a general agent; and especially by his visiting in his tour our Cherokee establishment. Accordingly, a special arrangement was made for securing the treasury and conducting the business of that department; and, on the 20th of January, he took passage for Savannah. After spending about three months in Georgia and South Carolina, visiting the principal places in those states, and doing as much as the state of his health would permit, in the business of his agency; he proceeded, by the usual route from Augusta, through the Indian country to Chickamaugh, where he arrived on the 8th of May.

About ten days after his arrival, having had opportunity to make himself thoroughly acquainted with the establishment in its various departments and operations, he addressed to the Corresponding Secretary a letter, containing a very ample and interesting account of its state and concerns. Of this account the Committee think it right to avail themselves largely, under the present head of this Report.

First, however, and in this they are sure of the full and affectionate concurrence of the Board, they would devoutly record their grateful acknowledgments to the all gracious Disposer, for the Treasurer's safe return, with recruited health; and for the important services, which he has been enabled to render to the best of causes. [See Pan. for July, p. 389.]

Since the Treasurer left Brainerd, the mill, which has been to the brethren an object of earnest desire and attention, and cost them much labor and trouble, has been gotten into operation; and promises to be of great utility, not only to the mission, but to the nation extensively.

Your Committee have deemed it important, that at every missionary station a church should be duly organized, as soon as circumstances permit, for the regular administration of Christian ordinances and Christian discipline. This has been particularly recommended, in the instructions given to the missionaries. In a joint letter of the brethren at the Cherokee station, they say—"On the last Sabbath in September, a church was organized in this place, and we solemnly renewed our covenant with God and with each other. We should have done this at an earlier period; but hearing that brother Cornelius was on his way to this country, we were anxious that he should be present on this interesting occasion. At present our church consists of only the missionary brethren and sisters; but we hope soon to be able to number some, who have recently been brought into the kingdom of the Redeemer."

The ground of the hope here expressed may appear from what is further stated in the same letter. [See Pan. for Jan. p. 42.]

With a view to strengthen public confidence extensively, and in various respects to promote the interests of the institution, your Committee have judged it advisable that there should be a Visiting Committee of this Cherokee school, composed of characters of established respectability, and not too far distant from the station. The gentlemen designated for this purpose are Col. R. J. M. and

Agent of the Government in the Cherokee nation, Rev. Isaac Anderson, Maryville, Blount county, Ten. Col. Daniel Campbell and Col. Francis A. Ramsay, Knox county, and Rev. Matthew Donald and Daniel Rawlings, Esq. Rhea county. In the commission given them, they "are requested to make an annual visitation of the school, for the purpose of examining its general state and management, its expenditures and improvements; and making a report to be exhibited to the Board, to the United States Government, and to the public." Their first visitation was in the last of May, a few days after the Treasurer left the station; and their Report, which will be communicated to this Board, is at all points in perfect agreement with his account of the establishment. In regard to the state of the church and the gracious influences, with which the Father of lights has been pleased to bless the institution, the Report is as interesting and affecting, as it is explicit and full.

"Your Committee," they say, "tarried at the missionary station, until after the Sabbath, that we might have an opportunity of observing the moral and religious influence, which this institution has had on the scholars, and neighborhood. On the Lord's day, the sacrament of the supper was administered. A congregation of more than 100 collected, of Cherokees, Africans, and some whites. During divine service the people were composed, very attentive, many of them solemn, and some tender. Five of the natives joined in the communion, one of them a young female aged about 18, a member of the school; the others live in the neighborhood. Two blacks also joined, one of them a freed man, the other a female slave. We conversed particularly with most of them on their knowledge of the Gospel and their experimental acquaintance with religion. We were truly pleased with the scriptural and feeling account they gave, of Christ formed in them the hope of glory. We had similar conversation with several others, who had not yet been united with the church, but who gave good evidence of a saving change of heart; particularly with two Indians and two white men, connected with Indian families. These four would readily be admitted into the church, where less caution was necessary, than in an infant church in a heathen land. One of these was a very old Indian woman who could not speak English, but could understand what was said to her, and had to answer us by an interpreter. She lamented that she had not heard the word of God when young; but said, that since she had heard it, she had tried to do good. Her knowledge of divine subjects was really surprising. She was much affected during divine service. One, who had joined the church, said, that he had been made to see himself so vile a sinner, that when walking about in deep distress, he felt that he was not worthy to walk upon the earth. All, with whom we conversed, expressed a deep sense of their sinfulness and guilt, and of their need of a Savior." After relating here several particulars, respecting the female member of the school and of the church, mentioned before as being eighteen years of age, and of whom a more detailed and very interesting account is given by the Treasurer, the Report proceeds to say; "When she first came to the school, we were informed she was proud and haughty, and loaded with ear-rings and trinkets. She is now modest and amiable; has stripped off the greatest part of her ornaments, and consecrated them to the Board of Foreign Missions, as did another of the natives since she joined the church. This young female is now an active member of a praying society of females. Would not many mothers in Israel blush before the example and zeal of this girl? Is not the Lord raising her up and qualifying her for a missionary? For this work she has an ardent zeal.

"There are some others under religious impressions, with whom we had no opportunity of conversation. Numbers of the congregation came ten, fifteen, and even twenty miles to be at church. We were told that when taking a walk morning or evening, little girls from eight to twelve years of age may be heard praying in secret places; and we observed several of them very serious, and attentive to divine things.

"From what we have seen in this school and neighborhood, we are convinced, that the direct way to civilize a heathen people, is to Christianize them.

"Surely the Lord is in this place, the work is *his*; and it is marvellous in our eyes. Will not Christians be encouraged to pray for its prosperity! Will they not cheerfully support it by their liberality? To meet one of these souls in heaven rescued from eternal gloom by the instrumentality of Christian exertion, O what

an unspeakable joy! The Lord may rescue them speedily; the present appearances are encouraging."

Still more recent intelligence of the same refreshing, animating kind has been received. Under date of July 25, within about six weeks of the present time, the brethren write. "Next Sabbath we expect to admit to the church two people of color, who give satisfactory evidence, that, within a few months past, they have been converted to God. We have also hopes for two Cherokee women; one of them the wife of the man of whom the mission place was bought. She is perhaps as universally respected and beloved, as any woman of the nation. She has been a constant attendant on the means of grace, since the commencement of this mission."

In a communication of a date a few days earlier, they say; "The general state of the church has been prosperous; the new converts, for aught that appears, have walked steadfastly and uprightly in the ways of truth; and so far as we know, the church has favor with all the people."—"Our children have been more obedient, faithful, and industrious than could have been expected. We believe the natives are well satisfied, as to the manner in which the school is conducted and the general treatment of their children. We hear no complaint."—"Our school of blacks continues to prosper. The colored man, who has been received into the church, is a very dear brother, and promises great usefulness to the other people of color. His heart is fixed and much engaged to instruct them all he can."

"The season of the year has been ordered very favorably in this part of the country. We have about seven acres of rye and oats, which we are now gathering in, more than thirty acres of corn, about three acres of Irish and two of sweet potatoes; and a small patch of cotton. All these look well, excepting the cotton."

Eighteen months ago, at the place now called Brainerd, and consecrated to the Savior of men, Mr. Kingsbury was a solitary stranger in the midst of a wide wilderness—(there not being a single individual, within many miles of him, who knew the Lord Jesus,)—and, like his Divine Master, not having where to lay his head. Now there are commodious buildings of various descriptions—large and fruitful fields—herds and flocks not inconsiderable in numbers—a school, consisting of about sixty children and youth, collected from the surrounding forests, comfortably lodged and fed, instructed for the present world and for the world to come, and about twenty of them already able to read well in the Bible;—and a church established on the foundation of the apostles and prophets, and to which, within six months have been added ten or twelve, who before were strangers and foreigners, having no hope and without God in the world!—The people who were sitting in darkness now see a great light. The land, which for long and dreary ages lay in the shadow of death, is now cheered with exhibitions of heavenly glory, and made vocal with the songs of the redeemed.

Such are the riches of divine goodness. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, Jehovah will hear them, the God of Israel will not forsake them. He will open rivers in high places, and fountains in the midst of the vallies: *he will make the wilderness a pool of water, and the dry land springs of water. He will plant in the wilderness the cedar, and the shittah tree, and the myrtle, and the oil tree; and set in the desert the fir tree, and the pine tree, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.*"

The facts now reported have the weight and conclusiveness of a thousand arguments in proof of three important points; viz. that it is not a vain thing to attempt the conversion of the *Indians*; that they may be brought to the knowledge of Christ, before they are advanced in civilization; and that the plan of instructing them in English is feasible and eligible.

It is a truth, worthy to be repeated, until it reach the mind and heart of every friend of God and men in these Christian states, that, in proportion to time and means employed, no missions to the heathen, since the Apostolic age, have been more successful, than those to the American Aborigines.

Nor has the success, in manifest conversions to God, and in fruits meet for repentance, been delayed until the plastic hand of civilization had prepared the

way. In the days of Elliot, of the Mayhews and of Brainerd, and now in our own day, rude children of nature and of the forest—men and women and young persons of both sexes—have had their understandings enlightened and their hearts opened to receive the Gospel, and have become humble and exemplary followers of the Lord Jesus. The facts are as encouraging as they are incontrovertible. They are encouraging, in regard not only to the spiritual interests of the untutored tribes, but also to the melioration of their temporal condition. What so efficacious for subduing the ferocious spirit and restraining the roving inclinations of the savage, as the renovating grace of the Gospel? What like this to engage the mind to the noblest objects, and to generate and animate the desire for general improvement? It was by means of the *Gospel* that the nations of Europe were civilized; and by means of the Gospel may the tribes of the American wilderness be civilized.

The Gospel prompts to general education. But tedious would be the process and slow the advances of education in the vernacular languages of those natives, whose minds are altogether unlettered, and their languages unwritten. Most auspiciously it is found, that the obstacles which have been supposed to lie in the way of teaching them in *English*, are rather imaginary than real. They are willing to be taught, are desirous of being taught, and of having their children taught, in English; and experiments at our establishment have proved, that Indian children, eight years old and upwards, may be taken from the wigwams, and in one year be brought forward to read with a good degree of correctness and facility in the English Bible. In the mean time, they are making proportionate proficiency in speaking and understanding the language, and in various branches of improvement.

The necessity, then, of making translations of the Scriptures, and of elementary books, into the vernacular languages, is superseded, and the labor and time and expense of doing it are saved. If indeed Bibles and other books were already at hand in those languages, it would be extremely questionable, whether any considerable use should be made of them. The Indians, old or young, would derive no benefit from them, *until taught to read*. But the young may as well be taught in English books as in Indian; and the old would no sooner learn to read in Indian than in English; and when once taught in English, they are brought into a new world, and the treasures of knowledge, and the arts of civilized life, are laid open to them.

Fully persuaded of the soundness and efficacy of the system, now brought into operation, and animated by its success in the Cherokee nation, your Committee have been earnest in the desire of imparting the benefits of it to other tribes.

CHOCTAWS.

The Rev. Mr. Cornelius, whose zealous and able services as an agent of this Board continue to entitle him to very grateful notice, agreeably to his instructions visited, in the course of the last autumn, not only the Cherokees, but also the Chickasaws and Choctaws; and he saw a large council of Creeks within the Cherokee limits. Every where he was kindly received, and found dispositions highly favorable to the objects of the mission. The Creeks, wished for time to consider; but the Chickasaws and Choctaws shewed not only a readiness, but an ardent desire, to have establishments, such as that at Brainerd, commenced among them.—The United States Government, also, has engaged to afford the same patronage and aid to establishments for the benefit of each of these nations, as for the Cherokees.

Being satisfied that there was an open door, your Committee resolved on commencing an establishment in the Choctaw nation without loss of time. This is the largest nation of the four, consisting of about twenty thousand souls. They have a fine country, are possessed of considerable wealth, and have strong tendencies towards a civilized state. The Government Agent, Col. M'Kee, takes a lively interest in their welfare, and is disposed to exert his great influence in favor of our design.

The Rev. Mr. Kingsbury's acquaintance with the native character, his high standing in the esteem and confidence of both red men and white, and the experience, which he had in commencing and advancing the establishment at Brainerd, combined to render it, in the view of the Committee, highly important, that

the superintendence of the Choctaw mission should be committed to him. He consented to the proposal with his wonted alacrity; and, in pursuance of arrangements made for the purpose, he and Mr. Williams and his wife left Brainerd about the first of June, and arrived at the Yalo Busha, in the Choctaw nation, in about four weeks.

The mutual attachments subsisting between these beloved persons, and the rest of the mission family, including the Cherokee youth and children, were of the strongest, most endearing, and most sacred kind; and the scenes of parting were marked with a tenderness, and a fervor of Christian feeling, not easy to be described, nor soon to be forgotten.

About the middle of June, Mr. Peter Kanouse, and Mr. John G. Kanouse and his wife, from Rockaway, N. J., and Mr. Moses Jewell and his wife, from Chenango County, N. Y., embarked at New York, having been designated as assistants in the Choctaw mission. They arrived at New Orleans, on the 24th of July, where they received from several persons distinguished marks of kindness and Christian attention; and on the 28th took the steam-boat for Natchez. Of a later date no intelligence has been received from them; but the hope is entertained, that by the kind providence of God they have been carried safely to the place of their destination;* where they would be welcomed by Messrs. Kingsbury and Williams, with great joy and thanksgiving, and engage, it is believed, with most cheerful self-devotement, in the concerns of the establishment.

The seat of this mission is about 400 miles southwesterly, from Brainerd; and near the Yalo Busha creek; about 30 miles above its junction, with the Yazoo. It is in a fine country, in a situation supposed to be salubrious; and by the Yalo Busha; the Yazoo, and the Mississippi, will have a water communication with Natchez and New-Orleans.

The first care of Messrs. Kingsbury and Williams, was to select a suitable spot, and make arrangements for erecting the necessary buildings. In this work they were assured of every assistance which the agent, Col. M'Kee, could afford them; but many difficulties were to be encountered, and for want of good laborers, the work for some time must proceed slowly.

At the latest date, July 30th, Mr. Kingsbury writes, "The half breeds and natives, who understand our object, appear highly gratified, and treat us with much kindness; though there are not wanting those, who look up on all white people, who come into the country, with a jealous eye."—"The prospect in this nation is, on the whole, favorable; but there are some circumstances which at times bear down our spirits, and sink our hopes. One is the immoral and impious lives of multitudes of whites, who are either passing through the Choctaw country, or residing in it. Another is the prevalence of intemperance in drinking. This vice has of late increased to a most alarming degree.—But our dependence is not on our own strength. Trusting to that, we must despair of success. But the Lord Jesus has all power in heaven and in earth; and has promised to be with his disciples, even unto the end of the world. Through Him we can do all things. And it gives us some satisfaction to state, that, notwithstanding the moral stupidity and licentiousness of both whites and Indians, preaching is better attended, than we had any reason to expect."

May the same grace, which has been so signally displayed at Brainerd, be not less signally displayed at Elliot;† and He, who has made of one blood all nations, mercifully shew himself the God, not of the Cherokees only, but also of the Choctaws.

FOREIGN MISSION SCHOOL.

This interesting Seminary appears to be rising in favor with God and man. The present number of pupils is twenty; six from the Sandwich Islands; two from the Society Islands; one from the Island of Timor, a Chinese in language; one from Bengal; one from Malaya; six American Aborigines, of different tribes; and three sons of our own country. Of the whole number, eight are church members, of whom four are from the Sandwich islands; and several others shew marks of different degrees of religious seriousness. The Rev. Mr.

* They arrived in comfortable health, but worn with fatigue, on the 29th of August.

† The name given to the place of the Choctaw Mission, in honor of him, who has been called "the Apostle of the Indians."

Daggett, the Principal, in an official communication just received, says, "The scholars appear to maintain a great deal of harmony in their intercourse with each other, have been very punctual and attentive at all seasons of devotion and religious instruction, and their general deportment as well as their application to study, has been very satisfactory.

Amid the gracious smiles of Heaven, with which the Seminary has been favored, and which claims the most grateful acknowledgments; it has experienced, in the course of the year, a deeply affecting frown, which calls for profound submission. On the 17th of February, Henry Obookiah, the eldest and most extensively known of the members, from the Sandwich Islands, was taken from the midst of his companions, from the affections and hopes of his patrons and friends, and from all terrestrial scenes. His sickness was a fever, which he bore with exemplary patience, with cheerful resignation, and with an elevated and animating hope of a better life. He died as the Christian would wish to die. His Divine Master knew well, whether to send him back to Owhyhee, to publish salvation to his perishing countrymen, or to call him to higher scenes, in another world; and equally well does He know how to make his death redound to the good of his surviving school-fellows and friends, and to the furtherance of the great cause, to which he was so ardently devoted.

NEW MISSIONARIES.

The abundant grace of the Lord Jesus, continues to be displayed in bringing forward young men of devoted hearts, and furnished minds, to bear his name to the distant heathen. Messrs. Pliny Fisk, Levi Spaulding and Miron Winslow, now closing their studies at Andover, and Messrs. Cephas Washburn, and Alfred Finney, regular licentiates for the ministry, have offered themselves to be employed under the patronage and direction of this Board, severally with ample testimonials. And not a smaller number, now in a course of preparation, have made known their settled purpose of offering themselves in due time.

FUNDS.

The donations to the Board, within the year past, have amounted to more than *thirty two thousand dollars*, and the other sources of income to about *three thousand*. Though the receipts have surpassed those of the preceding year about *five thousand dollars*, they have fallen short of the expenditures, which amounted to more than *thirty-six thousand*.

The number of auxiliary associations, under different names, which bring their collections to the Treasury of the Board, is about *five hundred*.

From year to year, as the plans and operations of the Board are extended, and its establishments and laborers are multiplied, the expenditures are of course and of necessity proportionably increased; and as the work proceeds, it must continue to be so. On this account, however, there is no cause of discouragement. Hitherto the liberalities of the Christian community have answered in a measure, the demands for them; and there is good ground for the confidence, that they will yet be more and more abundant.

It is as certain as any mathematical demonstration, that the Christian world is amply able to supply the means for evangelizing the many millions of the heathen. The duty is clear and imperious. JESUS CHRIST IS LORD OF ALL. The silver and the gold are HIS;—the world with all its fulness is HIS: and his high command, that his Gospel should be preached to every creature, puts in most sacred requisition the necessary means for the purpose. No man can be justified in withholding his due proportion; no one is impoverished, or will be impoverished, by complying with the requisition in its utmost extent; every one who obeys it with a true and cheerful heart, will receive manifold more in this present world, and in the world to come, life everlasting.

To many, indeed, the spirit of this new era, as was that of our Savior's ministry, may be like new wine to old bottles:—if occasionally infused into them, it may soon be gone. But in others it will remain; and the numbers of those, in whom it will be preserved, and be like a springing well, will be continually and rapidly increasing. Views and feelings and habits, suited to the advancing and brightening era, will grow, be propagated, and prevail. Christians will learn what is meant by not living to themselves; for what other and higher purposes, than merely a temporal support for themselves and families, and a hoarded

provision for those who are to come after them, the bounties of Providence are bestowed upon them; and in what ways, and by what means, not limiting their beneficence to the narrow circles of their immediate connexions or communities, they may do good unto all men. "*Their merchandise and their hire shall be holiness to the Lord; it shall not be treasured, nor laid up.*" They will not give grudgingly nor sparingly; they will not wait to be solicited, but will come forward with their *freewill offerings*, with singleness and gladness of heart, and fill the treasury of the Lord to overflowing. The cause is worthy. The treasures of heaven have been freely given for it; and the treasures of the earth will not always be withheld.—There is every reason for animated confidence, and increased exertion; but the confidence must take hold on the all-sufficiency of Zion's Redeemer and King, and the exertion must be made in his strength, and with humble and prayerful waiting on his will.

In behalf of the Prudential Committee,
New-Haven, Sept. 10, 1818.

S. WORCESTER, Clerk.

FOREIGN MISSION SCHOOL.

The annual report of the agents of this promising establishment, signed by the chairman of the executive committee, JAMES MORRIS, Esq. and brought down to September, has lately been forwarded to the Prudential Committee. We lay it before our readers in the form of an abridgement, using the language of the report, wherever it can conveniently be done.

THE instruction of the school continued under the superintendence of Mr. Edwin W. Dwight, till last May. On the second of that month, at the annual meeting of the agents, the Rev. Herman Daggett was inducted into office as the principal of the school. The committee have the pleasure of stating, that Mr. Dwight, while discharging the duties of principal, had the progress of the pupils near his heart; both with respect to their advancement in science, and their proficiency in religious knowledge and piety. It appeared, on the public examination, that the scholars had made satisfactory improvement, in the several branches of learning, in which they had been taught by him, and under his direction.

At the commencement of this report, the committee cannot refrain from noticing the death of Henry Obookiah, which took place on the 17th of February. Our loss in his removal was, we trust, his unspeakable gain. He adorned the Christian character, and his influence in the school was salutary and commanding. An account of his last sickness and death, together with some memoirs of his life, will soon appear before the public.

Samuel Ruggles, and *James Ely*, still continue members of the school. They are both young men of piety and promise. Their deportment and example are such as become the high profession they have made. Their progress in study is honorable to themselves; and they continue to hold themselves devoted to the missionary cause. The former has been employed, during a part of the time, in visiting sundry towns, both in this and the neighboring states, to solicit donations for the school, in which he has been greatly successful. He obtained many useful articles, both of clothing and bedding, beside books and money. The conduct of these two young men has been such as to increase the high anticipations of their future usefulness.

[The committee next mention a youth of our own country, who, as it is thought inexpedient that he should continue at the school, need not here be brought before the public.]

The seventeen youths, who were born pagans, are six Sandwich islanders, two natives of India, a Chinese, two Society islanders, and six of the Aborigines of our own country. Four natives of the Sandwich islands are now professors of religion. *Thomas Hopoo* was mentioned in the last report as having been admitted to the church. He continues to give good evidence of piety, and burns with an ardent desire to carry the glad tidings of salvation to his perishing brethren at Owhyhee. His countrymen, *William Tennooc*, *John Honoor*, and *George Sandwich*, having, for a considerable time, given satisfactory evidence of faith in Christ, made a public profession of that faith the first Sabbath in September, were baptised, and admitted to the church in Cornwall. *Tennooc* is

persevering in his studies, writes a good hand, and displays a happy talent in composition. *Honooree* retains his native language in a high degree; but does not speak English with ease and clearness. He has a turn for the mechanical arts, possesses considerable vigor of intellect, is discreet and stable, and sets an example worthy of imitation. *Sandwich* is industrious, makes good improvement, and adorns the Christian character.

George Tahmoree has seasons of religious impressions, is of an ardent temperament, makes good proficiency in his studies, and improves in his general deportment. The remaining Owhyhean, *William Kummo-oo-lah*, is a pleasant agreeable youth, learns English well, and is now hopefully pious.

John Windall's progress in learning has been slow. His powers of mind are small; and it has been deemed inexpedient to continue him longer in the school. The committee have placed him under the care of a farmer, who will give him religious instruction, and allow him a compensation for his labor.

John Johnson was dismissed from the school last February, for improper conduct. He has probably gone on board a vessel to revisit his native country.

Simon Amance has made reasonable proficiency in his studies; has been respectful and obedient; but has, on some occasions, been rather averse to labor.

Wong Arce, a Chinese, was taken into the school for a season; but was dismissed for misconduct.

Adin Gibbs, one of our Aborigines, was born in Pennsylvania, is a descendant of the Delaware tribe, speaks the English language fluently, and impressively, makes laudable progress in study, is a professor of religion, and highly adorns the character of a Christian. He is exemplary in all his conduct; and his character procures him influence among his fellow students. He was religious before he joined the school, which was in April last.

George Timor, a native of the island of Timor in the Indian sea, came to this country from Batavia. He lived a while in Philadelphia as a servant; and was sent to the school by a worthy clergyman of that city. He is mild and inoffensive; but not having sufficient powers of mind to make advances in study, he has been placed under the care of a religious farmer, that, while he earns his living, he may learn the simple truths of the Gospel.

Stephen Poo-fo-hee, a native of one of the Society islands, has lived with Pomare, and was in the battle, which took place on the Sabbath between the Christian party and the idolaters, and which ended in the defeat of the latter. *Poo-fo-hee* has no parents living; came to this country only to see it; and joined the school in April last, soon after he landed on our shores. Since that time he has been thoughtful and serious, and the committee are not without hope, that he has become truly pious, and is a chosen vessel to carry the Gospel to some islanders of the Pacific.

Charles Papa yoo is a companion of *Poo-fo-hee*, came to New York in the same ship, and joined the school at the same time. He is a native of Otaheite. His talents are promising; but he, like many other young persons, is thoughtless in regard to religion. Both these Society islanders are about twenty years of age. They and the Sandwich islanders are well formed, fine looking young men.

Joseph Botang Snow, a native Malay, was stolen from Malacca, when four or five years old, carried to Batavia and thence to Canton. He was held as a slave, and offered for sale to a Chinese merchant; but he begged himself off. His master then disposed of him to Mr. Samuel Snow, of Providence, R. I. who was then a commercial agent of the U. S. at Canton, and who brought this Malay with him, on returning to this country. *Botang* learnt the Chinese language, while resident at Canton, and retains it still. He speaks English intelligibly. At Providence he became serious, and hopefully renewed in heart; was baptised on a profession of his faith, and admitted to a church there. He joined the school last spring; and his conduct has been unexceptionable. From his appearance it is supposed he is about thirty years of age.

Three Cherokee youths, and a Choctaw, from 14 to 17 years of age, were brought to the school by Mr. Cornelius in August. The names of the Cherokees are, *Leonard Hicks*, *Elias Boudinot*, and *Thomas Basil*; the two latter being named after gentlemen, who have the welfare of our Indians much at heart. The first is a son of Mr. Hicks, who is a Cherokee of more influence than any other in the tribe, and has been, for five years, a professor of religion, and a

member of the Moravian church at Spring-place. The name of the Choctaw is *McKee Folsom*. His father is a white man; his mother a full-blooded native.

Arnold Krygsman, a Malay boy of 12 years old, has just been received into the school. He was born at Padang, on the south side of Sumatra; his mother a native Sumatran, his father a Dutchman. Both parents being dead, he was sent to this country for his education, by an elder brother, and committed to the care of a captain, who brought him to Newburyport last April.

It ought to be acknowledged with gratitude, that the smiles of Providence have remarkably attended the school. It numbers eight professors of religion; and two or three others, who are hopefully pious. Its pupils have literally come from the east and the west, the north and the south, from different climates, and remote continents and islands, to have the darkness of Paganism dispelled, and the light of the Gospel communicated, in this benevolent institution. Many prayers are continually offered for the youths here assembled, that their souls may be saved, and they may carry salvation to multitudes of their brethren.

Little more than two years ago, the idea of this school was suggested by an individual to two of his friends. They united in prayer for divine direction. The subject was proposed to the Board, whose committee we are now addressing, and the subsequent history of the design need not here be repeated.

The report concludes with appropriate reflections, and an honorable testimony to the Rev. Mr. Daggett, as peculiarly qualified to preside over such a school, and to impress religious truth upon the expanding minds of these interesting youths.

VISIT OF THE PRUDENTIAL COMMITTEE TO THE FOREIGN MISSION SCHOOL.

AFTER the meeting of the Board in September, the Prudential Committee made an official visit to the school, for the purpose of viewing the houses and land which had been purchased, and becoming more fully acquainted with the minute interests of the establishment. Though it was in vacation, the greater part of the scholars were present. After an examination into the state of the school, a short exhibition was made of the improvement which the pupils had made in public speaking. *McKee Folsom* delivered a short declamation in Choctaw; *Elias Boudinot* in Cherokee; *Poo-fo hee* in Otaheitan; *Honoorce* in Owhyhean; one of the American youths in Chinese, as he had learned it from *Botang*; *Gibbs*, *Hophoo*, and others in English. These declamations, excepting the English ones were composed by the youths themselves; we do not mean, that they were all written; but they were connected speeches, prepared for exhibition. The declamation of *Honoorce* was part of a colloquy, which had been composed for the public examination in May. He delivered it with surprising force and animation. As he came to the part, which affected his feelings most, the excessive agitation of his countenance and his whole frame, and the unparalleled rapidity and vehemence of his utterance, were so much beyond our standard of animated delivery, as to be rather painful to the audience. The English pieces, except that of *Hophoo*, were extracts from the noblest parts of Robert Hall's, and of Dr. Dwight's sermons. It was interesting to hear these grand compositions uttered by tawny youths, but lately rescued from the forests, and the islands, inhabited only by heathens. They were generally delivered with great propriety. The piece spoken by *Hophoo* was composed by himself, as a farewell address to the scholars, in contemplation of the separation, which would take place, should he first visit the land of his fathers, to bear the message of salvation. The performance was highly creditable to his talents, and many parts of it were suited deeply to affect a considerate mind. Towards the close he alluded to the death of Obookiah, and of his friend and benefactor Mr. Mills, in the tenderest manner. The whole exhibition, and the prospects of the school were calculated to warm the benevolent heart, and to prompt to activity and diligence in the great work of sending the Gospel to the heathen.

JOURNAL OF THE MISSION AT BRAINERD.

(Continued from p. 469.)

Sabbath, June 7, 1818. The African part of our congregation was larger than usual. They came from different directions, 10, 12, and 17 miles distant. Several, who, from the distance they live and other causes, can but seldom attend to hear the Gospel, and receive instruction at the Sunday school, showed that they had acquired more knowledge of divine truth than we could have expected under their circumstances; and three or four appeared to have such a conviction of sin, and their need of a Savior, that we could not refrain from hoping, that the Savior's image was instamped on their hearts. One of these, who appears to be more than 25 years of age, remembers the time when he was brought from Africa; and says he is very thankful that God caused him to be brought away, though a slave, into this land, where he can hear of the Savior. He adds, that he once thought it hard to be a slave; but now he cares nothing about it, if he may be a Christian.

Another, on being asked if he thought he had been wicked, exclaimed, while his eyes were filled with tears, "Wicked! O yes, massa. Wicked! nobody so wicked." He went on to express, in broken language, the wickedness of the place before the missionaries came there; that there was nothing but *bad* the whole time; that we could not think how bad they were; that they knew no more than the cattle; that there was no Sabbath, no prayer, no thought of God, nothing but drinking, frolicing, fighting, and every thing bad. When questioned, whether he did these things still, he replied, that he did not, but that he had a very bad heart. In short, his views of sin and salvation appeared to correspond with the truth. This man and his wife, who also is serious, have been pretty constant attendants at the Sabbath school; and have begun to read in the Bible. We are told, that their mistress, who is one of the late Cherokee converts, is herself learning to read by their assistance, and the occasional aid of her little son, who is one of our scholars; and that she is making considerable progress.

11. The mill, which has been erected with much trouble and frequent disappointments, in consequence of the inexperience and unfaithfulness of the workmen, was this day put in operation. From its motion we are led to believe that it will do better than was expected; and if the dam can be so secured as to stand against a flood, we have raised expectations, that its advantage to the institution and the neighborhood will soon repay the trouble and expense of building.

12. Brother Hall was last night taken suddenly ill, we think in consequence of a violent cold occasioned by working hard in the water at the mill.

13. Brother Hall's complaint increases. He is greatly stupified, at times partially deranged, and his fever is violent.

Sabbath, 14. Through the goodness of our covenant God, the means used for brother Hall's recovery have been blessed; and he is much better, though still very weak, and his lungs much oppressed.

A gentleman from Raleigh, N. C. who lodged in the neighborhood last night, attended public worship with us, and, on invitation, tarried for the night.

15. The gentleman above mentioned said, he had formerly thought Indian reform impracticable; and supposed the people of the north, who were attempting it, were strangers to the character of the Aborigines; but, having heard a favorable report of this establishment, he had turned out of his way to see for himself; that what he had already seen in our congregation, and the families in this vicinity which he had visited, had led him to believe that the northern people understood the Indian character better than their near neighbors. That he had already given up his former opinion respecting Indian reform; and, if he should not be burdensome, he would be glad to spend the day with us, that he might have opportunity to see the children at their labor, and observe their manners and progress at school.

16. The gentleman from Raleigh, after making a donation to the institution, left us this morning. His visit was very agreeable to us, and he assured us it had been interesting and satisfactory to himself. That he was astonished at the ap-

pearance of the children, the regularity of their behavior, their readiness to labor, aptness to learn, &c. and that he should take great pleasure in using his influence to aid the operations of the Board.

19. Our family is increasing every week, and we know not how many children it is best to admit under present circumstances. When the Treasurer was here, he thought it would not be expedient to admit more than 50 children, at a time, the present season, if we could avoid it without difficulty. We all concurred in this opinion; but the applications are of such a nature, that we now think it best to go a little higher rather than refuse any full blooded Cherokees, as we have for some time past received all such who have applied. We now think we will try to receive as many as 60; though we are not without our fears, that the sisters will sink under the accumulated labor that devolves upon them, in so large a family, in this warm climate. The continued heat of a southern summer debilitates the constitution of northern people very much. Sister Hall is frequently so feeble, as to require nursing, and is continually unable to labor, except at very light work; and some of our children come almost naked. Surely, our dear sisters at the north would gladly take part with us here, in the labor of making clothes for these sons of the forest, if they knew their need. We trust this will soon be made known to them, and arrangements formed for sending clothes to these children. This would be a great relief; and enable us to take more children without any addition of female help.

Brother Hall has now so far recovered as to be able to ride out a little, and we hope he will soon be able to visit the settlements, whither he intended to go on business about this time, if his health had been good. We feel that we have great cause of thankfulness for his speedy recovery.

21. Our sister, whom we mentioned on the 7th as learning to read by the help of her servants and her little son, was requested to give a specimen of the progress she had made; and, to our surprise and great satisfaction, she took the New Testament, and read a considerable portion of a chapter very intelligibly. This she had studied. Turning to different parts we found she could very soon find out a verse in almost any place; and, where the words were generally short, read intelligibly without any previous study. All this knowledge of letters she has acquired within a few months, of those who learned the alphabet at this place, within a year past. What cause have we to thank God and take courage, when the light of divine truth is finding its way in such unexpected channels, among a people who have been for ages in darkness and the shadow of death!

23. Brother Hall, though not perfectly recovered from his illness, thought himself able to ride a short distance, and left us for the settlements.

24. Four gentlemen from North Carolina made us a short visit. They expressed much satisfaction and some surprise, at the appearance of the children, and left a small donation for the benefit of the institution. We have reason to believe, that the opinion very generally prevails among the white people near the southern tribes, and perhaps with some at the north, that the Indian is by nature radically different from all other men, and that this difference presents an insurmountable barrier to his civilization. We are often very particularly questioned on this subject by persons of this opinion. We wish those, who make the above objection to all endeavors to Christianize and civilize the Indians, might be reminded that the Indians are men; and their children, education alone excepted, like the children of other men. Considering the advantages of those under our care, we think they are as bright and promising as any children of equal numbers we ever saw collected.

27. Brother Hall returned. It is our practice, when any one goes to the settlements, to have all the business arranged which can be accomplished, either going or coming, so as to do as much as possible in a little time. This arrangement required brother Hall to take a circuitous route, in which he found great inconvenience, on account of not being acquainted with the roads, or paths; for we have very few roads here except horse-paths, and in these we frequently ride 10 or 15 miles without seeing a house. He was treated as usual, with much kindness and hospitality by the natives. Notwithstanding the fatigues he endured by losing his way, and wandering in the woods, his health is improved. At Washington (Ten.) he received a letter from the Treasurer. We were happy to hear of his welfare, and that of the lads with him.

At the Agency brother Hall was treated with much kindness. The Agent manifested a disposition to do every thing in his power to forward our mission.

Sabbath, 28. Our black school continues to prosper. The colored man who has been united to the church is a very dear brother, and promises great usefulness to his colored brethren. His heart is fixed, and much engaged to instruct them all he can. Two Cherokee women, who have families, entered our Sabbath school to-day according to their promise last Sabbath. One of them reads well in syllables of three letters.

July 1. We have long felt, that it would be a privilege, which might conduce to our spiritual profit, if we could have a day for fasting, humiliation and prayer, when all the brothers and sisters of the mission family could unite in this duty; but the difficulty of disposing of our children in the mean time, presented such an obstacle, that we have never until this day attempted it. Some of us have been a little interrupted by the necessary cares of the family; but in general we have enjoyed the day in a good degree of quietness, and we think to our spiritual benefit. We had, in truth, great cause to humble ourselves before God. We found it good to wait on the Lord in his appointed way, and thought it might be for his glory, and the benefit of his little flock here to have stated seasons, at which the whole church might be called to this duty. The Friday or Saturday previous to our stated communion was talked of as a proper season, and we agreed to set apart the Saturday previous to the next communion for this purpose.

3. Two Cherokee men and one woman, having with them two boys and one girl, came to the mission house. They could not speak a word of English; and there was no one at the house, who could speak to them, the children being at school. From their appearance and signs we thought they wished to leave the children with us, and made signs to have them follow one of us to the school house, where were some children who can speak a little in both languages; but our best interpreter was absent. By means of the scholars we found that they wished to leave their children. What could we do? We had already admitted more than, on a former occasion, it was thought best to admit this summer; and we some time ago engaged to take several who have not yet come, but are daily expected. If we refused these, we had no interpreter, that could be depended on for communicating our reasons accurately; and we knew not what prejudices might be excited. If we received these children, we should probably be obliged to clothe them; for the boys were covered simply with one garment which reached to their knees, having neither shirt nor pantaloons beside. Our sisters were ready to faint with the fatigue of providing, in the heat of a southern summer, for the family we already had. But this was not our only difficulty. Our expenses are great; most of our provisions have as yet been brought 40 or 50 miles; and we may possibly be blamed, as exceeding our instructions, if we attempt to provide for so many in this infant state of the institution, before we have even finished our buildings. Weighing all these circumstances, we thought the danger of rejecting greater than that of receiving, and concluded to admit the children without attempting to state any of our difficulties to those who had brought them.

A good interpreter might be of great service if fixed at this station; not only on occasions like the above, and others relating to business of a temporal nature, which frequently occur, but especially to enable us to speak of the great salvation to this benighted people, when they come in our way. Occasions offer almost every day, when we might speak to them, if we had a good interpreter; but we are now under the painful necessity of sighing over their ignorance, and remaining silent. Such an interpreter seems also almost indispensable to enable brother Butrick to proceed in acquiring the language.

Although we have advanced thus far without excluding any children that have been offered of late, there is reason to expect we shall soon be under the absolute necessity of rejecting them, unless more laborers are speedily sent to our assistance. With more help, and a little additional expense, we might establish a separate school for the girls, and let our present school house be filled with boys.

Sabbath 5. Three Cherokees, who live a few miles from us, and tarried with us last night, took up their horses early this morning for the purpose of going to the mill after some meal, that they might have it here in readiness to take home

with them after public worship. We expressed to them our views and feelings, and the impropriety of doing such business on the Sabbath. They excused themselves by saying that they did not know it would be wrong, or contrary to our feelings; but, as they then understood it was, they would not do it. They cheerfully turned out their horses, and did not go after their meal until Monday. We were pleased with their readiness to do what we thought it was right, and the confidence that they place in us, as teaching the best way. May the Lord ever help us to guide them aright. In the agreement with our miller, he engages not to grind on the Sabbath; the above circumstance suggested the propriety of prohibiting also the receiving of grain, or the delivering of meal or flour on that day. With this he will very readily comply; and thus the mill may assist in establishing a Sabbath in this place.

6. The return of another monthly concert was very refreshing to our languid spirits. O what a mercy it is, that the solitary missionary, as well as those who are associated in little bands as we are, may reflect that the circle of Christian friends which he has left, and numerous other circles in various parts of the Christian world, are on the same day, collected to offer their united supplications for the prosperity of Zion generally, and for a special blessing on every missionary effort. The reflection animated our spirits, and quickened us in our united supplications this day. The bare mention of the monthly concert and its object to our children, often excites in them tender emotions and grateful affections, and gives us an opportunity advantageously to impress on their minds the importance of eternal things. We felt this day, as if God was hearing the prayers of our brethren for us, unworthy as we are, and fondly hoped we should no more be left to so cold and lifeless a state as we sometimes have been. "Brethren, pray for us," is the sincere and ardent desire of our souls. And may the Lord evermore pour out upon his people a spirit of grace and supplication, causing them in fervor of spirit to say, with the prophet, "For Zion's sake I will not hold my peace, and for Jerusalem's sake, I will not rest, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

This evening the Rev. Dr. Brown of Georgia, returning from Tennessee, called on us; and soon after him Mr. Randolph Stone, a licensed candidate and missionary from Connecticut. Mr. Stone has spent about six months in Georgia, and is now on his return to New England by a circuitous route through Tennessee, Kentucky, and Ohio. We ought to be very thankful that God is so often refreshing us, in this lonely place, with the company of our very respectable and beloved brethren; and we find it animating to our children to have so much notice taken of them by men of this character.

[The journal mentions the case of a joiner, whom they had engaged from Tennessee to finish some work about the house, but who was discovered to be intemperate in his drink. This was not known when he was employed; and when it became known, he engaged to abstain from whiskey, while at the mission house; as indeed, he could not avoid doing, unless he had brought whiskey with him. He had become so much debilitated, however, by previous intoxication, that he was seized with convulsions, and became deranged. The closing sentences of this account, are inserted as an instance of the deplorable effects of drunkenness.]

Soon after he arrived he was violently attacked with spasms. After these left him, he began to work a little, but soon became crazy. We did for him every thing in our power; and kept him until this morning, but could keep him no longer. Fearing he would perish in the woods, brother Chamberlain took one of the boys, and went after him. His late drunken frolic was undoubtedly the cause of his fits and derangement. Unpleasant as the abovementioned occurrences were, we hope they may be overruled for good to the children, who have witnessed this frightful scene. They saw the man in his dreadful fits; they heard his shouts and screams of terror by night; they witnessed his deranged state by day, and knew it was all the effect of intoxication. We endeavored to improve this season to impress on their minds the numerous evils attending intemperance in this world, and its awful consequences in the world to come. And we hope these impressions, at least with some, may be lasting.

One of our largest scholars, aged about 19, left the school to make preparation to go with his father to the Arkansas. This lad needs more school instruction.

but we hope what he has received will be of lasting benefit to him. He can read, and writes a tolerable hand.

11. The Rev. John Joyce, formerly of Philadelphia, lately from Augusta, called to spend the Sabbath with us.

Sabbath 12. Our congregation as usual. A chapter was expounded in the morning; in the afternoon brother Joyce delivered a very interesting and animated discourse from Psalm lxxviii, 18.

13. We were under the disagreeable necessity of refusing admittance to three fine looking boys, who had been brought near 40 miles with the hopes of being placed in the school. They were half breeds, and we thought it a very favorable providence, that the father of two of them was present, was a white man, and could understand our reasons for not receiving them. He appeared well satisfied.

In addition to the above particulars, which we have recorded day by day as they occurred, we send a short summary of the Lord's dealings with us, since our journal was last forwarded; viz.

The general state of the church has been prosperous. The new converts, for aught that appears, have walked steadfastly and uprightly in the ways of truth, and, so far as we know, the church is in favor with all the people.

As to the general state of religion in the hearts of your missionaries, we have cause to humble ourselves in the dust before God, and with tears of penitence to beg your prayers, that He would be graciously pleased to increase his work in our hearts, and give us more faith, love and zeal; a greater spirit of self-denial, and more entire devotedness to him in the great work which he has assigned us.

Our children have been more obedient, faithful and industrious, than could have been expected, considering the depravity of human nature, and the manner of their education before they came to us. There has been but little sickness among them, in proportion to their numbers. We believe the natives are well satisfied with the manner in which the school is conducted, and the general treatment of their children.—We hear no complaint.

Except brother and sister Hall, we have none of us been confined with sickness; but the heat of summer is somewhat oppressive and relaxing to us all. We cannot perform so much labor as we could when at the north, and are more frequently indisposed; yet the climate is evidently healthy, and the summers not oppressive to those who have resided long in this latitude. A cool night in which we can sleep comfortably, has as yet succeeded every day. We are told that a sultry, hot night, as is sometimes felt at the north, is seldom or never known here. Brother Hoyt was suddenly attacked about the last of April with a local pain in his right arm, apparently of the rheumatic kind, which continued with some gradual abatement more than a month. No great inconvenience, however, was suffered from it, except that the arm and hand were so debilitated that he could neither labor nor write, for some time after the pain had ceased. The arm and hand are still very weak, but slowly gaining strength.

Brother Hall has been often out of health, beside the sickness mentioned in our journal; and sister Hall is constantly in a very feeble state, unable to assist in the business of our large family, and frequently confined almost entirely to her bed, at which times she suffers much.

The seasons of the year have been ordered very favorably in this part of the country. Crops every where look finely. It appears from frequent experiments of others, as well as from our little experience, that this part of the country does not well suit the cotton plant. Our young cattle and hogs increase, and grow well; but we can have little profit from cows, for want of enclosed pastures.

The Committee will unite with us in grateful acknowledgements to our covenant God, for his abundant mercies to us his unworthy servants, and accept the assurance of our most affectionate regards for them, the other members of the Board of Commissioners, and all our beloved patrons in Christ.

ARD HOYT,
D. S. BUTRICK,
WM. CHAMBERLAIN,
MOODY HALL.

**DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR
FOREIGN MISSIONS.**

Oct. 1. From the monthly concert at the first Presbyterian church in Newburyport, by the Rev. Dr. Dana,	\$7 92		
From an unknown friend in Vermont, by Mrs. M. Williams,	1 00		
From a weekly conference in Northampton, by Mr. E. S. Phelps, a semi-annual payment,	6 00		
From the Religious Charitable Society in the county of Worcester, by the Rev. Joseph Goffe, Treas.	150 00		
A missionary box, which receives the collections of the monthly concert at Augusta, Me. by the Rev. Benjamin Tappan,	8 13		
6. From the Female Charitable Society in Cummington, by Lois Porter, Treasurer,	\$5 00		
The Christian Knowledge Society in Cummington, by Mr. Seth Porter, jun. Treas.	3 00	—8 00	
9. Contribution in the monthly concert at Montpelier, Ver. by the Rev. Chester Wright,	10 72		
Contributed in the monthly concert at Plainfield, Ver.	1 39		
Contributed at a circular prayer meeting in Marshfield, Ver.	3 56	—15 67	
The Female Missionary Society of Elmira, Tioga county, N. Y. by the Rev. Hezekiah Woodruff,	40 00		
10. The Female Foreign Mission Society of Cornish, N. H. by Mrs. Rowell,	12 80		
12. From subscribers in Easton, by the Rev. Luther Sheldon,	17 00		
Avails of a watch and jewelry received as donations,	24 00		
A friend in New Ipswich, N. H.	1 09		
14. The monthly concert in Foxborough,	4 50		
A friend of missions in New Hampshire,	10 00		
Avails of twenty copies of a book entitled "Practical Hints to honest hearts," a donation from an unknown person, by Lucy Talbot, of Saybrook, Con.	10 00		
15. The Female Evangelical Society of Quiney, by Miss Lucy Savil, Treasurer, for the Cherokee mission,	19 90		
19. A friend of missions in Hubbardston,	1 00		
From L. A. S.	5 00		
20. A box kept by the Rev. David Dickenson, of Plainfield, N. H. for foreign missions,	4 50		
For domestic do.	1 08	—5 58	
21. The Female Missionary Society of Herkimer, N. Y. for the American Aborigines, by Miss Margaretta B. Fosgate, President, remitted by the Rev. Dr. Nott,	10 00		
	<u>Carried forward</u>	\$357 50	
			Brought forward \$357 50
			Collection in a charity box kept in Miss S. Vail's school of young ladies in Brimfield, for the Cherokee mission, by the Rev. Joseph Vail,
			4 00
			23. A female friend of missions, by the Rev. Daniel Huntington, for translations,
			1 00
			The N.well Society in Bridgewater, by Mrs. Charity Jones, Treasurer,
			60 05
			24. Mr. Otis Parker, of Hubbardston, the amount of his agency for the Panoplist,
			2 16
			The Female Charitable Society in Barnardston, by Mrs. Lydia Goodale,
			15 00
			26. The Female Association of Augusta, N. Y. by Patience Moss, Treasurer,
			19 00
			From a friend of missions,
			4 00
			—23 08
			28. By Messrs. Dodge & Sayre, from the following sources, viz. The Rev. Artemas Dean, of Bethlehem, N. Y.
			5 00
			The Heathen School Society of Bethlehem for the American Indians,
			25 00
			Individuals in the congregation at Bethlehem, for the same object,
			7 19
			—37 19
			The following sums were remitted by T. Dwight, Esq.
			From a friend of missions for the Indian mission,
			2 00
			The Female Benevolent Society of Reading, by Mrs. Crooker, Treasurer,
			15 00
			The Female Cent Society of Woodbridge, Con. by Mrs. Hemenway,
			9 00
			The Cornelius Society of Middlebury, Con. by Mr. Eli Thompson,
			12 00
			From the Rev. Erastus Ripley, of Meriden, Con.
			100 00
			Sundry members of the New Haven Foreign Mission Society,
			29 25
			—167 55
			Mr. Daniel Hardy, of Pelham, N. H.
			1 00
			28. The monthly concert for prayer in the village at Dartmouth College, by the Rev. Professor Shurtleff,
			76 64
			29. The Female Charitable Society of Hartford, O. for the mission at Brainerd, by the Rev. Hervey Coe,
			7 50
			The Female Charitable Society of Vernon, O. by the same,
			8 26
			—15 76
			The Foreign Mission Society of the eastern district of New Haven county, by the Rev. Matthew Noyes, Treasurer,
			90 00
			30. Contributions at the monthly
			<u>Carried forward</u>
			\$850 55

Brought forward	\$850 55
concert for prayer at North Yarmouth, by the Rev. Samuel Woodbury,	10 63
A friend of missions,	2 00
From the Hon. John Langdon, of Portsmouth, N. H.	340 00
	<hr/>
	\$1,203 18

THE SCHOOL FUND.

Oct. 1. From the first Juvenile Society in Newburyport, for a child named WILLIAM COOMBS, the second payment, by the Rev. Dr. Dana,	\$15 00
From children of Mrs. Williams, for the Choctaw children,	1 00
5. From the Female Mite Society, and the Juvenile Mite Society of Augusta, Me. for the child named SAMUEL NEWELL, by the Rev. Benjamin Tappan,	15 00
From Miss Parsons' school at Hallowell, Me. by the same,	3 05
6. From the Maternal Association in Portland, Me. by Mrs. D. Pearson, Corresponding Secretary, for a child to be named EDWARD PAXSON,	30 00
The Female Cent Society of Royalton, by Sarah W. Batcheller, Treasurer, for the Foreign Mission School at Cornwall,	15 57
The Merrimac Association for educating heathen children and youth, by Mr. Jacob Burnap, Treasurer,	10 25
9. From the Female Charitable Society in Watsfield, Ver. for schools among the American Indians, by the Rev. Chester Wright,	30 33
Three individuals in Waterbury, Ver. for Indian schools in America,	3 00
The Female Juvenile Society in Montpelier, Ver. for a child named CHESTER WRIGHT, the second annual payment, by Miss Julia Fisher, President.	30 00—63 33
10. Subscribers in Cornish, N. H. by James Ripley, Esq.	26 00
The Female Heathen School Society of Cornish, by Mrs. Betsey Smith,	12 00—38 00
13. The Female Society in Gloucester, for educating children, by Mrs. Rebecca Jewett, Treasurer, Students in Nassau Hall, by Mr. H. B. Hoyt,	25 00 12 00
14. The Young Men's Heathen School Society in Newburyport, by Mr. Benjamin Cross, jun. Treasurer,	6 77
The Female Missionary Society of Rindge, N. H. for a child to be named SETH PAXSON, out of respect to their pastor, by Miss Martha Calhoun,	12 00
From children, by Mrs. Hall of Sa-	

Carried forward \$246 97

Brought forward	\$246 97
lem, remitted by Dr. Worcester,	1 00
The Greenfield Female Association, for the child named ROSEB NEWTON, the second annual payment, by Sally Stearns, Treasurer,	41 20
16. From children in the Sabbath School in Littleton, N. H. for a child to be educated by the missionaries in Ceylon; remitted by Mr. David Goodale,	12 00
From an individual in Littleton, for the education of a heathen child in Ceylon,	12 00
17. From the Juvenile Society of Females in Boston, for the education of the child named CLAUDIUS BUCHANAN, by Miss Emmeline Leland,	30 00
19. From several sources, by the Rev. Joseph Harvey, for the Foreign Mission School, viz. From several individuals in Farmington, Con. by Samuel Ruggles,	15 00
A lady of Oakham,	10 00
The Rev. Asa Lyman,	2 00
Collections in Providence, B. I. by Samuel Ruggles,	54 80
Mrs. Blair, of Kent, Con.	1 38
Mrs. Raymond, of do.	50
A charity box in Salisbury, Con.	6 20
Collections in sundry places, by Samuel Ruggles,	84 36
The Rev. Asa Blair, of Kent, Con.	5 00
Mr. Oliver Stanley, of Leicester, N. Y.	1 00
Mr. Allen Ayrult, of do.	3 00
Mrs. Gillet, of Torrington, Con.	50
Mrs. Deane, of Salem, Con.	1 00
Cash, by Samuel Ruggles,	2 00
Mrs. Deborah Harvey, of Hadlyme, Con.	5 00
Avails of gold ornaments,	1 00
Collection at the inauguration of the Rev. Mr. Daggett,	39 43
The Female Cent Society of Glastenbury, Con.	13 25
A friend in West Hartford, Con.	3 00
A young lady in Brookfield, Con.	25
Ladies of Pettipaug, Con.	3 00—251 65
From the Reading Society of little girls in Gilmantown village, N. H. for the education of heathen children in India, by Mr. Luke A. Spofford,	3 00
20. The Gentlemen's Association in Lynn, by Mr. William Chadwell, Treasurer,	18 50
From a box kept by the Rev. David Dickenson, of Plainfield, N. H.	1 25
21. The Female Friendly Society in Framingham, by Mrs. Mary Rice, for the education of a heathen child, to be named DAVID KELLOGG,	12 00
A female friend of missions, by the	

Carried forward \$630 24

Brought forward	\$630 24	Brought forward	\$723 38
Rev. Daniel Huntington,	1 00	Mrs. Crooker, Treasurer, remit-	-
Charlotte Packard, a little girl	-	ted by T. Dwight, Esq.	18 00
eight years old, the avails of	-	29. From the following sources, by	-
her industry in knitting, and	-	the Rev. Harvey Coe, viz.	-
committing to memory por-	-	From Miss Rachel Jones,	2 00
tions of Scripture,	50	Small children in Miss R. Jones'	-
Eliza and Rebecca S. Edson, of	-	school in Gustavus, O.	1 12
Bridgewater,	90	Miss Irene Hiccox,	2 00
34. The Heathen School Society in	-	Small children in Miss I. Hic-	-
New Bedford, by Miss Agnes	-	cox's school in Kinsman, O.	2 44
Ayers, Treasurer,	92 00	Small children in Miss Polly	-
Collections from two mite boxes, one	-	Jaques' school in Vernon, O.	1 30
kept in the house of the Rev. Syl-	-	Small children in Miss Tem-	-
vester Holmes, of New-Bedford,	-	perance Butler's school in	-
the other in the store of Mr. Sim-	-	Hartford and Vernon, O.	1 00
eon Bailey,	3 00	Small children in Miss Betsey	-
Deacon William and Elisabeth San-	-	Spencer's school in Hart-	-
born, of Lebanon, N. H.	11 24	ford, O.	23
M. M. an instructor of a small school	-	Mrs. Mary Beach,	1 00
of young females, for the Bombay	-	The Female Mite Society of Orange,	-
children,	1 00	N. J. by Eleeta Williams, Treas.	25 00
From A. A. H. for children at	-	30. The Society of Gentlemen in	-
Bombay,	75	Gloucester, for the education of	-
From M. H. for do.	25	heathen children, by Mr. Reuben	-
27. The Harvard Female Associ-	-	Brooks, Treasurer,	32 00
ation, (Auxiliary) for the education	-	A charity box kept by the Rev. J. H.	-
of heathen youth, for a child nam-	-	Church, of Pelham, N. H. for ed-	-
ed WARREN FAY, the second an-	-	ucating Indian children in this	-
annual payment, by Mrs. Nancy Na-	-	country,	2 43
son, Treasurer,	30 00	31. Miss Susan Wakefield's school in	-
Children of a small school in Byfield,	-	Reading,	3 00
for schools among the Indians,	2 00	Miss Spofford's school in do.	1 33
28. Contributions in the monthly	-	Avails of a ring,	33
concert at Westminster, for the	-	Avails of a charity box kept by	-
child named CYRUS MAXX, second	-	a young lady,	50
semi-annual payment,	15 00	The Heathen School Society in	-
The Bethlehem, N. Y. monthly	-	Reading, by Miss Martha	-
prayer meeting, towards the sup-	-	Wakefield, Treas.	33 00
port of a child in Ceylon, to be	-	Collections at the vestry of the Old	-
named JOHN DENNISTON, by	-	South church, Boston, for the child	-
Messrs. Dodge and Sayre,	5 00	named JOSHUA HUNTERON, the	-
The Female Benevolent Society of	-	second annual payment, by Miss	-
Reading, for heathen schools, by	-	Harriet Moore,	30 00
Carried forward	\$723 38		
		Total of Donations in October,	\$2,081 43

The Board gratefully acknowledges the following donations.

A box containing various articles of bedding and of clothing, furnished by ladies in Hanover, N. H. and Waitfield, Ver. for the Choctaw mission, forwarded by Deacon Nathan Coolidge, of Windsor, Ver.

A small trunk containing cloth, and articles of clothing, furnished by ladies of Pomfret, Ver. and other towns, for the same mission, by the same hands.

Two bundles, containing articles of bedding and clothing for the same mission, from ladies in Claremont, N. H. by Miss Chase.

A piece of home-made woolen cloth, from a friend of missions in New Hampshire, who wished his name not to be mentioned.

A Society of females in Knoxville, Maryland, lately presented twenty-seven English Bibles for distribution by the missionaries in Ceylon, communicated by Capt. John Pearson.

The Female Reading Society in Wrentham have sent a small box, containing articles for heathen children, under care of the missionaries in Ceylon.

THE GENERAL ASSOCIATION OF MASSACHUSETTS PROPER TO THE CHURCHES IN THEIR CONNEXION.

Christian Brethren and Friends.

We would thankfully recognize the goodness of God in permitting us again to address you in our associated capacity. The present is truly an eventful period. The prospects of Zion are, at once, animating, and distressing. In many places

the Lord has appeared in his glory to build up Zion; in others, we find occasion to mourn over her desolations. The unparalleled success, which has attended the means of grace, calls for your fervent gratitude, and excites joy in heaven. The prevalence of error and wickedness requires increasing efforts in favor of truth and piety, and that we humble ourselves before God, [unitedly crying for his further interposition in behalf of his church.

The line of separation has been drawing between a world lying in sin, and those who have come up to the help of the Lord against the mighty. Who, then, is on the Lord's side? Now is the time to stand forth, to put on the armor of righteousness, and do valiantly for your God. The present period demands uncommon decision, activity, zeal, and constancy, in the followers of the Lamb. The extensive plans, which have been put into operation for Christianizing the world, and the signal blessing which has attended them, have brought infidelity from his lurking places, and excited him to raise his haggard front against the banners of the cross. He has come out to meet the Lord of hosts, but it is only to make his overthrow the more conspicuous, and add more glory to the triumphs of the Prince of peace. Wherefore, brethren, "be sober, be vigilant."

Let your alms and your prayers continue to be offered up together for the enlargement of the Redeemer's kingdom. In this glorious work, you have the example of kings and emperors to excite you to persevering efforts. You are encouraged by what has already been accomplished among the heathen. Even now the pagan looks from his idol, and asks in surprise, "Who is this that cometh up from the wilderness leaning upon her beloved?" He turns his eyes from the senseless object of his adoration, and inquires, "who is this, that cometh with dyed garments, this that is glorious in his apparel, travelling in the greatness of his strength?" In the exultation of faith, he exclaims, it is my Redeemer, it is my King and Savior.

Recalling your attention from this prospect, suffer us to urge you not to forget the precious souls committed to your immediate care, and those, which are perishing at your doors. The rising generation demands your utmost solicitude. Experience has abundantly proved, that the popular notion of leaving the youthful mind to grow up in ignorance of God's word, lest it should be restrained and biassed in its search after truth, is as corrupt, as it is dangerous. Those, who are left without religious instruction in youth, are prepared to reject the whole system of revelation in their maturer years. They usually become averse to all serious reflection upon its great and leading truths, and learn, by degrees, to rely more upon their own fallible reason, than upon the plainest declarations of the God of truth. Having no religious principles, and no fear of God before their eyes, they are easily plunged into every species of vice, or 'driven about with every light wind of doctrine.' The human heart is naturally corrupt, and the understanding darkened by reason of sin. And a "child left to himself," with his mind floating in the region of uncertainty, is liable to be carried in whatever direction his depraved inclination, or deluded fancy, may lead him, until he "bringeth himself to ruin, and his parents to shame." But let youth be systematically taught the Scriptures, and often questioned respecting them, and it will develop the powers of their minds. It will strengthen the memory, brighten the understanding, and, under the influence of the Holy Spirit, will amend their hearts, and regulate their lives: "Train up a child in the way he should go, and when he is old he will not depart from it." Who, that considers the worth of an immortal soul, can withhold from his children a knowledge of the Scriptures, which are able to make them wise unto salvation? Who, that regards their eternal destinies, can suffer them to be ignorant of those truths on which all their hopes are suspended? They must be enlightened by the Gospel, or dwell forever in that world, where is no other light, than "the fiery billows of divine wrath, cast pale and dreadful." They must be taught the knowledge of God our Savior, or meet with an "everlasting destruction from his presence, and the glory of his power." O how unfeeling is that parent, who can permit his offspring to grow up in ignorance of the lively Oracles of God. "Thou shalt teach them diligently unto thy children, and thou shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Thou shalt make it thy daily business, to give thy children a knowledge of the doctrines and duties, which God hath revealed.

How, then, shall this be most successfully accomplished? No other method can supercede the necessity of family instruction. The obligation of parents to teach

their children the Scriptures, is one which God has imposed, and for the discharge of which, he will require a strict account. But it is believed, that parents may be greatly aided in this important work. In the domestic circle, it is difficult to fix the attention, and excite the youthful mind to the degree requisite to make any considerable progress. The concerns of a family are often so numerous, that even by the well disposed, but little time can be spared for the exclusive instruction of children. These difficulties are obviated by associating the members of different families under the same instructors. The listlessness of youth is overcome by seeing others engaged in the same pursuits, and much time is saved by parents for religious meditation, or other necessary concerns. The most successful methods of proceeding with children, we believe, are *Sabbath Schools*, and *Bible Classes*. Such is the known and tried utility of these schools, that no town, or district, should be without one, where a pious, and suitable teacher can be procured. The manner of conducting these schools is usually as follows. At each meeting the youth have portions of Scripture, or catechisms,* or sacred hymns assigned them, to be committed and rehearsed at the next meeting. The children are divided into classes; a list of their names is taken, and an account kept of their good or bad performance. When they have recited well a certain number of times, they are rewarded with a tract, or small book, where it can be done with convenience. The teacher occasionally puts to each child some questions arising from the lesson, adapted to his age and improvement. The meetings are opened and closed with prayer, and, if practicable, the children are taught to sing an hymn at the close.

Where several schools are formed in the same town, there should be a general meeting, either annually, or more frequently. Here it may be seen what improvement has been made. Here too, the minister may address the lambs of his flock, may labor to impress more deeply on their minds the truths of the Gospel, and commend them to that Savior, who is ever ready to 'gather the lambs in his arms, and carry them in his bosom.'

Were this plan generally adopted, we are fully persuaded, that it would be attended with the increasing smiles of heaven upon the rising generation. Youth would become more obedient and affectionate to parents, more regular and decent in their general deportment, and more engaged in acquiring the best of all wisdom, that, *which cometh from above*. All other attainments are of little value, in comparison with this. Every other art and accomplishment will soon be buried with them in the grave. But, if they have learned the heavenly art of serving and honoring God, they will be called to practise it in the light of eternal day. What they acquire from the divine word, under the enlightening and renewing influences of the Holy Spirit, may be the beginning of that fund of wisdom and knowledge, which are to be learned in the school of heaven, in the presence of God and the Lamb, and in the company of the spirits of the just made perfect. Ye parents! how will you answer to your God for your neglect to teach your children, or cause them to be taught, his holy word? By neglecting to imbue their minds with a knowledge of the lively Oracles of God, you virtually forbid their coming to Christ. You shut and bar the gates of heaven against them. O, let it be your first object to redeem the pledge you gave, when you brought these little ones in your arms, and consecrated them to the dear Redeemer. Say to them, "my son, keep my words and live, and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart."

Study zealously and rightly to affect their minds with a sense of the dying love of Jesus. Talk to them of their depraved and lost state, of that love "which bled upon the cross," and of the Holy Spirit, which can make them accepted in the Beloved; until you see them weep for sin, and hear them crying to God, "my Father, be thou the guide of my youth."

Finally, brethren, let the world take knowledge of you, that you have been with Jesus. See that you abound yet more in every good word and work. Count it all joy to be the favored and honored instruments of extending the knowledge of God our Savior, and of furthering the great designs of redeeming love.

June, 1818.

By the Committee. { JOSEPH LEE,
JOSEPH ESTABROOK,
CYRUS MANN.

* The Assembly's Catechism is recommended, and those editions accompanied with Scripture proofs.

RELIGIOUS CHARITABLE SOCIETY IN THE COUNTY OF WORCESTER.

THE annual meeting of this Society was held at Princeton, Sept. 16. From the seventh annual report of the Directors, we extract several paragraphs, and would gladly insert the whole, if our limits were larger.

"The Treasurer has paid over to the Treasurer of the American Board of Commissioners for Foreign Missions, one hundred and fifty-five dollars, the money appropriated by donation and subscription for their use. We have aided three feeble churches in supporting religious institutions, two of which by our previous aid and encouragement are now blessed with stated pastors, and are rising from their depression, and sharing in the riches of divine grace. We have also aided eight young men the past year in their preparatory studies for the Gospel ministry, with the pleasing expectation, that they will be eminently useful in the vineyard of the Lord, should their lives be spared. Our benevolent wishes would have been gratified, could we have possessed the means of doing more in this good work, and of bringing forward a greater number of pious, promising, indigent youth in their preparation for the ministry, that the Macedonian cry of the destitute in our own and distant lands for more ministers and missionaries might soon become less urgent and distressing.

"The present is a period highly favorable to solicit charities, and augment the usefulness of this Society. The community are gaining information with respect to the ignorance and wants of the destitute, and the exemplary beneficence and liberality of the pious. Their hearts are expanding with Christian benevolence, their tears begin to flow over the miseries of millions of wretched pagans, their coffers are opened, the hand of avarice is unclenched, and you have only to present the affecting cries of the ignorant and destitute to draw forth their liberal contributions. And you need not be informed, that you may plead the cause and enrich the treasury of this Society without detracting from the importance, or lessening the resources of any other benevolent association. For it is our privilege to behold the numerous and various charitable institutions of the age, acting in concert. And we find from the most obvious and stubborn facts, that the multiplication of benevolent societies, instead of narrowing, greatly widens the mighty stream of Christian charity. The more men give, the more they are able to give, and the more they are willing to cast into the treasury of the Lord. "He that watereth is watered also himself." How much more has been done in aid of domestic missions, since so much has been done to promote foreign missions? How much more has been done to circulate the Scriptures in every language, since so much has been done to prepare pious young men to preach this word of life? Discourage one charitable object, and you virtually discourage them all. Seek the advancement of any one, and you give aid to all the rest. The reason is obvious; for you awaken a benevolent, charitable spirit, which delights in doing good, and diffusing extensively the blessings bestowed by a Divine hand. You need not then fear to plead with earnestness and zeal the interests of this Society. Labor to enlarge its means and extend its usefulness, and you plead the cause of general benevolence; and other kindred societies will feel the salutary influence of your generous efforts.

"Yes, Christian brethren, the discoveries are made, the facts are ascertained, the channels of your beneficence are multiplied, the motives with which you may assail the consciences, and elicit the charities of others, are numerous and powerful. You may now urge the *actual* wants, you may now present the *discovered* idolatries, the *known* cruelties of the heathen. You may now go, and entreat every one who is not an absolute pauper, to cast into our treasury, and tell him, that there are five millions in our own land, destitute of competent religious instruction, and six hundred millions in our world destitute of Bibles and ministers. You may now urge the demands for charity with an appeal, that must excite compassion, that there are now wanted at a very low estimate more than four thousand ministers in our land, and sixty thousand missionaries to supply the unevangelized parts of the world with one missionary to every ten thousand

souls. You may support such affecting statements by undisputed authority, by facts and documents furnished to your hand.

“Christian brethren, “be not faithless, but believing.” Much can be done; much must be done. And are we not solemnly bound to do all in our power in this cause of God, of angels, of saints on earth and in heaven? Let us consider that the time is short; and what we do, we must do quickly. All that we would do on earth to save the souls for which Christ died, and as a grateful return for his sufferings and death, must be immediately done. All of our earthly possessions, that we can transfer to be a treasure in heaven, all of our worldly substance that we can carry to an eternity of bliss, is what we cast into the treasury of the Lord. Let us lay up a rich treasure in heaven;—and by our vigorous and undivided efforts to carry into effect the mighty system of Christian benevolence, which is rolling forward, by our generous contributions, our earnest appeals to the consciences and liberality of others, and our fervent prayers, let us anticipate the joy of meeting many at the day of solemn judgment, saved by our instrumentality.”

The expenditures of the Society, during the past year, have been for the following objects; viz.

The education of indigent and pious young men for the Gospel ministry,	\$384 15
Foreign missions,	155 00
Assistance to feeble churches,	190 00
Bibles,	5 00
Contingencies,	10 30
	\$944 45

The officers of the Society are—

- Rev. REUBEN PUFFER, D. D. *President.*
- NAHUM FAY, Esq. *Vice-President.*
- Rev. BENJAMIN WOOD, *Secretary.*
- Rev. JOSEPH GOFFE, *Treasurer.*
- JONAS BROOKS, Esq. *Auditor.*
- Rev. JOHN CRANE, D. D.
- JOSEPH ESTABROOK, Esq.
- Rev. WARREN FAY,
- Rev. CYRUS MANN,
- EBENEZER ESTABROOK, Esq.

} *Directors.*

FRAGMENT SOCIETY.

THIS benevolent institution continues to dispense its bounty to the poor and the sick. During the past year it assisted about 400 poor families in Boston, by the distribution of 1,658 articles of clothing. Much comfort has been imparted, also, by lending various articles of bedding, &c. Eighty seven families have been assisted in this way. The Society expended \$756 in cash for articles of clothing; but the means of a great part of its beneficence are afforded by donations of old clothing, pieces of cotton, &c. The Hon. Mr. Thorndike presented the Society with 600 yards of cotton.

As winter approaches, the number of applicants and of sufferers increases, and the call upon the opulent and the liberal must be repeated.

Subscriptions and donations will be received by the Secretary, Mason street, or at No. 17, Cornhill.

EDUCATION SOCIETY FOR THE PEOPLE OF COLOR.

THE Executive Committee of the Education Society for the People of Color in New-England, held their annual meeting in Boston on the 3d inst. and beg leave to submit to the public the following brief account of their labors during the past year.

Soon after consenting to manage the affairs of the Society the Committee received application from two young men of color, for the aid of the Society to enable them to acquire such literary and theological knowledge as would render them more extensively useful in the work of the ministry. After they had afforded to the Committee sufficient evidence of their piety, talents and indigence, they were unanimously received under their patronage, and have been prosecuting their studies principally under the care of the Rev. Mr. TRAIN, of Framingham. Their deportment and proficiency have been such as to meet the approbation of their instructor and the Committee.

During the year several towns in New England have been visited by the Rev. THOMAS PAUL, by the direction of the Committee, for the purpose of arousing the people of color to ~~use~~ their energies and contribute their mite towards the support of an Institution designed for their benefit. The appeal has not been made in vain. A disposition has been manifested by them highly flattering to the friends of the Society, and evincive of their desire to aid every effort to promote the knowledge and happiness of the injured descendants of Africa.

In Providence, two Auxiliary Societies have been formed and subscriptions raised by the people of color to the amount of 200 dollars, a considerable part of which has been collected. In Salem, a Society has also been formed, which promises to raise 100 dollars annually. A Society has also been formed in Newport, (R. I.) and considerable progress made towards the formation of one in New-Bedford. The Rev. Mr. PAUL has been directed by the Committee to revisit those places in which Societies have been formed, and use his influence in collecting further subscriptions, and also to repair to Portsmouth, Portland, and other places east, for similar purposes, as soon as possible.

It is truly gratifying to witness the approbation with which the object of this Society is every where received. Persons of every denomination unite in giving it their aid and wishing it success. Formed upon the broad basis of catholicism, the Society confines its patronage to no particular religious sect or party, but will gladly receive all applicants, who bring suitable evidence of piety, and their being designed by God for the work of the ministry. The Committee are anxious that this fact should be distinctly known to the public. The circumstance that the present beneficiaries are members of the Baptist Communion arose from their being on the spot, and anxiously waiting for the formation of the Society to aid them in their studies. We should be happy to receive candidates from another communion, if any are ready to offer themselves, possessing suitable qualifications. We call upon the people of color in New England to afford us their patronage; we wish to do them good; to repair some of the injuries which they or their fathers have received; and be instrumental in bringing forward pious, able and faithful teachers, who shall take them by the hand, and lead them forth into the green pastures of Gospel truth.

The next semi-annual meeting of the Committee will be held at the house of the Rev. Dr. Baldwin, in Boston, on the first Wednesday in April next, at 10 o'clock, A. M.

The Committee consists of the following persons:—Rev. Thomas Baldwin, D. D. Rev. John Codman, Rev. Daniel Sharp, Rev. S. E. Dwight, Rev. R. S. Storrs, jr. Rev. J. M. Winchell, Rev. Thomas Paul. In behalf of the Committee,
JAMES M. WINCHELL, *Assistant Sec'y.*

Boston, Nov. 9, 1818.

OTAHEITE.

Further Particulars of the Progress of Christianity in the South Sea Islands may be gathered from the following Extracts, made from the public Letter of the Brethren, dated Eimeo, July 2, 1817.

SINCE the date of our last, Christianity is become the professed religion not only of Tahiti and Eimeo, but also of all the Society Islands.

At a small island to the north of Tahiti, called *Tetaroa*, three places of worship have been lately erected. *Tafua-manu* has been professedly Christian for a good while. *Huahine*, *Raiatea*, and *Taha*, have renounced Heathenism, and make a general profession of Christianity. The people of *Borabora*, particularly two

chiefs, *Mai* and *Tefaora*, have distinguished themselves by their zeal in destroying the idols, demolishing the morals, and erecting places for the worship of the true God. And it appears by letters which we have lately received from *Raiatea* and *Borabora*, that Boraborans have made converts of their neighbors of *Maeva*. That island is the furthest to the westward of us in this group, and as no one of us was ever there, it was, as might have been expected, the last in renouncing idolatry.

Some pleasing things have occurred in respect of the small islands to the eastward of us, called the *Poumotu*; these, viz. the inhabitants of *Ana*, *Awara*, the *Pateere*, and numerous small islands in their neighborhood, have been for many years past in the habit of visiting *Tuhiti* and the Society Islands, and many of them have been witnesses of the wonderful change which has taken place here. Some have attended school, and learned to read well, and obtained some acquaintance with the principles of Christianity, as contained in our catechism; but they have all a remarkable attachment to their own islands, miserable as they are, and, in consequence of several of them having come hither and returned, for some years past, many of their countrymen have renounced Heathenism, and this will probably be the case shortly, through all these small islands which have intercourse with us and each other.

The state of things being such, we can say, with more propriety than some perhaps in our native country will be ready to allow, 'the harvest is truly great, but the laborers are few'—very few, and inadequate to so great a field of labor.

JEWISH SCHOOL AT BOMBAY.

The following letter was received not long since from the Rev. Gordon Hall, in behalf of himself and his brethren.

Bombay, April 1, 1818.

To the Secretary of the Female Society of Boston and the vicinity, for the propagation of Christianity among the Jews.

DEAR MADAM,

In behalf of my brethren of the Bombay mission, I have the happiness of acknowledging the receipt of your letter of Oct. 2, 1817, apprising us of the appropriation of one hundred dollars by your Society towards the support of the Jewish school under our care in Bombay. The money has been duly received through Mr. Everts, for which we desire you will present our most cordial thanks to the society; assuring them that we feel a high pleasure at the formation of such a society, and that it will be our delight to apply the money already appropriated, or any other sums which they may see fit to appropriate, agreeably to their wishes.

We have much pleasure in stating, for the information of the society, that the Jewish school was commenced in May last. About forty Jewish boys soon entered it, and the number has continued, without essential variation, until now. The boys are from six to eighteen years of age. Some of them remain but a few months in the school; others a longer time.

Soon after the formation of the school, the ten commandments, and other moral precepts and lessons were given to the boys, all in the Mahratta language, which is best understood by them. A hymn also was given them, expressive of repentance for sin, faith in Christ, as the only Savior of sinners, praise to him, and a desire that all may know and praise him. More or less of these are daily read, and repeated in the school; and not unfrequently a number of the adult Jews are present, who must receive some Christian instruction from what they hear.

As soon as the Gospel of Matthew and our religious tracts were printed, they were introduced into the school; and as yet there is no objection to any thing, which we have proposed to teach the boys. We say *boys*, because in this country it is never expected that *girls* will be taught to read or write.

The school is instructed by a Jew about forty years of age, from *Choule*, a large town on the coast, twenty-five miles south from Bombay. But few among the Jews so well understand the Mahratta language as this man. His brother from the same place teaches the school which we have established among the outcasts of the Hindoos, called *Mhars*. It will be interesting to the Society to know, that numbers of the Jews in Bombay have solicited and received copies of the Gospel of Matthew, and that copies have also been sent to the Jews in *Choule*.

Though we see nothing particularly encouraging at present, still we indulge the hope, that we may live to see some of these branches, long ago broken off through unbelief, again grafted into the true olive.

The whole expense of this school, as now conducted, will be about 100 dollars a year, subject to some small additions for school books in future. Perhaps it may be the wish of your society to take the entire patronage of this interesting school. Any communications on this subject we shall receive with much pleasure.

That God may at all times direct, encourage, and bless you in your every attempt to promote the knowledge of Christ, and the salvation of sinners, is our united and fervent prayer.

I am, Dear Madam,

with Christian affection and respect, yours,
G. HALL.

MISS AUGUSTA T. WINTEROP.

THE
PANOPLIST,
AND
MISSIONARY HERALD.

No. 12.

DECEMBER, 1818.

VOL. XIV.

REVIEWS.

CXIX. *Neal's History of the Puritans. Vol. IV.* Boston: 1817.

REVOLUTIONS always present highly colored pictures of human character. To see a nation rising in a mass, forgetting the claims of consanguinity, the calls of interest, and the love of indolence; to observe them breaking off the restraints imposed by laws, customs, and long habits, and embarking all their personal concerns in the public cause, may well suit the feelings of enthusiasm; but is not adapted to exalt our opinion of human virtue, when we include in the calculation all the distress endured by some parties, or individuals, and the crimes in which those distresses have had their origin.

Very discerning men are sometimes deceived by names; and it is no difficult matter to make the multitude believe, that what is called by a specious appellation must be better, than the same thing in every essential particular, if branded with an odious denomination. After the death of Charles I. it was no very arduous undertaking to change the name of a monarchy for that of a commonwealth; but to prove that the latter, during its short continuance in power, was less culpable in its measures than the former, would be a task of no small labor. Articles of agreement, leagues, covenants, and acts of uniformity, each had their trial, their abettors, and furious opposers, and each in succession saw its popularity decline, and itself was buried in the grave of its predecessors.

Every one knows that an army is a school of profligacy and every species of vice, in which the learners make more rapid proficiency in the knowledge and practice of iniquity, than in almost any other situation. But many facts might be adduced to show, that the profanity of soldiers is not an inseparable concomitant of their condition. The following instance, respecting the conduct of the parliamentary army, is from the work before us.

"Their diligence, courage, and behavior is such," (says one of their generals,) "through the providence of God, and strict care of the chief officers, that never men did obey orders more cheerfully, nor go upon duty more courageously. Never did greater harmony and resolution appear to prosecute this cause of God, than in this army. Such a consent of heart and hands; such a sympathy of affections, not only in carnal, but in spiritual bonds, which tie faster than chains of adamant! I have often observed a wonderful consent of the officers and soldiers upon the grounds of doing service to God, and how miraculously they have succeeded. The mind of man being satisfied, and fixed on God and that his undertaking is for God's glory, it gives the greatest courage to those men, and prosperity to their actions." p. 31.

VOL. XIV.

67

In proof of the severe discipline of the army, and the fidelity of the clergy in their parochial duties, the following extract may serve as a specimen.

"In the midst of all these disorders, there was a very great appearance of sobriety, both in city and country; the indefatigable pains of the Presbyterian ministers in catechising, and visiting their parishioners, can never be sufficiently commended. The whole nation was civilized, and considerably improved in sound knowledge, though bishop Kennet and Mr. Kachard are pleased to say, *that heresies and blasphemies against heaven were swelled up to a most prodigious height.* 'I know (says Mr Baxter) you may meet with many who will confidently affirm, that in those times all religion was trodden under foot, and that heresy and schism were the only piety; but I give warning to all ages, that they take heed how they believe any, while they are speaking for the interest of their factions and opinions, against their real or supposed adversaries.' However, the parliament did what they could to suppress and discountenance all such extravagancies; and even the officers of the army, having convicted one of their *quarter-masters* of blasphemy in a council of war, sentenced him to have his tongue bored through with an hot iron, his sword broke over his head, and to be cashiered the army." p. 42.

A consideration of the sudden reverses of human affairs, the overthrow of dynasties, the destruction of empires, and the fluctuations of power, has been often recommended as an antidote to the cravings of ambition. But we are sometimes referred to the rewards of praiseworthy actions, as incentives to a virtuous life; in mitigation of our troubles, and to sustain our courage, we are taught to expect a full enjoyment of the fruits of our labors, or at least an ample survey of the happiness resulting from our efforts to meliorate the condition of society. We doubt, however, whether such motives be not rather fitted to contract, than expand the mind; more suited to form selfish, than benevolent men. If propositions of this kind do not offer a radically wrong basis for the erection of a splendid character, they certainly remove the sublimest motives ever presented to human exertion, and rob the Christian of the strongest inducement for spending his life in a good cause. The man who expects immediate payment for all his labor, is very apt to complain if that payment be deferred; still more impatiently will he sustain the disappointment, if, after the performance of his work, he see no prospect that compensation will ever arrive. We are not to deny, that, amidst the many errors which found a place in religious belief, and consequently in the conduct, of the various parties during the reign of Charles I. and in the civil wars, some of those zealous men, who sacrificed their property, their reputation and lives, in what they considered a defence of the truth, were actuated by pure motives. Could the Presbyterians, while endeavoring to complete their covenant, directory, and confession of faith, and to fix them on solid foundations, have foreseen the miserable defeat they sustained, and the Independents rising into the highest seats of office, dispensing the favors and directing the energies of the nation, it would, no doubt, have damped the zeal, and palsied the energies of many. But the nobler spirits, whose views extended to remoter ages, and who cheerfully sustained any toil through the strong hope of perpetuating what they considered the greatest of blessings, would not have slackened their pace, nor cooled their ardor. On the other hand, when the Independents were supported by the strong arm of military power, and the authority of parliament, could they have anticipated the ruin of their

schemes in the storm which overtook them in the short space of ten years; could they once have had an antepast of that bitter cup, which was poured out without mixture to them and all other non-conformists at the time of the restoration, they might have relaxed something of that rigor which marked their progress. They showed great zeal in pruning away the branches of all religious establishments. Their toleration was so loose, that it became quickly intolerable. Probably, many of these men were impelled by no motive better than a love of power; but we see no reason to question the purity of intention in all, or to deny that some were supported by elevated principles, and urged by feelings of the purest philanthropy.

After Cromwell assumed the supreme power, he kept all parties in so much awe, that they dared not persecute each other with violence.

"The protector's wise conduct appeared in nothing more, than in his unwearied labors to make all religious parties easy. He indulged the army in their enthusiastic raptures, and sometimes joined in their prayers and sermons. He countenanced the *Presbyterians*, by assuring them he would maintain the public ministry, and give them all due encouragement. He supported the *Independents*, by making them his chaplains; by preferring them to considerable livings in the church and universities; and by joining them in one commission with the *presbyterians*, as *tryers* of all such as desired to be admitted to benefices. But he absolutely forbade the clergy of every denomination dealing in politics, as not belonging to their profession; and when he perceived the managing *presbyterians* took too much upon them, he always found means to mortify them." p. 105.

The advantages, resulting from this care to keep at peace those who were disposed to injure each other, appeared on many occasions. Some of those who did not approve of Cromwell's usurpation, "when they saw that his design was to do good in the main, and encourage religion as far as his cause would admit, acquiesced." And comparing these times with those after the restoration, the same writer adds,

"I shall, for the future, think that land happy, where the people have but bare liberty to be as good as they are willing; and if countenance and maintenance be but added to liberty, and tolerated errors and sects be but forced to keep the peace, I shall not hereafter much fear such a toleration, nor despair that truth will bear down its adversaries." *ib.*

When the seekers after power thus found themselves disappointed, and that they were not to be permitted to inflict penalties on those who refused to submit to their discipline, they adopted the wiser method of uniting to attack vice and irreligion in general, instead of devouring each other.

Of the many endeavors made by Cromwell, to answer the numerous petitions, for the protection and defence of religion, probably no one has brought on his memory more odious aspersions than the appointment of commissioners to examine and approve preachers; and in our humble opinion, no action of his life deserves greater praise. In the selection and appointment of these commissioners, the narrowness of party spirit does not appear to have entered; for they were chosen from several denominations. As the labors of these men have shown their diligence, their zeal, and disinterestedness, we have no hesitation in according with the testimony of the historian, that "they were men of as known abilities and integrity, as any the nation had."

During this period were many of those severities practised on the friends, or quakers, which greatly dishonored the cause of religion, and stained the reputation of those engaged in it. Some allowance is due to the mistaken opinions of the age; for no party seem, at that time, to have abandoned the notion of extirpating heresy by the sword, nor to have entertained any scruples respecting the justice of such cruel proceedings. The natural tendency of human opinion being always to extremes, the succeeding reign became a season of abandoned morals, and open impiety.

It has been well said, that "faction makes men fools." A stronger instance of the truth of the remark can scarcely be given, than in the measures adopted by several parties after the death of Cromwell. That men who knew the character of such a wretch as Charles II. who had witnessed the evils endured by the nation under the Stuart family, and had even felt the weight of such an unprincipled tyranny, should abandon all, both in church and state, to the conduct of a prince, so destitute of every thing to entitle him to confidence, can be accounted for only by referring it to the just judgment of God, in giving up the nation to infatuated counsels. Of the many vile wretches, whom God in his wrath has suffered to hold the reigns of government in a Christian community, small is the number who more abused their subjects than Charles II. Destitute of principle himself, he seems to have gloried in the worst species of vice; he exalted the wicked to places of honor, and thrust the virtuous out of sight; iniquity in every shape lifted its brazen front, integrity was forced to flee into corners; no creeping parasite could be so base, as not to receive encouragement, provided he flattered the vices of the king and his friends, and scoffed at all serious religion. Although several of the histories of England have been written by friends, or at least, flatterers of the house of Stuart, nevertheless, neither their ingenuity nor their diligence have been sufficient to screen the detestable features of the monarch and his court. Among the histories of the reign in question, and all authentic records, on which any reliance may be placed, scarcely can a page be turned without presenting some new feature of deformity, or throwing a deeper color on those exhibited before. The contrast between the morals of the nation, before and after the restoration of this dissolute monarch, is well displayed by our author.

"And here was an end of those distracted times, which our historians have loaded with all the infamy and reproach that the wit of man could invent. The puritan ministers have been decried as ignorant mechanics, canting preachers, enemies to learning, and no better than public robbers. The universities were said to be reduced to a mere *Munster*; and that if the *Goths* and *Vandals*, and even the *Turks*, had overrun the nation, they could not have done more to introduce barbarism, disloyalty, and ignorance; and yet in these times, and by the men who then filled the university chairs, were educated the most learned divines and eloquent preachers of the last age, as the *Stillingfleets*, *Tillotsons*, *Bulls*, *Barrows*, *Whitbys*, and others, who retained a high veneration for their learned tutors, after they were rejected and displaced. The religious part of the common people have been stigmatized with the character of *hypocrites*; their looks, their dress and behavior, have been represented in the most odious colors; and yet one may venture to challenge these declaimers to produce any period of time since the reformation, wherein there was less open profaneness and impiety, and more of the spirit, as well as appearance of religion. Perhaps there was too much rigor and preciseness in indifferent matters; but the lusts of men, were laid under a visible restraint; and though the legal constitution was unhappily broken,

and men were governed by false politics, yet better laws were never made against vice, or more vigorously executed. The dress and conversation of people were sober and virtuous, and their manner of living remarkable frugal. There was hardly a single bankruptcy to be heard of in a year; and in such a case the bankrupt had a mark of infamy upon him, that he could never wipe off. Drunkenness, fornication, profane swearing, and every kind of debauchery, were justly deemed infamous, and universally discountenanced. The clergy were laborious to excess in preaching and praying, and catechising youth, and visiting their parishes. The magistrates did their duty in suppressing all kinds of games, stage-plays, and abuses in public houses. There was not a play acted on any theatre in England for almost twenty years. The *Lord's day* was observed with unusual reverence; and there were a set of as learned and pious youths training up in the university as had ever been known. So that if such a reformation of manners had obtained under a legal administration, they would have deserved the character of the best of times.

"But when the legal constitution was restored, there returned with it a torrent of debauchery and wickedness.—The times which followed the restoration were the reverse of those that preceded it; for the laws which had been enacted against vice for the last twenty years being declared null, and the magistrates changed, men set no bounds to their licentiousness. A proclamation indeed was published against those loose and riotous cavaliers, whose loyalty consisted in drinking healths, and railing at those who would not revel with them; but in reality the king was at the head of these disorders, being devoted to his pleasures, and having given himself up to an avowed course of lewdness; his bishops and chaplains said that he usually came from his mistresses apartments to church, even on sacrament days. There were two playhouses erected in the neighborhood of the court. Women actresses were introduced into the theatres, which had not been known till that time; the most lewd and obscene plays were brought upon the stage; and the more obscene, the better was the king pleased, who graced every new play with his royal presence. Nothing was to be seen at court but feasting, hard drinking, revelling, and amorous intrigues, which engendered the most enormous vices. From court the contagion spread like wild fire among the people, insomuch that men threw off the very profession of virtue and piety under color of drinking the king's health; the appearances of religion which remained with some, furnished matter of ridicule to libertines and scoffers. Some who had been concerned in the former changes thought they could not redeem their credit better than by deriding all religion, and telling or making stories to render their former party ridiculous. To appear serious, or make conscience either of words or actions, was the way to be accounted a schismatic, a fanatic, or a sectarian; though if there was any real religion during the course of this reign, it was chiefly among those people. They who did not applaud the new ceremonies were marked out for *presbyterians*, and every presbyterian was a *rebel*. The old clergy who had been sequestered for scandal, having taken possession of their livings, were intoxicated with their new felicity and threw off all restraints of their order; every week produced reports of one or other clergyman who was taken up by the watch drunk at night, and mobbed in the streets. Some were taken with lewd women, and one was reported to be drunk in the pulpit." pp. 292, 293.

Notwithstanding all the vices of this monarch, if we were to judge of his character by some of his shameless flatterers, he would be accounted a wise and good prince. The English historians are not all free from the guilt of palliating his crimes. Indeed, most of the histories hitherto written are the productions of men, who deemed religion of small consequence, not worthy to occupy the attention of those who direct the affairs of nations. Forming and destroying empires, overturning ancient establishments, filling the trumpet of fame with the sound of arms, establishing a reputation by doing mischief to the human species, have been accounted the principal objects of attention to what are called great minds. None but these and similar exploits have been recognised by the principal recorders of human actions, as fit for the admiration of cotemporaries, or worthy the notice of posterity.

CXX. *A Sermon preached in St. Andrews church, Edinburgh, before the Society for the relief of the Destitute Sick, on the Lord's day, April 18, 1813.* By THOMAS CHALMERS, then minister of Kilmany.
Thoughts on Universal Peace: a Sermon delivered on Thursday, Jan. 10, 1816, the day of national thanksgiving for the restoration of peace. By THOMAS CHALMERS, now minister of the Tron Church, Glasgow. New York; Kirk and Mercein, 1817.

SEVERAL months ago we laid before our readers a review of the celebrated astronomical discourses of Dr. Chalmers; a work, which made its way more rapidly and extensively to the libraries of clergymen, and was more universally read by them, than any other small collection of sermons, which we can mention. Nor was it read in vain; for without bringing the charge of plagiarism, or of any improper use of a printed work, we can truly say, that within a year from the first publication of these discourses in our country, we heard from the pulpit a surprising number of sermons, from which it was evident, that the preachers had become familiar with some of the sublime topics there discussed.

The sermons before us were the work of the same masterly hand, and possess the same noble characteristics. The text of the first is Psalm xli, 1. *Blessed is he that considereth the poor; &c.* The introduction is occupied in illustrating the position that 'there is a want of congeniality between the wisdom of this world and the wisdom of the Christian.' After spending a few moments on this topic the preacher intimates, that the *benevolence* of the world is entirely at variance with the benevolence of the Christian.

"You would think if any thing could bring the Christian at one with the world around him, it would be this; and that, in the ardent benevolence which figures in novels, and sparkles in poetry, there would be an entire congeniality with the benevolence of the Gospel. I venture to say, however, that there never existed a stronger repulsion between two contending sentiments, than between the benevolence of the Christian, and the benevolence which is the theme of elegant literature—that the one, with all its accompaniments of tears, and sensibilities, and interesting cottages, is neither felt nor understood by the Christian as such; and the other, with its work and labors of love—its *enduring hardness as a good soldier of Jesus Christ*, and its living, not to itself, but to the will of Him who died for us, and who rose again, is not only not understood, but positively nauseated, by the poetical *amateur*.

"But the contrast does not stop here. The benevolence of the Gospel is not only at antipodes with the visionary sons and daughters of poetry, but it even varies in some of its most distinguishing features with the experimental benevolence of real and familiar life. The fantastic benevolence of poetry is now indeed pretty well exploded; and, in the more popular works of the age, there is a benevolence of a far truer and more substantial kind substituted in its place—the benevolence which you meet with among men of business and observation—the benevolence which bustles and finds employment among the most public and ordinary scenes, and which seeks for objects, not where the flower blows loveliest, and the stream, with its gentle murmurs, falls sweetest on the ear, but finds them in his every day walks—goes in quest of them through the heart of the great city, and is not afraid to meet them in its most putrid lanes and loathsome receptacles.

Now, it must be acknowledged, that this benevolence is of a far more respectable kind than that poetic sensibility, which is of no use, because it admits of no application. Yet I am not afraid to say, that, respectable as it is, it does not come up to the benevolence of the Christian, and is at variance, in some of its most capital ingredients, with the morality of the Gospel. It is well, and very well, as far as it goes; and that Christian is wanting to the will of his master who refuses to

share and go along with it. The Christian will do all this, but he would like to do more; and it is at the precise point where he proposes to do more, that he finds himself abandoned by the co-operation and good wishes of those who had hitherto supported him. The Christian goes as far as the votary of this useful benevolence, but then he would like to go further, and this is the point at which he is mortified to find that his old coadjutors refuse to go along with him; and that, instead of being strengthened by their assistance, he has their contempt and their ridicule; or, at all events, their total want of sympathy, to contend with. The truth is, that the benevolence I allude to, with all its respectable air of business and good sense, is altogether a secular benevolence. Through all the extent of its operations, it carries in it no reference to the eternal duration of its object. Time, and the accommodations of time, form all its subject, and all its exercise. It labors, and often with success, to provide for its object a warm and well-sheltered tenement, but it looks not beyond the few little years when the earthly house of this tabernacle shall be dissolved—when the soul shall be driven from its perishable tenement, and the only benevolence it will acknowledge or care for, will be the benevolence of those who have directed it to a building not made with hands, eternal in the heavens. This, then, is the point at which the benevolence of the Gospel separates from that worldly benevolence, to which, as far as it goes, I offer my cheerful and unmingled testimony. The one minds earthly things, the other has its conversation in heaven. Even when the immediate object of both is the same, you will generally perceive an evident distinction in the principle. Individuals, for example, may co-operate, and will often meet in the same room, be members of the same society, and go hand-in-hand cordially together for the education of the poor. But the forming habits of virtuous industry, and good members of society, which are the sole consideration in the heart of the worldly philanthropist, are but mere accessions in the heart of the Christian. The main impulse of his benevolence lies in furnishing the poor with the means of enjoying that bread of life which came down from heaven, and in introducing them to the knowledge of those Scriptures which are the power of God unto salvation to every one who believeth. Now, it is so far a blessing to the world that there is a co-operation in the immediate object. But what I contend for, is, that there is a total want of congeniality in the principle—that the moment you strip the institution of its temporal advantages, and make it repose on the naked grandeur of eternity, it is fallen from, or laughed at, as one of the chimeras of fanaticism, and left to the despised efforts of those whom they esteem to be unaccountable people, who subscribe for missions, and squander their money on Bible Societies. Strange effect, you would think, of eternity to degrade the object with which it is connected! But so it is. The blaze of glory, which is thrown around the martyrdom of a patriot or a philosopher, is refused to the martyrdom of a Christian. When a statesman dies, who lifted his intrepid voice for the liberty of the species, we hear of nothing but of the shrines and the monuments of immortality. Put into his place one of those sturdy reformers, who, unmoved by councils and inquisitions, stood up for the religious liberties of the world; and it is no sooner done, than the full tide of congenial sympathy and admiration is at once arrested. We have all heard of the benevolent apostleship of Howard, and what Christian will be behind his fellows with his applauding testimony? But will they, on the other hand, share his enthusiasm, when he tells them of the apostleship of Paul, who, in the sublimer sense of the term, accomplished the liberty of the captive, and brought them that sat in darkness out of the prison-house? Will they share in the holy benevolence of the apostle, when he pours out his ardent effusions in behalf of his countrymen? They were at that time on the eve of the cruellest sufferings. The whole vengeance of the Roman power was mustering to bear upon them. The siege and destruction of their city form one of the most dreadful tragedies in the history of war. Yet Paul seems to have had another object in his eye. It was their souls and their eternity which engrossed him. Can you sympathise with him in this principle, or join in kindred benevolence with him, when he says, that “my heart’s desire and prayer for Israel is that they might be saved.” pp. 5—10.

We have indulged our readers with this long quotation, not only to give a fair statement of the argument, but to impress the solemn and affecting truths which the statement contains. Most reflecting persons have been aware, we presume, of this discrepancy between the

feelings of worldly men and the feelings of Christians. It is indeed a most humiliating fact, and one which proves the extreme depravity of our nature, that multitudes, in the soberest exercise of their philanthropy, should altogether exclude any thought of eternity, and any provision for the future happiness of those to whom it dispenses charity. This fact should remind Christians, that their exertions should be more devoted to the spiritual good of perishing immortals, than would otherwise be their duty. The world will do much to take care of the bodies of men; real Christians only can be relied upon to make the proper sacrifices for the good of souls. There is danger, however, that Christians will suffer their benevolence to be expended too much upon objects of a secular nature. This has been the case hitherto; and it needs a powerful excitement to enable them to form a proper standard of duty, in regard to the relative claims of this world and the world to come. The most scrupulous and conscientious Christians would, with few exceptions, be astonished to find, on a review of their past lives, how little they had contributed of their money and their time, with a direct view to the salvation of souls, compared with what they had given to relieve the temporal wants of their fellow-creatures. We do not say, that too much has been done to relieve the temporal wants of the poor and the sick and the destitute; but that too little, far too little, has been done, and is done still, for the spiritual good of the ignorant, and the sinful. And if it were impossible that more should be done in the business of charity, than has been hitherto done, we should say, without the least hesitation, that it were better to leave the body unprovided for, than to neglect the soul. It is safer to say, however, in the words of Christ, *These things ought ye to have done, and not to leave the other undone.*

In pursuing this subject, Dr. C. asserts, that he is not aware of the fact, that the use of a written language has, in modern times, been introduced among savages by any other persons except missionaries. This has been done in many instances by them. When religion is the errand, and the occasion, some men have been found, who, with unconquerable labor and perseverance, have formed an orthography for wandering barbarians; and have taken their children from the woods, placed them in village schools, and taught them the arts and decencies of cultivated life. How idle is the dream, that savages must be civilized before religion can be sent to them; and how completely is this dream dissipated by thousands of facts, which are constantly transpiring, as well as by a single glance at the New Testament.

The explanation of the text is short and forcible:

"Blessed is he that *considereth* the poor—a grave and prosaic exercise I do allow, and which makes no figure in those high wrought descriptions, where the exquisite tale of benevolence is made up of all the sensibilities of tenderness on the one hand, and of all the ecstasies of gratitude on the other. The Bible rescues the cause from the mischief to which a heedless or unthinking sensibility would expose it. It brings it under the cognizance of a higher faculty—a faculty of steadier operation than to be weary in well-doing, and of sturdier endurance than to give it up in disgust. It calls you to *consider* the poor. It makes the virtue of relieving them a matter of computation as well as of sentiment; and, in so doing, it puts you beyond the reach of the various delusions by which you are at one time led to prefer the indulgence of pity to the substantial interest of its object; at another are led to retire chagrined and disappointed from the

scene of duty, because you have not met with the gratitude or the honesty that you laid your account with; at another, are led to expend all your anxieties upon the accommodation of time, and to overlook eternity. It is the office of *consideration* to save you from all these fallacies. p. 13.

The advantages of considering the poor, are, first, that 'the labor and the attention of actual business' will be expended upon their wants; and, secondly, a provision for eternity will not be forgotten.

The division of labor, which is carried to such perfection in our day is thus recommended, as applicable to works of charity.

"You have all heard of the division of labor, and I wish you to understand, that the advantages of this principle may be felt as much in the operations of charity, as in the operations of trade and manufactures. The work of beneficence does not lie in the one act of giving money; there must be the act of attendance; there must be the act of inquiry; there must be the act of judicious application." p. 26.

The same principle is applicable, with still more force, to the various details of religious charity. The British and Foreign Bible Society has taught reflecting Christians, what indeed they should have known from the dictates of plain common sense, that religious charities, if conducted on a scale commensurate with the wants of mankind, should employ, in their various departments, the vigorous and undistracted labors of the most capable, the most energetic, and the wisest men in the Christian community. The government of a nation, upon known principles, and according to established usages, is an easy matter, compared with the introduction of the Gospel among bigoted and superstitious idolaters, or the revival of the Gospel where its glory has been obscured.

In discussing the second part of his subject, the preacher, after describing the temporal comforts often bestowed by persons of mere worldly benevolence, exclaims;

"Kind and amiable people! your benevolence is most lovely in its display, but Oh! it is perishable in its consequences. Does it never occur to you, that in a few years this favorite will die—that he will go to the place where neither cold nor hunger will reach him, but that a mighty interest remains, of which both of us may know the certainty, though neither you nor I can calculate the extent. Your benevolence is too short—it does not shoot far enough a-head—it is like regaling a child with a sweetmeat or a toy, and then abandoning the happy unreflecting infant to exposure. You make the poor old man happy with your crumbs and your fragments, but he is an infant on the mighty range of infinite duration; and will you leave the soul, which has this infinity to go through, to its chance? How comes it that the grave should throw so impenetrable a shroud over the realities of eternity? How comes it that heaven, and hell, and judgment, should be treated as so many nonentities, and that there should be as little real and operative sympathy felt for the soul, which lives for ever, as for the body after it is dead, or for the dust into which it moulders? Eternity is longer than time; the arithmetic, my brethren, is all on one side upon this question; and the wisdom which calculates, and guides itself by calculation, gives its weighty and respectable support to what may be called the benevolence of faith." pp. 27, 28.

The commencement of the following quotation is as complete a delineation of the latitudinarianism, which has been secretly and grad-

ually making its way in New England, but which we confidently believe to be now on the decline, as could have been written by Dr. Chalmers, had he studied the subject ten years in our metropolis.

"There is an indolent and superficial theology, which turns its eyes from the danger, and feels no pressing call for the application of the remedy—which reposes more in its own vague and self-assumed conceptions of the mercy of God, than in the firm and consistent representations of the New Testament—which overlooks the existence of the disease altogether, and therefore feels no alarm, and exerts no urgency in the business—which, in the face of all the truths and all the severities that are uttered in the word of God, leaves the soul to its chance; or, in other words, by neglecting to administer every thing specific for the salvation of the soul, leaves it to perish. We do not want to involve you in controversies; we only ask you to open the New Testament, and attend to the obvious meaning of a word which occurs frequently in its pages—we mean the word *saved*. The term surely implies, that the present state of the thing to be saved, is a lost and an undone state. If a tree be in a healthful state from its infancy, you never apply the term saved to it, though you see its beautiful foliage, its flourishing blossoms, its abundant produce, and its progressive ascent through all the varieties incidental to a sound and a prosperous tree. But if it were diseased in its infancy, and ready to perish, and if it were restored by management and artificial applications, then you would say of this tree that it was *saved*; and the very term implies some previous state of uselessness and corruption. What, then, are we to make of the frequent occurrence of this term in the New Testament, as applied to a human being? If men come into this world pure and innocent, and have nothing more to do but to put forth the powers with which nature has endowed them, and so rise through the progressive stages of virtue and excellence, to the rewards of immortality, you would not say of these men that they were saved when they were translated to these rewards. These rewards of man are the natural effects of his obedience, and the term *saved* is not at all applicable to such a supposition. But the God of the Bible says differently. If a man obtain heaven at all, it is by being saved. He is in a diseased state, and it is by the healing application of the blood of the Son of God, that he is restored from that state. The very title applied to him proves the same thing. He is called *our Savior*. The deliverance which he effects is called our salvation. The men whom he doth deliver are called the *saved*. Doth not this imply some previous state of disease and helplessness? And from the frequent and incidental occurrence of this term, may we not gather an additional testimony to the truth of what is elsewhere more expressly revealed to us, that we are lost by nature, and that to obtain recovery, we must be found in Him who came to seek and to save that which is lost. He that believeth on the Son of God shall be saved, but he that believeth not, the wrath of God abideth on him.

"We know that there are some who loathe this representation; but this is just another example of the substantial interests of the poor being sacrificed to mismanagement and delusion. It is to be hoped that there are many who have looked the disease fairly in the face, and are ready to reach forward the remedy adapted to relieve it. We should have no call to attend to the spiritual interests of men, if they could safely be left to themselves, and to the spontaneous operation of those powers with which it is supposed that nature has endowed them. But this is not the state of the case. We come into the world with the principles of sin and condemnation within us; and, in the congenial atmosphere of this world's example these ripen fast for the execution of the sentence. During the period of this short but interesting passage to another world, the remedy is in the Gospel held out to all, and the freedom and universality of its invitations while it opens assured admission to all who will, must aggravate the weight and severity of the sentence to those who will not; and upon them the dreadful energy of that saying will be accomplished,—“How shall they escape if they neglect so great a salvation?” pp. 29—32.

The discourse concludes with the following animated paragraph:

“While in the full vigor of health, we may count it enough to take up with something short of this. But—striking testimony to evangelical truth! go to the

awful reality of a human soul on the eve of its departure from the body, and you will find that all those vapid sentimentalities which partake not of the substantial doctrine of the New Testament, are good for nothing. Hold up your face, my brethren, for the truth and simplicity of the Bible. Be not ashamed of its phraseology. It is the right instrument to handle in the great work of calling a human soul out of darkness into marvellous light. Stand firm and secure on the impregnable principle, that this is the word of God, and that all taste, and imagination, and science, must give way before its overbearing authority. Walk in the footsteps of your Savior, in the two fold office of caring for the diseases of the body, and administering to the wants of the soul; and though you may fail in the former—though the patient may never arise and walk, yet, by the blessing of heaven upon your fervent and effectual endeavors, the latter object may be gained—the soul may be lightened of all its anxieties—the whole burden of its diseases may be swept away—it may be of good cheer, because its sins are forgiven—and the right direction may be impressed upon it which will carry it forward in progress to a happy eternity. Death may not be averted, but death may be disarmed. It may be stripped of its terrors, and instead of a devouring enemy, it may be hailed as a messenger of triumph." p. 33.

We have been liberal in our quotations because many of our readers will not see the volume before us, widely diffused as it is; and because those, who possess it, will be pleased to have some striking passages at command, for the gratification of themselves and their families.

Dr. Chalmers is one of the great ornaments of the orthodox and evangelical cause; and it is a subject of devout thankfulness, that his distinguished powers should have been rescued from the chilling and deadening influence of that 'indolent and superficial theology,' which he has so well described. This change was wrought in his feelings and views, as is well known, in consequence of his thoroughly studying the New Testament.

The sermon on *Universal Peace* is from Isai. ii, 4: *Nation shall not lift up sword against nation, neither shall they learn war any more.*

After alluding to the numerous prophecies which declare, that there shall be a period in this world when hostilities shall cease, the preacher attacks a prevalent delusion, in a very forcible and dignified manner:

"But before I proceed, let me attempt to do away a delusion which exists on the subject of prophecy. Its fulfilments are all certain, say many, and we have therefore nothing to do, but to wait for them in passive and indolent expectation. The truth of God stands in no dependence on human aid to vindicate the immutability of all his announcements; and the power of God stands in no need of the feeble exertions of man to hasten the accomplishment of any of his purposes. Let us therefore sit down quietly in the attitude of spectators—let us leave the Divinity to do his own work in his own way, and mark, by the progress of a history over which we have no control, the evolution of his designs, and the march of his wise and beneficent administration.

"Now, it is very true, that the Divinity will do his own work in his own way, but if he choose to tell us that that way is not without the instrumentality of men, but by their instrumentality, might not this sitting down into the mere attitude of spectators, turn out to be a most perverse and disobedient conclusion? It is true, that his purpose will obtain its fulfilment, whether we shall offer or not to help it forward by our co-operation. But if the object is to be brought about, and if, in virtue of the same sovereignty by which he determined upon the object, he has also determined on the way which leads to it, and that that way shall be by the acting of human principle, and the putting forth of human exertion, then let us keep back our co-operation as we may, God will raise up the hearts of others to

that which we abstain from; and they, admitted into the high honor of being fellow-workers with God, may do homage to the truth of his prophecy, while we, perhaps, may unconsciously do dreadful homage to the truth of another warning, and another prophecy. "I work a work in your days which you shall not believe, though a man declare it unto you. Behold, ye despisers, and wonder and perish." pp 38, 39.

Dr. Chalmers proceeds to argue, that the prophecies have hitherto received their accomplishment by human exertion and activity; and that, in the same way, those prophecies, which relate to universal peace, will be fulfilled. This great reformation will be produced, he supposes, by the steady influence of Christian principles and the mild dissemination of Gospel doctrine, first in one country, and then in another; till at last, "by scriptural truth conveyed with power from one people to another, and taking its ample round among all the tribes and families of the earth, shall we arrive at the magnificent result of peace throughout all its provinces, and security in all its dwelling-places."

In the course of the sermon, the author expatiates on the evils of war;—the obstacles, which stand in the way of its extinction;—and some of the expedients by which these obstacles may be removed. On the evils of war, though the subject is so trite, the topics are selected with great judgment, and the painting is executed by a masterly hand. In the midst of this discussion, the solemn thought, that multitudes of immortal souls enter eternity while in the act of perpetrating enormous wickedness, is thus introduced.

"I am not saying that the burden of all this criminality rests upon the head of the immediate combatants. It lies somewhere, but who can deny that a soldier may be a Christian, and that from the bloody field on which his body is laid, his soul may wing its ascending way to the shores of a peaceful eternity. But when I think that the Christians, even of the great world, form but a very little flock, and that an army is not a propitious soil for the growth of Christian principle—when I think on the character of one such army, that had been led on for years by a ruffian ambition—and been inured to scenes of barbarity—and had gathered a most ferocious hardihood of soul, from the many enterprises of violence to which an unprincipled commander had carried them—when I follow them to the field of battle, and further think, that on both sides of an exasperated contest—the gentleness of Christianity can have no place in almost any bosom; but that nearly every heart is lighted up with fury, and breathes a vindictive purpose against a brother of the species, I cannot but reckon it among the most fearful of the calamities of war—that while the work of death is thickening along its ranks, so many disembodied spirits should pass into the presence of Him who sitteth upon the throne, in such a posture, and with such a preparation." pp. 46, 47.

The preacher remarks, what we ought not to omit, that the text itself is a forcible condemnation of war; and so, we may add, is every other prophecy of universal peace. "In the days of perfect righteousness, there will be no war;" and "so soon as the character of man has had the last finish of Christian principle thrown over it, from that moment all the instruments of war will be thrown aside, and all its lessons will be forgotten." The considerate and pious Scott, in his practical observations on Ezek. xxxix, has the following sentences, which deserve to be quoted, not on account of their peculiar brilliancy or force, but for the solid truths which they contain.

"Speedily the weapons of war, which are so much in use all over the world, will be rendered needless. Indeed they might now be all burned or buried in the depth of the sea, to the great benefit of mankind; and they would be thus disposed of, did not men more resemble Satan in pride, malice, and treachery, than the Lord in justice, truth, goodness, and mercy; and if they did not take more delight in robbing, murdering, or domineering over others, than in love and good works. Yet it is the common lot of spoilers to be spoiled and slaughtered, by those whom they seek to injure. After all the disturbances that is made by men of vast ambition or insatiable avarice, and after all their mighty expectations and achievements, a place of graves is all that the Lord gives them on earth; and sometimes even this is denied, that the indignities exercised towards their dead bodies may be an emblem of the contempt and misery to which their guilty souls are doomed in the invisible world."

The obstacles to the extinction of war are neither more nor less than the obstacles to the universal spread of the Gospel. It is of importance that Christians should perpetually keep this in mind. War has been continued among men, not because they lacked a conviction of its miseries and its crimes; not because they have been too ignorant to compute its expense; or too stupid to feel the weight of its exactions; or too blind to see the wide extent of its desolations. Even Nestor, who had borne arms from his earliest youth, through the whole period of three generations, is made by Homer to denounce war, when carried on as a business or a trade, in a strain of forcible eloquence. The understandings of men may be convinced, but this is not sufficient; their hearts must be regulated by the requirements of the Gospel.

"The prophecy of my text will obtain its fulfilment—but not till the fulfilment of the verses which go before it;—not till the influence of the Gospel has found its way to the human bosom, and plucked out of it the elementary principles of war;—not till the law of love shall spread its melting and all-subduing efficacy among the children of one common nature;—not till ambition be dethroned from its mastery over the affections of the inner man;—not till the guilty splendors of war shall cease to captivate its admirers, and spread the blaze of a deceitful heroism over the wholesale butchery of the species;—not till national pride be humbled, and man shall learn, that if it be individually the duty of each of us in honor to prefer one another; then let these individuals combine as they may, and form societies as numerous and extensive as they may, and each of these be swelled out to the dimensions of an empire, still, that mutual condescension and forbearance remain the unalterable Christian duties of these empires to each other;—not till man learn to revere his brother as man, whatever portion of the globe he occupies, and all the jealousies and preferences of a contracted patriotism be given to the wind; not till war shall cease to be prosecuted as a trade, and the charm of all that interest which is linked with its continuance, shall cease to beguile men in the peaceful walks of merchandise, into a barbarous longing after war;—not, in one word, till pride, and jealousy, and interest, and all that is opposite to the law of God and the charity of the Gospel, shall be forever eradicated from the character of those who possess an effectual control over the public and political movements of the species;—not till all this be brought about, and there is not another agent in the whole compass of nature that can bring it about but the Gospel of Christ, carried home by the all-subduing power of the Spirit to the consciences of men;—then, and not till then, my brethren, will peace come to take up its perennial abode with us, and its blessed advent on earth be hailed by one shout of joyful acclamation throughout all its families;—then, and not till then, will the sacred principle of good-will to men circulate as free as the air of heaven among all countries—and the sun looking out from the firmament, will behold one fine aspect of harmony throughout the wide extent of a regenerated world." pp. 54—56.

After this rapid sketch, the preacher particularizes two great obstacles to the renunciation of war; "the way in which the heart of man is carried off from its barbarities and its horrors, by the splendor of its deceitful accompaniments;" and the "sentiment, which seems to be universally gone into, that the rules and promises of the Gospel, which apply to a single individual, do not apply to a nation of individuals."

We have not seen a writer, with whose principles on the subject of war we more entirely coincide, than with those of Dr. Chalmers. It has been supposed, from some passages contained in our work, that we adopted the plan of entire non-resistance to every species of oppression, outrage, and cruelty: in other words, that we carried the doctrines of the Quakers, on this subject, to their full extent. This is not the case. We do not believe these doctrines to be supported by reason, Scripture, or the history of Providence. We accord most fully, however, with the following declarations of the preacher.

"I wished also to explain to you, that however much I admired the general spirit of Quakerism on the subject of war; yet that I was not prepared to go all the length of its principles, when that war was strictly defensive. It strikes me, that war is to be abolished by the abolition of its aggressive spirit among the different nations of the world. The text seems to tell me that this is the order of prophecy upon the subject—and that it is when nation shall cease to lift up its sword against nation—i. e. in other words, when one nation shall cease to move, for the purpose of attacking another, that military science will be no longer in demand, and that the people of the earth will learn the art of war no more." pp. 60, 61.

So much time had been occupied by the other parts of the discourse, that Dr. C. could say but little on the subject of removing the obstacles of war. What little he does say, relates to the duty and utility of addressing the public on the various details, which relate to its enormities, and on the various fallacies by which the empire of Moloch is supported.

CXXI. *An Address delivered before the Hampshire, Franklin and Hampden Agricultural Society, at their annual meeting in Northampton, Oct. 14, 1818.*
By NOAH WEBSTER, Esq. *Vice President of the Society.* Northampton: Thomas W. Shepherd, and Co. 1818. pp. 28.

To the accurate observers of human actions, it would be superfluous to remark, that the moral character of men grows out of their employments. He must be a shallow politician, who does not know that the complexion of civil society receives some of its most permanent features from the occupations of the mass of the people, and that the duty of legislators demands their early attention to those institutions which essentially affect the happiness of the community. But few facts can be better known, than, that legislative bodies, instead of leading, follow the current of popular opinion, and pursue without opposition whatever course it may chance to direct. Indeed, within our present recollection no example is furnished by the annals of legislation of great improvements, suited to advance the happiness of a people, originating with the dictators of the laws. All inventions and im-

provements must be expected from individuals, and from their combined exertions in small associations.

Were a judgment to be formed of the design of man's creation, and his appropriate employments, from the occupations and habits of those, who have engrossed the applause, and controlled the opinions of the world, the conclusion would be irresistible, that all the energies of our nature should be centered in *war* or *amusement*; that nothing else was worthy our admiration,—nothing else to be pursued with ardor.

“Notwithstanding agriculture is confessedly the first and most important occupation in society, it is among the last which have engaged the attention of scientific men. Princes have been employed in extending their power and dominions; nobles, and men of distinction have been occupied in the pursuit of pleasure or of military skill and glory; while the culture of the earth has been left to the care and toils of the humble peasant to mercenaries and slaves. To this neglect are chiefly to be ascribed the frequent famines which afflicted the nations of Europe, anterior to the last century. But within the last seventy or eighty years, men of science and property have been engaged in agricultural improvements; particularly in Great Britain; and the effect of their exertions has been to increase the value of lands, and to furnish subsistence and augmented wealth to a more numerous population.

“In this country, improvements in agriculture are of still later origin; and I well remember the time when no farmer thought of restoring fertility to an impoverished soil, by the aid of the grasses. The revolution first disengaged the minds of our countrymen from the shackles of custom, and gave a spring to industry and enterprise. The first effect of the Independence of the United States, was visible in the extension of commerce—but it soon appeared in every branch of industry. The removal of the restrictions of the British laws of trade, opened a wide field for commercial enterprise, which, by finding new markets for the productions of the earth, presented to the farmer new inducements to supply the demand. The wars which arose out of the revolution in France, threw into the power of our merchants, an uncommonly lucrative commerce, that absorbed a large amount of capital. This capital, was, in a few years, greatly augmented. A large portion of this capital, has, by the event of general peace, been liberated from commercial employment, and may now be devoted to agriculture and manufactures. And fortunately there appears to be an increasing disposition in capitalists to turn their property into these channels. pp, 7, 8.

In a performance of this kind, it was not to be expected that the writer should descend to minute details of the operations of husbandry. Mr. W. has thrown together many judicious observations on the necessity and dignity of Agriculture, on its peculiar adaption to the preservation of health, the proper expansion and strength of the body, and lengthening of life, beyond any other employment. Subsequently he notices its happy effects in enlarging the faculties of the mind, and its tendency “to generate a spirit of independence favorable to civil and political liberty.” He has remarked “the immense difference in the exertion and improvement of mental faculties between those who labor for themselves, and those who labor for others.” Nor has he forgotten, among the many advantages of agriculture, its adaptation to the security of morals, arising from the sequestered situation of the husbandman, and his constant diligence, which shelter him, in a great degree, from the contagion of evil example; The cultivator is every day taught, by the objects around him, his perfect dependence on the Supreme Being. So varied and so numerous are the lessons of hu-

mility which he receives, that insensibility and ingratitude to God would seem impossible, were they not found in every bosom, contrary to all obligations.

Several pages of this address are devoted to an illustration of the value, and enforcing the necessity of experiment. The farmer is pertinently reminded that he is to avail himself of the knowledge of others, as well as that derived from his own trials; that he is to examine various kinds of soil, and learn their fitness to produce particular crops; that diligent care is requisite, to discover what series of vegetable productions is best adapted to increase the fertility of his lands, and afford the clearest profit in each particular species. Of the latter subject, we think the agriculturalists of our country extremely deficient in their knowledge. The great advantages to be expected from what is termed, *the succession, or rotation of crops*, seem to be little understood; and no considerable district within our knowledge has yet afforded fair specimens in this department of rural economy. Notwithstanding this neglect, and with all the bad management every where visible, the general comforts of our citizens in the articles of food and clothing, are beyond those of any other country. This fact alone serves to show, that were agriculture pursued with as much zeal, as other sciences have been, and those engaged in it excited by as great rewards as are bestowed on military men, or a hundred times worse, on stage-players, the United States might support a population, surpassing the numbers of the best regulated states of Europe.

Few subjects open to the examination and constant reflection of all ranks of men, are so ill-understood as that of the circulating medium, of civilized nations. The common notion appears to be, that the wealth of a people increases in a direct proportion with the multiplication of the currency. In this vague opinion, there is a total disregard of the obvious facts which prove its falsehood. The mischiefs of this belief have indeed been well shewn by able financiers; its fallacy has been exhibited by many commercial men; but no arguments could place its naked absurdity in so strong a light as the experience of our own country. Without attempting an ample discussion of this subject, Mr. Webster has given a lucid exposition of the cause of the evil, in the number of our banking institutions, and the enormous quantities of paper which they issue, the credit of which depends on a small capital. In three or four pages of this address, there is more sound reasoning and good sense, on this subject, and that of American manufactures, than we recollect to have seen comprised in so small a compass.

The most favorable point for stationing an observer to view the operations of a complicated structure is not always at its centre. Many faults, even in a single piece of mechanism, escape the notice of the artist, whose attention has been exclusively directed to minute particulars of his trade, without observing the principles or the execution of other arts related to his own.

It is true, that most of the farmers of New England, being laborers themselves, have not the leisure, and many of them not the ability, to travel into various districts for information; nor is their general knowledge sufficiently extensive, to afford them

advantage which might be gained by comparing the soil, management, and produce of other countries with that of their own fields. A remedy for this defect would be found in reading, since considerable agricultural information is already before the public. But most of this class of men are slow to avail themselves of the researches of others, as presented in books. Not a few are averse to all scientific investigation in husbandry, considering it as only theoretical and visionary, to attempt a better method, than that which their ancestors practised so many centuries. In such a state of things it is highly desirable, that measures be adopted to assemble the scattered materials of knowledge now diffused among thousands of our countrymen, to give them a form, and prescribe a definite application. Such a collection of facts would be alike honorable to the individuals who contribute to the general stock, useful to themselves, to their contemporaries, and to posterity. Of the means selected for this purpose, we regard the Agricultural Societies, which have lately appeared in the United States, as presenting the fairest promise of public utility. Here the easy fortunes of the affluent, the science of the scholar and the professional man, together with the practical results of many experiments, conducted under every variety of circumstances, will lend their combined influence, to divert the attention of enlightened minds from the visions of political speculation, and the angry disputes of party, to the substantial good of lessening the miseries and multiplying the comforts of human life.

The Society before whom this address was pronounced, has our sincere congratulations on its organization, our best wishes for its success. The institution of this and similar associations must be reckoned among the milder features of the times, and indicative of our approaching a better era. Let us labor in the hope, that the dawn of that day is not far distant, in which the thorn shall be succeeded by the fir-tree, when "nation shall not lift up sword against nation; neither shall they learn war any more."

As a retrospect of the common employments of the human family, their zeal in doing mischief, and their reluctance to do good, and the broad streams of guilty pleasures, in which the wealth of the world has chiefly flowed, we give the following extract.

"In reviewing the history of the human race, it is melancholy to observe how large a portion of men have devoted their talents and their property to illegitimate purposes. My friends, what have been the principal objects of pursuit, among men of wealth, and distinction, in every nation and in every period of the world? In the rude ages of society, tribes of men have almost always been making war upon each other for dominion and plunder. Disdaining the cultivation of the earth, as an employment fit only for women and slaves, they have considered that glory was to be acquired only in the field of battle, and property to be sought in depredations on their neighbors. And whatever modifications may have been introduced into the modes of warfare, by refinement and the union of men in kingdoms and empires, war still wears its savage character. It almost always springs from savage principles, the love of power or glory, and the love of plunder—And what a large proportion of the population of every kingdom and state, is constantly employed in manufacturing and using instruments of destruction! What an enormous amount of money is annually appropriated to purchase arms and provision, and to hire men to destroy lives and property—to slaughter, impoverish, subdue or enslave those who are brethren of the same

family! Yes, Men, rational beings, the offspring of a common father, possessed of the same powers and rights, entitled to the same privileges and blessings, capable of the same enjoyments, and destined to the same end; are often exerting their utmost powers, and wasting their substance, to inflict misery on their own species. Is this the business assigned to man by his Creator?

And what is the state of civil society, in peace, and among men not personally engaged in the work of havoc and desolation? Is not the pursuit of pleasure, power, and distinction the principal employment? And when men have acquired riches, wrung perhaps from the toils and oppression of their fellow men, and are able to riot in luxury, and

“Roll the thundering chariot o’er the ground,”

to what purposes has their wealth been applied? How large a portion of it has been squandered on the most contemptible sports, and the most degrading vices! See a prince, a nobleman, a gentleman, for none but gentlemen are entitled to the privilege—See him mounted on his steed, with a pack of hounds, leaping ditches, and hedges, and five-barred gates, in pursuit of a stag or a hare! Yes, a man, a rational being, and a company of dogs, chasing a little timorous, helpless animal! The hungry savage must seek his food among the wild beasts; but what sort of sport is this for a civilized man?

“Go to the cock-pit, and see gentlemen of education and property, spending their time and money in the very rational entertainment of seeing one fowl spur and tear to pieces another. Is this the business of man?

“Go to the race-ground, and behold whole counties collected to see which of two horses can run a few feet or a few inches further than the other in a given time, and note the sums of money laid upon the issue of the mighty contest! Is this the business of man, and the proper use of money?

“Go to the circus, and behold an immense concourse of rational beings, assembled, to see a man ride round in a circle, standing on two horses, or standing on one leg, or leaping upon a horse at full speed? Is this the business of man?

“Go to the gaming table; behold a circle of gentlemen, and of ladies too intensely employed, for hours together, to win money from each other, by dexterity or by fraud—or see the bold adventurer stake his fortune and the subsistence of his family on the cast of a die, or a stroke of the mace! Is this the proper employment of rational beings, and the legitimate use of money?

“Then go to the theatre, and witness the proud distinction of a player—the bursts of applause bestowed on the man who can most exactly dress, and speak, and act, and laugh and strut, like the person he represents—who can best mimic a prince, a fop, or a clown! Is this the proper employment of man?

“To complete a view of human folly, go to a bull-baiting—yes, a bull-baiting in a civilized, a christian country! And what is the entertainment, and who the spectators? Why princes and nobles, gentlemen and ladies, assembled by thousands, to see a rational being tease and fight a bull!

“What sort of employments are these for intellectual beings? What is the loss of time, and the expense of money, in these diversions? Sufficient perhaps every year to convert a wilderness into a garden, or to christianize a whole empire of pagans!” pp. 25—28.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

ON THE DECEITFULNESS OF RICHES.

IN the parable of the sower, one of those divinely eloquent and forcible discourses, which fell from the lips of the incomparable Preacher, the *deceitfulness of riches* is declared to be one of the causes why the word is unfruitful. It is not my design, in the following observations, to expatiate on the truth of this declaration, as confirmed by many other

passages of Scripture, or by multitudes of facts, which are continually taking place in the world. My only aim is, to direct the reader's attention to the force and propriety of the epithet *deceitfulness*, which is applied to riches by Him, who knew with intuitive certainty the nature of all causes and their effects. It seems to me, that most readers of the Bible lose much of the improvement, which they might derive from its perusal, because they do not ponder upon the very words of Scripture, till they see the wonderful propriety with which the language of the inspired writers is selected. The more they come into this habit of ascertaining and weighing the exact meaning of scriptural language, not for the sake of sharpening the understanding that it may be employed in minute criticism, but of purifying the heart that it may bear the lively image of the Savior, the more will they be convinced that the exact phraseology of the inspired writings, and not their general import merely, was dictated by unerring wisdom. Among the many objects, which beguile mankind, and lead them astray from their duty and their happiness, from God and from salvation, perhaps none may so eminently deserve the appellation *deceitful*, as riches. They deceive men of all classes and all characters, and in all stages of society. The small number of individuals, who escape from the snare, owe their deliverance sometimes to a firm and resolute application of the lessons of human experience to their own case, but oftener to an extraordinary exertion of God's grace in their behalf.

Let it not be supposed, that I am about to utter an indiscriminate condemnation of rich men. Highly honored, as well as highly privileged, is the man of wealth, who, like the generous Thornton, transforms a moral desert into the garden of God by the fertilizing streams of his liberality. Those, who abuse the bounties of Providence, and convert to their own selfish purposes that property which was bestowed for the benefit of the world, are objects of commiseration, not of railing or of envy.

Riches deceive men by magnifying the means of enjoyment which they confer, and by concealing the evils which they bring in their train. But without studying perfect accuracy, as to these classes of delusions, I would call the reader's notice to several instances of that *deceitfulness*, which our Savior attributes to wealth.

1. Men almost universally prove by their actions, that they suppose riches can procure for them all temporal good, and secure them from all temporal evil; in short, that money will infallibly make them happy while they possess it. Now this is one of the grossest delusions, that ever led infatuated mortals astray. It is a delusion that is most easily detected, and of which any man of common sense may be convinced by a moment's reflection; of which, indeed, most men are convinced. Yet, after the most entire conviction, nearly all immediately yield themselves to the same deceit, and remain under its power till long experience shows them their folly, or till death removes them from all their schemes of gain. This surprising trait in the human character is justly seized by Dr. Chalmers, as a striking proof of the malignant agency, exerted upon the minds of men, by the arch-deceiver.

The fact is, that wealth cannot secure any enjoyment whatever; nor can it defend from one tenth part of the temporal evils, to which our

frail nature is liable. The rich man, to be sure, does not often suffer from cold or hunger; nor is it common for the industrious poor man to endure much evil from these causes. But what shall be said of the immense catalogue of maladies, which afflict the body and mind of man? Has the possessor of wealth obtained an immunity from fever, consumption, palsy, or apoplexy? Is he never harassed by inquietude, anxiety, melancholy, or, even by that most awful of temporal evils, raving insanity? What is occasional exposure to hunger and cold, compared with any one of the preceding list of calamities? or to hundreds of others, which might be mentioned? And how manifest a delusion is it, that money should pretend to be the grand remedy of human misery. How utterly unable for instance, is all the property in the world to compensate for many domestic afflictions;—to cure the tergagancy of a wife, or to make it tolerable? to restore a darling child languishing in a consumption, or to save a profligate from disgrace and ruin?

2. Riches are deceitful because they appear to be durable and permanent, while they are in fact subject to the same uncertainty and mutability, as other things in this fluctuating world. On some accounts, they are peculiarly exposed to be lost. They are an object of almost universal cupidity; and the money, which is supposed to make one man happy, offers the same boon to any of his neighbors who can get possession of it. Of course, there is a continual scrambling for the same identical possessions. It is far different with many other desirable things in this world. If I have health, or beauty, industry, or a capacity for business, none but a fiend could be tempted to destroy these sources of enjoyment; because no person could derive any benefit from their destruction. The man, who would preserve his wealth, has to contend not only with the numberless vicissitudes, to which earthly possessions are liable, but with all the frauds, which the keenest ingenuity can devise. Let it not be thought, that the vicissitudes, which no finite sagacity can foresee, and no precaution guard against, are either small or few. Every species of property is continually exposed to depreciation; and most kinds to very great and ruinous depreciation. This exposure can never be avoided. It is curious to observe, that those, who take great pains to render their property secure, are very often subject to the most mortifying and distressing losses; as if Providence were about teaching them and others the absolute futility of all human attempts to become independent of God, in regard to any single possession or enjoyment. The instances are surprisingly numerous, in every country, of persons who have once been rich, but are now poor.

3. Riches pretend to afford the means of competency, respectability, and even luxury, to the children of their possessors; but this pretence is altogether delusive. To this simple statement every rich man in the community will subjoin his emphatic assent; and yet ninety nine rich men out of every hundred will remain perfect slaves to the delusion. The late Dr. Dwight declared, in a sermon preached to a New Haven audience a few years ago, that of all the men of property in that town, at the time he made the declaration, not one was a descendant of a rich family resident in the place forty years before. A similar declaration

might be made respecting many towns, now containing great numbers of wealthy people. Take all the rich men in the United States, who are advanced in life, and probably not one in twenty is the son of a rich man, or has any hereditary property. And so it will certainly be fifty years hence. The rich merchant, the opulent landholder of the year 1870, is now drawing his first breath in some humble dwelling, or beginning to learn the alphabet, at some obscure village school, clad in the labors of an industrious mother's hands; and many sons of wealthy and pampered families will gladly receive bread at his door.

4. It is a delusion to suppose, that wealth is a real benefit to children, could it be safely preserved, and carefully delivered into their hands. Many parents are fully aware of the difficulty of keeping property for their children, but seem to imagine, that if this difficulty can once be overcome, the objects of their fondest love will be rendered happy. No hope was ever more chimerical than this, or more plainly proved to be so by observation, as well as by Scripture. What need be said on the subject, after our Savior has declared, in language impossible to be misunderstood unless by the wilfully blind, that riches are a great hindrance to religion, and render the salvation of the possessor more difficult, and less probable, than it would otherwise be? "Are you willing," said Dr. Dwight, in the sermon before alluded to, "that it should be more difficult; will you toil through life to make it more difficult, for your children to enter the kingdom of heaven, than for a camel to pass through the eye of a needle?"

If, indeed, the possession of property were the supreme good, a judicious parent would not wish his children to inherit great wealth; for they would be less likely to pass through life in the enjoyment of it when received by inheritance, than to become wealthy by their own exertions; if, depending on these exertions, they entered upon the years of active labor with a good education, virtuous habits, and little property. But money is not the supreme good; and he, who inherits a large share of it, is in danger of being disheartened, depressed, and ruined by losing his patrimony; or idle and dissolute by spending it; or mean and sordid by hoarding it; or careful, perplexed and anxious by struggling to preserve it. In all these ways, they are adverse to the spiritual good of their possessors. It will be found, after a thorough examination of our churches, that of the few wealthy men, who give hopeful evidence of piety, the greater part are so much engrossed with temporal things, that they make small advances in religion. Splendid exceptions there may be; but the truth of the general observation cannot be questioned.

5. Riches expose to many temptations and sins, while they deceive each votary by the flattering suggestion that *he* shall escape. Whatever the world may think of it, the Christian knows, that the exposure of our frail and erring nature to temptation is no trifle; and that the man, who covets a state of temptation, has very little acquaintance with his own heart, or very little perception of the malignity of sin. The temptations of the rich are various and multiplied. Some of the principal tend to pride, idleness, luxury, dissipation, and intemperance. How sadly prevalent these temptations are, the history of man, in every state of society, but too plainly shows. Let it be remarked, that the

comparison is not between a state of wealth and a state of abject poverty; but between wealth and that condition, in which all reasonable wants are supplied by industry and economy. This safer condition is rejected with disdain by multitudes, who madly rush on beyond it, that they may be rich and miserable.

6. Riches deceive men in a most deplorable manner, when they prompt to great and enormous crimes, by promising a compensation for the loss of character, for the disregard of conscience, and for the violation of the divine law. How numerous have been the instances of this delusion, from times of the earliest antiquity, to the murder of Fualdes the last year, and the piracies and murders now perpetrating under the cover of South American flags. How awful the perjuries, how atrocious the robberies, how complicated the frauds, how cruel the slaughter, how base and ungrateful the treasons, into which men have been drawn by the allurements of gold: and how woefully have they been disappointed in the result of all these enterprises. They have universally found, that money, in such cases, never fulfils its promises; but that it has cheated them out of their character, their peace of conscience, often their lives, and their salvation.

7. Riches are deceitful because they are actually obtained by few, while they hold forth a flattering prospect to all. Look through our country, and among the many thousands of declared bankrupts, what individual will you find, who did not expect to be rich? And among many thousands of others, who are in straitened circumstances, though not bankrupts, how few will deny, that they have pleased their imaginations with the dream of wealth; and that their desires, and their exertions, and their hopes, have been powerfully excited by the prospect of attaining it. Still nothing can be more evident, than that the vast majority of mankind can never be rich, and must assuredly be disappointed if they expect it.

Thus it appears, that riches delude the human race, by raising hopes, which cannot be realized; by promising happiness, which they cannot bestow; by pretending to a stability and permanency, which they do not possess; and by employing the mind about trifles; while the vast concerns of eternity are forgotten. It is with infinite propriety, then, that our Savior spoke of their *deceitfulness*.

Should the preceding observations attract the notice of readers, it is probable that some reflections on the manner in which property is to be sought and used, may be inserted in a future number. A. B.

ON ACKNOWLEDGING MYSTERIES.

OBJECTIONS are perpetually urged against believing in mysteries. But if I believe, or say I believe, only what I fully understand, a very inaccurate expression is used; this is not belief, but absolute knowledge. He who will assent to nothing beyond the reach of his comprehension, must, by his own confession, have a very limited faith, or, in more correct language, none at all.

Of the inquirers on this subject, some have labored hard to account for the origin of evil, and finding it a difficult problem, have stumbled

upon numerous expedients for a solution, to satisfy themselves, if not their followers. No inconsiderable number have puzzled their minds so long with this thorny subject, that they finally settle down in the sullen despair of Atheism, or adopt the Manichean hypothesis of two gods, one the author of good, the other of evil.

Among the superficial inquirers, few seem to have sufficiently noticed the fact, that equally insurmountable obstacles arise in accounting for the existence of *natural*, as *moral*, evil. Assuming the position, that the physical disadvantages and sufferings in the natural world are fully balanced in the present state, and that no future retribution is necessary, or declaring that God takes no care of his works, —on one hand they contradict universal experience, on the other, they impeach the justice of God, and deny his wisdom.

A very little reflection might seem sufficient to convince a dispassionate man, that the divine administration is not regulated by the narrow rules which can be dictated or examined by human reason. It has been well remarked, that for men to determine what is reasonable in the divine administration, is nothing less than placing a criminal in the seat of justice, and giving him a dictatorial authority, superior to the acts of a legislature, and the decisions of a judiciary.

In the narrow limits of this paper I notice but a single instance of the inscrutable dispensations of Providence, not selected because involved in more complete darkness than many others; but as relating to facts universally known. Look at the present population of the world, in regard to the climates in which they are placed, the soil and its facility of cultivation, and the civil privileges they enjoy. With the exception of the southern parts of Asia, the chief population of the world has been placed in regions where the severity of the climate prevents any vegetation during a large portion of the year, and when cultivated, the sterile soil yields to the husbandman, but a scanty subsistence. This is true of a great part of Europe, more particularly of all its northern states, and of those in the same latitudes of Asia. The rigors of winter are still more severe, and the soil not much more productive, in the wide wastes which compose the northern regions of North America. It is to be remarked, however, these are not, like Europe, crowded with inhabitants. In most of the districts of all these countries, the peasant is forced to “dig a stubborn soil for scanty bread;” nevertheless, in such lands, and under such disadvantages, have the principal arts been discovered and cultivated, and the sciences been pursued and improved, which multiply the comforts of life, and unfold and exercise the energies of intelligent beings. Of a large portion of these countries, it may safely be said, that a small addition to the present degrees of cold would render them uninhabitable.

On the other hand, observe the overflowing luxuriance of wide territories, hitherto uninhabited by civilized men, and of others where the follies, cruelties, and oppression, of bad governments, have suffered the people to enjoy less happiness than savages. Over the broad territory called the vale of the Mississippi, including vast tracts on either side of that noble river, the Almighty seems to have poured a profusion of his gifts, scarcely found on any other portion of the globe. A soil of easy tillage, and sometimes almost without cultivation, re-

turns an hundred fold to the laborer, while numerous rivers afford an easy conveyance of all the thousand productions to a ready market. No man from any reasonings *a priori*, could have drawn a conclusion, that this exuberant soil would be permitted to lie dormant, through the long period since the deluge, with no other tenants than the wandering hunters, who roam over the soil, equally ignorant of its riches, and its capacity to support an abundant population.

Not less abundant in its resources is a great part of South America. Over the broad plains watered by the Amazon and La Plata, and their numerous tributary streams, scarce any deficiency can be imagined in the soil, or the quantity and variety of its productions. In a delightful climate, no country surpasses many of these regions, and those of Peru and Chili. In a word, should fancy and genius be permitted to rove through every clime, to select whatever has been hitherto found, or can be suggested, as most conducive to the ease, the convenience, and temporal enjoyment of men; were they allowed to assemble in one spot the whole mass of materials for human convenience, ornament, and delight, they would not produce, (to use one of their extravagant expressions,) an earthly paradise, superior to the one which would exist in these countries, if blessed with a perfect government. Instead of such a government, God has suffered these provinces to be under the control of laws and administrations of the worst kind, which ever scourged the human family. Were the ingenuity and patience of any number of men employed in selecting or framing a system of legislation fitted to discourage industry, to increase misery, and multiply crimes, they would not easily have better completed their design, than by adopting the policy of the European governments in South America. Yet, notwithstanding this immeasurable mass of wretchedness, it is not to be questioned, that the grand consummation of the divine purposes is advancing, through all the evolutions of the incomprehensible series, with as much regularity, as if every stage of the process were intelligible to our weak and fallible understanding.

Z. Y.

NEW PUBLICATIONS.

A Sermon, preached at New Haven, Con. before the American Board of Commissioners for Foreign Missions, at their ninth annual meeting, Sept. 10, 1818. By Samuel Spring, D. D. Pastor of the North Congregational Church in Newburyport. Boston: Samuel T. Armstrong. 1818. pp. 19.

A Sermon, delivered Sept. 22, 1818, at the dedication of the new edifice erected for the use of the Theological Seminary in Andover. By Ebenezer Porter, D.D. Bartlett Professor of Sacred Rhetoric in the Seminary. Andover: Flagg and Gould. 1818. pp. 30.

Dwights' Theology. Vol. III. Middletown, Conn. Clark & Lyman. 1818. pp. 533.

A Gazetteer of the United States, abstracted from the Universal Gazetteer of the Author; with enlargement of the principal articles. By J. E. Worcester, A. M. Andover: Flagg & Gould. 1818. pp. 368.

Glorying in the Cross: a Sermon delivered before the Associated Congregational Ministers of Salem and vicinity, at Malden, Mass. on Tuesday, September 8, 1818. By the Rev. James Sabine, late Pastor of the Congregational Church at St. John's, Newfoundland. Boston: N. Willis. 1818. pp. 31.

A Sermon preached in the Tabernacle Church, Salem, Nov. 5, 1818, at the Ordination of the Rev. Messrs. Pliny Fisk, Levi Spaulding, Miron Winslow, and Henry Woodward, as Missionaries to the unevangelized nations. By Moses Stuart, Associate Professor of Sacred Literature in the Theological Seminary, Andover. Andover: Flagg & Gould. 1818. pp. 44.

Report of the American Board of Commissioners for Foreign Missions; compiled from documents laid before the Board, at the ninth annual meeting, which was held at New Haven, Con. Sept. 10, and 11, 1818. Boston: S. T. Armstrong, 1818. pp. 72.

RELIGIOUS INTELLIGENCE.

AMERICAN BIBLE SOCIETY.

OUR pages have been so pre-occupied, that we have not hitherto been able to insert the Second Report of the National Bible Society. We now present large extracts from it, with a connected view of the parts omitted.

"Encouraged by the increasing testimonies of public favor to the *American Bible Society*, and especially by indications of the Divine blessing upon its efforts the Managers entered with alacrity upon the labors of their second year, which they have been enabled to complete with unimpaired harmony.

"In the infancy of an institution so great in its object, so comprehensive in its plan, and so varied in its relations, difficulties are to be encountered and experiments made, which require much counsel, caution, and zeal, while yet they occupy but a comparatively small space in its visible operations. Many of those which are most essential are least observed, because they are only preparatory, and therefore do not furnish, except to the skilful examiner, a satisfactory test of its real progress.

"Such has been the experience of the Managers hitherto. They have been employed in laying foundations on which a fabric, not unworthy, they trust, of its noble inscription, may rely for its future eminence and stability; and they have had no time to spare.

"One of the first measures which engaged their deliberations after the Anniversary Meeting of the Society, was the proper distribution of their stereotype plates. On this subject there existed an anxiety which demanded prompt attention, accompanied by circumstances involving questions of some delicacy. The Managers were fully convinced of the importance of affording every possible aid to the circulation of the Scriptures in distant parts of the country; of guarding against whatever might excite local embarrassments; and of preserving unimpaired the unity of the National Society, and the freedom of its agency through all its ramifications.

"They, therefore, adopted as the basis of their proceedings with regard to the location of their stereotype plates, the principles contained in the following report of a Committee appointed to digest a plan for that purpose, which they feel it to be their duty to give at full length for the satisfaction of the members of the Society.

[The committee recommended, that, in the distribution of the stereotype plates, a duodecimo and an octavo set should go together; that, as a duodecimo set had been promised to the Kentucky Bible Society, an octavo set should likewise be offered; that sets of plates, when presented to auxiliaries, should be received on condition, that they remain the property and subject to the disposal of the American Bible Society, and that the auxiliary, after supplying its own district, will print and distribute copies of the Scriptures under the direction and at the expense of the National Institution. The Committee also report, that it is not expedient, without greater knowledge of circumstances to fix the places of the remaining plates.]

"Conformably to the principles contained in the above report, an offer was made by the board to the Kentucky Bible Society of a set of the *octavo*, in connexion with one of the *duodecimo*, stereotype plates of the Bible. The Managers

of that Institution have expressed their entire approbation and acquiescence in the conditions stipulated, and their grateful acceptance of the grant.

"While using their endeavors "that the word of the Lord may have free course and be glorified" throughout the United States, and especially in those parts where there is an incredibly swarming population, the Board have not been unmindful of their *brethren of the woods*. The condition of these natives, divided from us by their language, their manners, their ignorance, their degradation,—by every thing which distinguishes savage from civilized man—too often by the fraud and other injuries of profligate whites, addresses to us a mute but piercing expostulation for that help which they can obtain only in very small portions from any other quarter.

"What their aggregate numbers are, it is impossible to calculate with precision; but small as their population is in proportion to the territory over which they are spread, yet surely it is not beneath the notice of Bible-philanthropy; nor, should they escape the extermination which threatens them, will they fail to make, by their conversion and increase,* a large accession to the Redeemer's glory, when he shall appear, "having on his head many crowns."

"The Managers have taken up this matter with a view to ascertain what is practicable in itself, and can be accomplished by the Society.

"Two modes present the only alternative; either to teach them English, as the medium of their access to the Bible, or to translate it for their use into the vernacular tongue. The former has its advantages. It would put into their hands the *same* translation from one end of the Continent to the other; and that derived immediately from the originals, instead of being translated from a translation, as must in a considerable degree be the case if the Bible be rendered into Indian. It would tend to break down the great barrier to friendly intercourse between them and the whites, of a better disposition than they are accustomed to see. It would facilitate the introduction of useful arts, and the exchange of their roving for a settled life. Having, moreover, no letters, it is not easy to embody their speech in sounds of the English alphabet, and no successful attempt has yet been made to simplify their language, when written, by the invention of original characters.

"But these advantages are counterbalanced. In common with all other nations, the Indians are strongly attached to their mother tongue. They will not submit to the pain of learning another, without such a thirst for knowledge as no savages possess. You must either convince them of its necessity, by instructing them in the things of God through an interpreter, or their children must acquire it imperceptibly from their familiarity with the white settlements around them. Experience shows the first to be an Herculean task; and the question will always recur, *why the worship of God is not as acceptable in Indian, as in English?* The second cannot take place but upon a small scale; it is a very slow process; the Indian strength is weakened with its acceleration; the young people are in danger of learning vice as fast as they learn English; the tribe is ruined when it is able to understand you; and your end is defeated. Besides, as the propagation of our language must keep pace with the extension of our frontier, we shall not readily gain admittance far beyond the line of the worst examples that can be set before them; and it will prove, not an encouragement, but a hindrance to their embracing christianity. Their repugnance also to the whites, which, in this situation, must every day grow more inveterate from feeling themselves continually pushed off their grounds, will keep alive their prejudices, will kindle their resentments, and render them not very friendly to the *white man's talk*. Indians speaking to their brother Indians, "in the tongue wherein every one was born, the wonderful works of God," bid fair to carry the Gospel from the Mississippi to the Pacific, and from Canada to the Gulf of Mexico; while the English preacher is wasting his life in penetrating a few miles into their country. And why should we imagine that God, with whom "there is neither Jew nor Greek, Barbarian, Scythian, bond, nor free," may not in his mercy "open the hearts" of the red men of the woods, as well as of a "seller of

* It is satisfactorily proved, that where the Gospel has been introduced among the Indians, accompanied, as it regularly is, with improvement in civilization, the population increases while that of the heathen tribes diminishes.

purple," to receive the things of his word, and purify their lips to proclaim among their fellows "the unsearchable riches of Christ?"

"The principle difficulty in the way of the Indian translations of the Scriptures, arises from the multiplicity of the Indian dialects. It is long since the researches of philologists have exploded the greater part of what were supposed to be radically distinct languages. Those of the Indians are ascertained, in many instances, to be dialects so near akin, that unlettered as he is, a young Indian can make himself master of several.

"The branches to which the Managers would more immediately bend their attention are the *Mohawk* and the *Delaware*. The former would serve for the *Five Nations*, the *Tuscaroras*, and for the *Wyandots* or *Hurons*. The latter, or Delaware, is of higher importance, as it has extended itself further than that of any other Northern tribe. It can convey the Scriptures to many kindred tribes that are strewed along the frontier of the United States from Canada to Georgia. These are the *Monsees*, the *Shawanees*, the *Kickapoos*, the *Kaskaskias*, the *Twightwees* or *Miamis*, and the *Chippewas*, *Hurons* or *Algonquins*. This last is said to be the most numerous tribe on the northern borders of the United States.

"Among the Delawares the United Brethren have a mission already. The congregation amounts to about five hundred. They are taught to read in their own language; they cultivate the soil; begin to practise some of the mechanic arts; and are increasing both by natural population and by accessions from the neighboring tribes.

"In their efforts to bring in these outcasts, who are indeed afar off, the Managers must submit to their circumstances, and take such parts of the Bible as from time to time they can procure to be translated. A beginning has been made. The Rev. Christian Frederick Dencke, one of the Missionaries of the United Brethren to the Delawares, stationed at New-Fairfield in Upper Canada, has completed and forwarded to this Board, a translation of the Epistles of John; and has also finished a translation of John's Gospel, and commenced that of Matthew; both which will probably be received in the course of the year.

The first, by request of the Managers, has undergone a revision by the Rev. Mr. Mortimer, of the United Brethren, in this city, and by him pronounced to be correct.

"In consequence of this acquisition, the Board, on the 2d of April last, ordered an edition of *one thousand copies*, with the English on one page, and the Indian on the other. Of these, *three hundred* are to be sent to the Rev. Mr. Dencke at New Fairfield, and *one hundred* to Mr. Leuchtenbaech, missionary in the State of *Ohio*, to be by them distributed among the Aborigines. The residue is lodged in the Society's depository, to be transmitted, as opportunity offers, to missionaries, in other quarters; except so many as may be requisite to send to the British and Foreign Bible Society, and the National Bible Societies on the continent of Europe.

"The Board has also voted a donation of *one hundred dollars* to the Rev. Mr. Dencke, to encourage him in the prosecution of his work.

"With regard to the *Mohawk* language, the Managers find that the *Gospel of Mark* has been translated by the celebrated Indian chief, *Brandt*; and the *Gospel of John* by *Captain Norton*, a resident of Upper Canada. Should further assistance be required, it may be obtained from the Rev. Mr. Jenkins, formerly a Missionary among the Oneidas; and perhaps from *Cornplanter* himself, who is represented as very favorable to such an undertaking.

"In the mean time, the managers have ordered an edition of *one thousand copies* of *Brandt's* translation of *Mark*, and *Norton's* of *John*, to be struck off and distributed among the tribes usually denominated the Six Nations.

"The managers cherish the expectation of receiving the countenance of the Christian community in the arduous attempt of translating the Bible into the Indian languages; especially as one Society has appropriated its surplus funds to be applied, under their direction, to this specific object.

"The Board have also ordered to be cast a set of stereotype plates for the New Testament, in *Spanish*: which will be executed as soon as a suitable copy can be procured for the purpose.

[The Report then states, that the managers had found it necessary to hire a suitable depository, and to appoint an agent, with a reasonable compensation, for the transaction of the Society's business.]

"A serious article of expense arises from duties accruing to the United States, on the importation of Bibles in foreign languages, and of paper for the purpose of printing Bibles, also on the postage of letters.

"Foreign paper, especially the French, is preferred, as being made of better materials, and of a more durable texture than what is manufactured in this country at the same prices; and could it be procured free of duty, would enable the Society to furnish the Scriptures at a reduced rate, and thus to circulate them in greater abundance, as well as bring them more easily within the reach of the poor.

In addition to the above will be the duties payable on a set of stereotype plates for the Bible in the French language; which, it will be recollected by the Society, the managers in their first report agreed to receive as part of the donation of the British and Foreign Bible Society, in lieu of money.

"Impelled by the above considerations, and by the desire of turning their means to the best possible account, the managers have laid the case before Congress, requesting that copies of the Holy Scriptures in foreign languages, and paper imported by the Society for its own use, may be exempted from impost, and that all letters to and from its officers, upon its public business, may be conveyed free of postage. They deputed an active and intelligent friend, *Samuel Bayard, Esq.*, to present the matter to Congress during the late session. The Philadelphia Bible Society having at the same time presented a petition for the exemption of duties on stereotype plates and Bibles in foreign languages imported by them, both applications were referred to a committee of that honorable body, who agreed to report favorably on the several objects therein specified; but judging it best to divide them into two classes, and to present in the first instance, for the consideration of the house, those exemptions for which both Societies united in petitioning, that committee reported, in part, the form of a bill exempting the American Bible Society, and the Philadelphia Bible Society from payment of duties on copies of the sacred Scriptures in foreign languages that have been or may be imported by them, and for stereotype plates for printing the Scriptures. No final decision has yet taken place; but the managers cherish the hope, that in aiding an enterprise of such magnitude as the diffusing, throughout even the most indigent districts and classes, the principles of knowledge and virtue so valuable to a republican government, the councils of our country will not refuse to add the national bounty to the bounty of individuals, and emulate the patronage given by other governments to that noblest of charities which, without distinction or pre-eminence of sect, blesses their constituents with the word of life.

"The Managers having become acquainted with the labors of the *Rev. Frederick Leo* at Paris, in procuring, by his extraordinary exertions, the printing of two fine stereotype octavo editions of the New Testament in French, one according to the translation of the *Rev. Mr. Osterwald*, and the other according to the translation of *Le Maître de Sacy* from the Vulgate, and in circulating them with unwearied diligence, at the expense of great personal toil, judged it proper to countenance so pious a work by a donation of *five hundred dollars*, which they transmitted to Mr. Leo through their excellent countryman *S. V. S. Wilder, Esq.* They have had the satisfaction to receive the most grateful acknowledgments of *Mr. Leo*, and to learn from *Mr. Wilder*, that nothing could have been more opportune or encouraging.

"During the past year the Board have received from England 700 *Gaelic*, 200 *German*, and 500 *Welsh* Bibles, bought of the British and Foreign Bible Society for the purpose of supplying the wants of foreigners in this country who speak those languages. 399 copies of the Gaelic Bible have been sent to Fayetteville, in North-Carolina, agreeably to a request made to that effect by the Fayetteville Bible Society. One German Bible has been sold. The remaining copies of that importation are still on hand.

"During the same period there have been printed for the Society about nineteen thousand Bibles, chiefly of the *brevier type*, 12mo. making the total number printed to be 29,600.

"Of the 1,050 copies of the *French Bible* in sheets, presented last year to the Board by the New-York Bible Society, six hundred have been sent to the Louisiana Bible Society, for *gratuitous* circulation among the French inhabitants in that region; and six copies have been delivered to an individual going to Mobile, for *gratuitous* distribution in that place.

"Of the *stereotype plates for the French Bible*, to be sent out by the British and Foreign Bible Society, only those of the *Old Testament* have been as yet received. The remainder are expected shortly.

[The Report then mentions the gratuitous distribution of English Bibles as follows: 100 copies to the Steuben County Bible Society; 100 to the Essex County Bible Society; 100 to St. Louis; 100 to the Saratoga Bible Society; 50 to Bible Society of Adams, (Mass.) 65 to U. S. ship John Adams; 100 to the Female Bible Society of Wilkesbarre; 250 to the Marine Bible Society of New-York; and 50 to the African Bible Society that is, 606 French Bibles, and 915 English distributed gratuitously during the year.

The managers have resolved to make auxiliary societies the only medium of distributing the Scriptures gratuitously.]

"The number of *Bibles issued* from the Depository in the course of the past year is 17,594; which added to those mentioned in the year preceding, (6,410, make the total number issued by the Society since its organization to be *twenty-four thousand and four Bibles*.

"The above have been distributed in nearly every state and territory of the Union.

"Of the six sets of stereotype plates cast for the Society, the correction of only two sets, of the *octavo* size, has been completed. The first set of the *minion type*, *duodecimo*, will soon be finished; and an edition of 2,000 copies of the Bible to be printed thereon may be expected out in the course of the next month.

"In addition to the very respectable list of AUXILIARIES to the Society mentioned in the first Annual Report, the Board have the satisfaction to state, that during the past year *seventy-three* Societies have officially announced their accession; *twenty-four* of which existed before the establishment of the *National Society*, and *forty-nine* were formed since. The above, together with those mentioned in the last Report, make the total number of Auxiliaries to the American Bible Society, as now known, to be *one hundred and fifty-seven*.

[The managers acknowledge the receipt of \$865 47, from Congregational collections. The managers resolved, that all the members of the Convention, who formed the Society, shall be Directors for life. In addition to these, 11 persons during the year, have become directors for life by a subscription of 150 dollars each; and 174 persons have become members for life by a subscription of 30 dollars each. Most of these are clergymen, and the subscription has been made by friends in their respective parishes.]

"The managers have directed the extension of their correspondence to all the foreign National Bible Societies.

"From the RUSSIAN BIBLE SOCIETY they have received a copy of its Reports, accompanied with several copies of Bibles and portions of Scripture, published by that Society in various languages of the Russian empire, together with sundry other documents.

"From these Reports and documents it appears, that this Society is treading close in the steps of the British and Foreign Bible Society, and bids fair to be more extensively useful to mankind than any similar institution on the Eastern Continent. It is patronised by the Emperor with distinguished liberality, and by his nobles and the dignitaries of the church with uncommon union. It has *thirty-two* Auxiliaries in the prominent parts of the empire, and has printed, or ordered to be printed, *two hundred and seventy thousand* Bibles, and *two hundred*

and eighty-two thousand New Testaments, in the following languages and dialects, viz. the Calmuc, Armenian, Finnish, German, Polish, French, Slavonian, Dorpatian-Esthonian, Reval-Esthonian, Lettonian, Persian, Georgian, Samogatian, Ancient Greek, Modern Greek, Moldavian, and Tartar. Considering the extent of the empire, and its present political influence upon the old world, it is a matter of thankfulness and joy to all who love the Bible, that the operations of this Society are carried on with so much zeal and success.

With the BIBLE SOCIETY OF THE NETHERLANDS their correspondence has embraced no public business, and extends, as yet, only to expressions of kindness and good will.

The BRITISH AND FOREIGN BIBLE SOCIETY has transmitted a complete set of its versions; a detailed view of which is hereunto annexed.

The thirteenth Annual Report contains an astonishing variety of matter, including intelligence from all quarters of the globe, demonstrating the extent to which its beneficial influence has reached; introducing to our knowledge and notice associations of every kindred, and nation, and tongue, rising up to lend their aid in the mighty work of subduing, by means of the Bible, the whole world to the obedience of Jesus Christ. The managers are at a loss to express themselves with propriety in regard to this stupendous Institution. Resistance adds now strength to its operations, and expenditure new contributions to its treasury. It goes on with increasing vigor in diffusing its blessings; and the managers of the AMERICAN BIBLE SOCIETY can only subjoin their hearty GOD SPEED. A selection from its printed correspondence, they cannot refuse themselves nor the Christians of the United States the pleasure of appending to their present Report.

PECUNIARY ACCOUNTS OF THE SOCIETY.

From the Report of the Auditors it appears, (comparing it with the former report,) that the Society received, during the last year, from collections, donations, and sale of Bibles,

Gain on U. S. stock sold,	\$33,332 40
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	479 40
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	\$33,811 80
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As no mention was made of interest, or dividends, we presume the receipts from this source to be included with the donations.

The expenditures of the Society were	\$23,891 16
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The productive property of the Society is as follows:

100 shares in the Bank of America, at par,	\$10,000 00
10 shares Fire and Marine, &c. at par,	250 00
10,500 dolls. N. Y. 6 per cents, at cost,	10,517 81
4,500 U. S. 6 per cents, at cost,	4,624 04

	25,391 85
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To this amount add cash on hand,	1,188 22
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	\$26,580 07
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The society had also a great amount of property in Bibles, paper, plates, &c.

NATIVE SCHOOLS AT BOMBAY.

The following account was received from the American Missionaries somewhat more than a year ago, and is dated in July, 1817. The publication has been delayed, partly by the absence of the Treasurer, and partly by other circumstances. The preservation of it, in our pages, seems useful, however, not only as it is an interesting document in itself, but as it relates to an important branch of the exertions now making to evangelize the world.

Account of the native schools established by the American Mission in Bombay.

BEFORE we left our native land, the Board directed our attention particularly to the rising generation among the heathens. Accordingly, as soon as our mission

was settled in this place, we began to form plans for the establishment of native schools. But as we had not at first the means of supporting native teachers, we commenced our system by opening a school for teaching the English language to such native youths, as might be desirous of qualifying themselves for business, and who would be willing to pay something for their instruction. This school was opened in Sept. 1814, and has been taught principally by ourselves. It has not, however, as yet answered our expectations in respect either to numbers, or the pecuniary advantages which we hoped to derive from it. We found it so difficult to collect any thing from the pupils, that we have wholly relinquished the intention, and made the school free to all, who wish to enjoy its advantages.

Our time is so occupied with the various other concerns of the mission, that we cannot pay so much attention to this branch of our school system, as we could wish; and this evil is greatly increased by the irregularity of the boys. They cannot be made to be punctual in their attendance. They come dropping in at all times of the day, as may suit their own convenience; and, while some are coming, others are wishing for leave to go home. Thus, either the master must spend the principal part of the day in the school, or many of the boys must go without instruction. From these causes, the school has suffered very considerably; and we think it doubtful whether we shall ever be able to render it flourishing and efficient, unless one of our number devotes his principal attention to it; or a suitable assistant can be obtained. We are, however, so sensible of the important advantages that may result from having a number of heathen youths about us, and of imparting daily instruction to them ourselves, that we are unwilling to abandon this our first native school. Should we ever be able to realize the prospect, which we had at first, of bringing this school into a different form to embrace half cast and European children, so as to contribute in any considerable degree to the support of the mission, we should think it advisable to devote much more time and attention to it. We have not altogether abandoned this hope.

The average number, that may be considered as members of this school, is twenty. About one hundred native half cast Portuguese youths have received instruction in it since it was opened, two years and nine months ago. They have been taught reading, spelling, and writing, in the English language. The principal reading book is the Bible, which we explain to the boys daily as they read it. We also teach them some of the most common things in astronomy, geography, and history, and inculcate moral and religious duties. The Christian system is not *professedly* taught; but its principal facts and precepts are learnt indirectly. The great object, which the heathen boys have in view, in coming to us, is to learn the English language, in order to qualify themselves for mercantile business. Had their parents any thought, that they were in danger of being converted to Christianity, they would not be willing to send them to us. Indeed, we have reason to suppose, that the fear of such a consequence deters many from sending their children.

Having given this brief history of our *native English school*, we now proceed to the other schools belonging to the mission, which are under the immediate instruction of native teachers.

It is doubtful, whether the imperfect knowledge of English, which many of the natives of this country acquire, is of any service to them, further than to enable them the better to manage their worldly business. We can communicate instruction to them in their own language, better than in English. As a general thing, the English language can never be made the medium of communicating knowledge to the natives of India. In order to impart useful knowledge to the people at large, it is absolutely necessary that schools should be established, in which the rising generation may be instructed in their mother tongue.

Being fully convinced of the necessity and importance of this measure, we proceeded, at as early a period as possible, to establish schools of this description. Our first native Mahratta school was opened, at our own house, in Dec. 1815; where it has been instructed ever since by a Brahmin. We were told at first, that we should have to give twenty-five rupees a month for a school master. We succeeded, however, in engaging the man just mentioned, at fifteen

rupees a month, to instruct 30 boys. He was to have in addition one rupee for every 8 boys above thirty.

Not long afterwards, other brahmins voluntarily offered to teach, under our directions, schools of any extent, for fifteen rupees a month, and they would be responsible for the attendance of 80 or 100 boys. We accordingly engaged another brahmin, on these terms, to open a school in a different part of the town, as soon as he should collect 100 boys. In April, 1816, he informed us that he had collected the names of 100 boys, who were desirous of attending him, and the school was accordingly opened.

In July following, we engaged a third school-master of a lower cast, who was to be responsible for the attendance of 50 or 60 boys; and, in May last, we engaged a respectable Jew, at 15 rupees a month, to teach a school among the black Jews in this place, who had expressed a desire to have a school among them. The master is responsible for the attendance of 40 boys, of the Jew cast, as they are called. All these schools are entirely free. The master's wages and the rent of the rooms are paid by us.

From the late examinations in April, May, and June, it appeared that, since the close of 1815, 809 boys have been admitted into the four schools last mentioned. Two hundred and fifty are now on the lists. One hundred and thirty is the average number of attendants. In some of the schools hardly any now remain, who entered at the commencement. There is a constant succession of comers and goers. Those, also, who remain on our lists, are very irregular in their attendance, owing to the general irregularity of their habits, and the little value which they and their parents set on learning. [The number of scholars is greatly increased since the above was written. Ed.]

We will now speak of the manner in which our schools are taught and superintended; and of the kind of instruction that is imparted to the children. Before doing this, however, it will be proper to make a few brief remarks on the system of school education, as it exists at present among the natives of this country.

A system of instruction, in its general features, very similar to the celebrated systems of Bell and Lancaster, prevails and has been handed down from time immemorial among the Hindoos. The following is the general description of a Hindoo school. The boys are assembled and seated on the ground, under a shed, or (as is frequently the case,) by the way-side, without any covering whatever. Each boy has a piece of board, about a foot and a half long, and a foot wide, which he covers with dust or sand; he has also a pointed stick to write with. Those, who have as yet learnt nothing, are directed by the master to trace with a pointed stick on the sand-board, several of the first letters of the alphabet; and a boy, who has learned to write, is placed beside them, to see that it is properly done. They then repeat over and over, the letters they have written, in order to fix the sound and ideas of the letters in their minds. In this way they proceed through the whole of the alphabet.

Some time every day, before school is dismissed, all the boys, at the master's direction, rise and stand in a row, each having his hands joined and raised to his breast, exhibiting the appearance of reverence and attention. The monitors then take their position in front of the other boys, and commence, in a loud voice, the repetition of the alphabet, making a pause between every two letters, during which pause the whole school simultaneously repeat what the monitors have just dictated. In this way, they proceed through the alphabet, and various combinations of the vowels and consonants, till the whole is fixed in the memory. Thus the monitors and sand-boards supply the place of books, and the writing and repetition of a whole class at once, from dictation, supersede the necessity of the master's attending separately to each individual.

When, in this manner, the boys have learned the alphabet, and the various combination of the letters, (which amount to about eleven hundred,) they then proceed to the arithmetical tables, which are much more extensive and minute than ours. These also are learned in the manner above described; viz. by first writing them from dictation on the sand-board, and then repeating them after the monitor. While they are committing these tables to memory, they perform a few examples in the simple rules of arithmetic, and also in some instances, practice the copying of letters, stories, &c. on paper, which they occasionally read to the mas-

ter. These exercises, together with repeating daily after the monitors some miserable and indecent rhymes in praise of their gods, and committing to memory some Sungskrit *shlokes*, or verses, of which they know not the meaning, comprise the whole system of school education, as it exists at present among the Hindoos. We speak with more particular reference to that part of the country, which has fallen under our immediate notice; but from credible information from different parts of India, we have little hesitation in saying, that the above remarks admit of a general application to the Hindoo schools throughout the country.

From these facts it is obvious, that while the Hindoo system of communicating instruction is admirably adapted to the condition of the people, (poor as they are and destitute of printed books,) yet the degree of knowledge, which a Hindoo youth acquires at school is extremely small. It is in fact but little more than a knowledge of the alphabet, and of the mere rudiments of arithmetic. Reading is quite neglected; and of orthography, grammar, geography, astronomy, and history, they learn nothing at all. No wonder, therefore, that we seldom find, even among those who consider themselves as well educated, a man who can read with any tolerable degree of propriety.

Nor is it difficult to account for the ridiculous notions, which even the better sort of people, in this country entertain with respect to things that children among you can comprehend, and explain. In their poetical romances, called *Joorans*, the people learn every thing that is absurd and monstrous, with respect to history, geography, and astronomy; as for instance, that the world has existed millions of ages; that the earth is supported on the head of an immense snake; and is encompassed with seven seas, one of which is a sea of milk; that the river Ganges comes down from heaven, and runs through a cow's mouth; that *Rahoo* and *Catoo*, two huge demons, rise up at regular periods, before the sun and moon, to contend with them, and thus occasion eclipses. These, and a thousand other things equally ridiculous, are firmly believed even by many of the Bramins themselves, and much more so by the common people.

The avidity with which these monstrous notions, respecting the objects and phenomena of nature, are embraced, shews that the human mind cannot and will not remain vacant; if it is not illuminated with truth, it will be filled with darkness and error.

With respect to moral and religious instruction, all that is learned in a Hindoo school is altogether worse than nothing. *Gunputtee*, *Hunamunt*, *Suruswatee*, *Brama*, *Vishnu*, *Mahadave*: these, and the names of a hundred other heathen gods, are familiar as household words, in the mouth of the little Hindoo school-boy: but of the One God, who made, upholds, and governs all things; who is holy, just, and merciful: the boy hears nothing, and knows nothing. Nor is he taught to love and reverence truth, integrity, and purity, nor to abhor and shun falsehood, dishonesty, and vicious pleasure. The art of getting rupees is all in all with a Hindoo. If his son does but learn at school what pertains to this art, he is satisfied.

Enough has been said to shew the great want of even common instruction among the natives of this country, and the necessity of greatly improving their school system, in order to give them any tolerable degree of useful knowledge. We have accordingly endeavored, as fast as was consistent with prudence, to introduce a better system into the schools which we have established. To reform them all at once was impracticable; besides, if it could have been done, a sudden change would probably have excited so much prejudice, as to defeat our object. Considerable progress, however, has been made in the introduction of improvements, and in the removal of objectionable practices. The daily practice of celebrating the praises of heathen gods, which we found in the schools at first, has been discountenanced by us; and, though we sometimes detect the masters in this practice, yet they do not do it openly in our presence, as they did at first, and we have reason to hope, that we shall be able shortly to eradicate this evil wholly from all the schools under our care. In the mean time, we are endeavoring to lead the children and their masters to the knowledge and worship of the true God. The ten commandments, a Christian hymn, some select sentences of Scripture, and other moral lessons, are daily repeated in all our schools in the Mahratta language. The Gospel of Matthew now in the press, will

as soon as it is completed, be put into the hands of all the boys, who can read. [This has been done several months ago.]

It is a principal object with us, to teach the rising generation the art of reading, and particularly the reading of printed books. Without this, the translation and printing of the Holy Scriptures would be of little avail; for at present reading, and especially the reading of printed books, is not the practice of the natives of this country. There are but few, who think of reading for themselves; if they wish for instruction or amusement, they have another more learned than themselves to read and expound to them; and even then it is done badly enough.

For the want of printed books, we have not yet been able to introduce reading into our schools to any great extent. This difficulty will soon be removed. The Gospel of Matthew, divided into chapters and verses, will furnish a very convenient reading book, by means of which, in the course of a few months, several hundred boys may be taught to read with more ease and propriety than even their masters at present can do. At the same time, this portion of Scripture will furnish the heathen youth with a perfect contrast to the silly and corrupt stories, which abound in their own books. Besides reading, writing, and arithmetic, we hope, before long, to introduce into the schools the rudiments of some of the other useful sciences, usually taught in our common schools at home; but before this can be done, some elementary books must be prepared and printed in the Mahratta language.

With respect to the method of teaching we have hitherto left the masters in the undisturbed possession of their old system; and we shall probably find this system, with a few trifling alterations, the best that can be devised for communicating the rudiments of knowledge to a numerous and poor people. According to this plan, one master can teach as many children as can generally be assembled in one place, which, on an average, will not exceed one hundred.

The wages of the master a month, is	15 Rupees.
Rent of the school room,	3 do.
Allow for books, &c.	2 do.
Total monthly expense,	20

According to this estimate the annual expense of teaching one hundred heathen children in this place, is only about \$120.

It is deserving of consideration, whether it would not be expedient to erect several small and cheap houses, for the accommodation of the largest and most central schools. These buildings would, for some time to come, answer the double purpose of school houses and meeting houses. As a general thing, however, it will undoubtedly be attended with less expense to rent a house or room for the purpose.

Though it will appear, by what has been said, that our schools are under the immediate care of native masters, yet it must not be supposed, that masters are left to teach what they please. We make it a practice to visit each of the schools almost every day, and to see that the teachers obey our directions. We also instruct the children more or less ourselves.

FOREIGN MISSION SCHOOL.

THE Christian public have felt a great interest in the establishment at Cornwall for the instruction of heathen youths, who may afford promise of becoming useful to their countrymen hereafter. The following letters will be perused with gratitude, when it is considered from what a state of ignorance and exposure these young men were taken, and what their present prospects are. The first is from George Prince Tamoree to his father Tamoree, who is king of several of the Sandwich islands. It is copied *verbatim*, from an open letter, written with his own hand, and enclosed to the editor. It was accompanied by a request that it might be put on board a vessel about to sail from Boston to the Pacific, and that a good copy of the English Bible might be sent with it. Tamoree is said, by our mariners who touch at Atoot, the island of his residence, to understand English, so as to converse on common subjects.

(Copy.)

Cornwall, Connecticut, United States of America.

Respected Parent,

I feel it my indispensable duty to write to you, whenever a favorable opportunity presents. I would therefore improve the present. It will give you pleasure to hear, that I am still in existence. My long absence has perhaps led you, dear father, to apprehend that I had quitted the stage of life; or had been committed to some kind of imprisonment. This is not the case, as I trust you have learned from my former letter by Capt. Davis.

In that letter I gave you some particulars of my past life, which I shall not here repeat. But I can assure you, that I am now in a very flourishing situation; and that I hope soon to embrace the sighing bosom of an affectionate father. A great many of the American good people are daily helping me; they give me many things to render my situation comfortable, for which I have reason to bless that God, of whom you, dear Sir, have as yet, I suppose, but little knowledge.

Honored Father, I expect that some of the good people of America, that love this holy God, will come and explain him to you, when I return. I might come, instead of writing; but the good Christians here, who love this true God, wish me to stay and get a better knowledge of the American language, and to read it, that I may be useful to you, and to my benighted countrymen hereafter. I do, however, intend to come in about twenty moons, or two years. Then I shall expect to spend the remaining part of my declining and fleeting years with you. But if this great Creator of the universe should see fit to cut me down in the morning of my days, I should then never see you here on earth. But we must hereafter meet at the tremendous bar of this pure and holy God, and by him we must be judged according to the deeds done here in the body: and if we are found to be the friends of him, and have faithfully served him while on earth, our future happiness will be far beyond what we can comprehend. But if we are found to be haters of him, and have never loved his glorious cause, but have opposed his divine commands, we shall suffer the consequences of his displeasure forever. But my fond hopes are, that this gracious and all wise God will be pleased to prolong my frail life, that I may be permitted to meet you again in this world. It is only on him that I can rely; for in him we live, and move, and have our being: It is God that causes the sun to rise, to give us light by day, and the moon to give light by night. This is the God that made *Atooi*, *Woahoo*, *Owhyhee*, and all the islands of the sea. He also created the mighty deep, America, England, China and Otaheite. It is by his assistance that *mooco*, or ships, swim on the surface of the great waters. O! I cannot describe to you the goodness of this ever-living, and ever-blessed Jehovah; for the knowledge I have of him is very imperfect. I therefore speak of those things only which I have experienced of his kindness to me, and which I have read in his Holy Bible, which contains wholly the excellency of God. These I will endeavor to point out, as far as it is in my power.

I have mentioned his great goodness towards me in raising up friends to support me, and that he is a most exalted and glorious God,—the holy, wise, and blessed Creator of the universe. The gods of *Atooi* and *Woahoo*, are no gods; they are formed by men's hands, and can neither see nor hear. But the true God is the Maker of all things. He reigned millions and millions of years before the world was made, and he will forever remain the same good, unchangeable God, through a never-ending eternity. There never was a beginning of this just and glorious Jehovah. He always existed.

Permit me, my dear father, to speak freely to you about these things. I cannot forbear in respect to the true God. I think it my duty to let you know what I have received from the good people of this country. I do myself believe, that the God, whom they worship, is the Lord of Lords and King of Kings, and through him our mortal lives are continued. This wonderful Being I hope is about to be your God,—your heavenly Father, and your everlasting Portion. I sincerely hope, that he is soon to send showers of his Holy Spirit on *Atooi*, *Owhyhee*, and all those islands, and, through our instrumentality, will let you know, that he is God, and there is none else.

The greatest and most wonderful goodness of God I have not yet mentioned; for after the ruin of the fall of man, when there was no eye to pity, and no created arm that could save, then he was pleased to send his Son, Jesus Christ, our Savior and our Redeemer, to deliver us from our wretched and lost condition, and

to die for our sins. This Jesus descended from his seat of bliss, to this sinful and guilty world, and took upon him the form of a man, and went about doing good; teaching heavenly and divine wisdom, undergoing the miseries of this life, the wrath of his heavenly Father, suffered the ignominious death of the cross,—and all for our everlasting salvation. This proves more clearly the kindness of God. It shows that his love to us is very great, notwithstanding our wickedness and ingratitude towards him. And shall we not, dear father, love and serve such a God? We must, or he will forever banish us from his presence, and doom us to a miserable eternity. O' then, may we be led to renounce all idol gods, which deluded mortals have formed, and worship the only living and true God. May we ever feel ourselves under the guidance and protection of the just, almighty Being, and depend on him altogether, and he will bless us in this world, and in the world to come. Let us give praise to none but Jehovah; for to him is due all praise, and honor, and glory forever.

I hope when I return, I shall be able to explain to you farther the wonderful mysteries of God, and hope you will obtain the same knowledge with respect to the true God that I have. And when, dear father, your mind is enlightened, I have reason to think you will feel disposed to send something for the support of a school, where I am receiving knowledge with regard to this and the future world. In this school I have an American gentleman, who loves the true God, to teach me heavenly and divine things. He is as a kind father to me in this country, and wishes me to be qualified to return, and to be a great blessing to you and to my poor countrymen.

With this letter I send you a Bible, that blessed book, which the great God has given to mankind for their salvation. As I can now read it and understand it, I hope to be permitted, at some future time, to explain it to you; and hope you will be able to read it yourself; and that you will embrace that pure and holy religion which it contains, that your soul may be saved.

I have now nothing to support me but the kindness of the good Christian people, who are instructing me at their own expense, and preparing me, as fast as they can, to return home and make you happy. And they are constantly praying to God for me, and for you. And may their prayers be crowned with success, that we may land on Canaan's happy shore.

Farewell, dear father, and may God forever bless you.

From your affectionate and distant son,

G. P. TAMOREE.

Letter of Poo-fo-hee.

The following lines were lately dictated by *Poo-fo-hee*, one of the Otaheitan youths, and addressed to the Rev. Mr. Merwin, of New Haven, by whom this youth and his companion had been kindly received and sent to Cornwall.

“My Dear Friend,

I want to write you. I love you Mr. Merwin, very much. You very good man. You keep me, you bring me to the school. Me no understand English when I come here. Me no like board ship. Me no understand Jesus Christ board ship. Me come here learn Jesus Christ very good. My heart no good. Me very bad man. Jesus Christ very good. Me love Jesus Christ. Jesus Christ love me. Me very great sinner. Me love missionaries. Me love to pray to God every day, one, two, three. Me want Mr. Merwin pray for me, and all the school.

I am your friend,

STEPHEN POOROREE.”

The following is a letter from *Hunooree* to one of his countrymen, who has resided at Boston for several years, and who has made a profession of Christianity which he adorns by an exemplary conduct. Our readers will call to mind the character and history of this youth and the others, as given annually in the account of the Foreign Mission School.

Cornwall, Oct. 15, 1818.

My Dear Benjamin Carhooa,

I improve this opportunity to write to you a letter. It is a long time since I saw you, when you were living in Boston. The first time I came to Boston on the passage, I was very glad to see you my own countryman, and George, and Mr.

Ropes. He took care of me, and sent me to New Haven. I lived with Mr. Goodrich three weeks. I then went to school to Guilford. I found there a Savior in Christ Jesus our Lord. I heard that Jesus Christ was the Son of God; that he came into the world to save lost sinners. I thought, O how good is Jesus Christ, to call sinners to repentance, and to lead us into the way of holiness. He has promised his word must be among the heathen, and in all places. I thought the word of God in my mind often, and in my heart. I am willing to go among the heathen, and tell them what Christ has done for our souls, and our salvation; and I will do his will, and not my own will.

"O my dear Benjamin, do not forget the members of the Foreign Mission School in your prayers to our Father in heaven, when you are alone. Pray for me and our poor countrymen, who are now living in darkness, and know not the way of life and truth.

"I will now tell you about these scholars in this school. There are now eleven scholars who we hope love the Lord Jesus, and eight more who we hope will submit to him.

"I wish you to give my love to Mr. Ropes, and let me know how he does. I hope you will write me a letter as soon as you can. I should be very glad to hear from you and Mr. Ropes.

I am your friend and countryman,

JOHN HONOREE."

The following letter is from a youth, who reached our shores two years ago, and joined the school in Feb. 1817. At that time he did not know the alphabet, and could not speak English. It is addressed to a sister of Capt. Edes, who brought him to this country. The hand writing is decent; the orthography perfect.

Cornwall, Oct. 14, 1818.

Dear Madam,

I am very glad to hear from you. I hope I learn some to read in the Bible. I love to read in the New Testament. I learn very little. I hope to learn more. I hope I love to study. I hope I shall learn to write a better letter. I want to come and see you very much. I want to have you give my love to all my friends.

And now I love the dear Savior, because he shows me the way of life by his word. I would thank you and all my Christian friends to pray for me. I am very glad I am in the hands of God. I hope I love him. I hope I may love him more and more.

Please, dear Madam, to give my love to Capt. Edes, and to your mother, and Dr. Morse, and Mrs. Morse, and all my Christian friends. I hope you will write to me a letter soon, and let me know where Capt. Edes is, and how he does. I want Capt. Edes to write a letter to me.

I am affectionately, your young friend,
Miss M. E.

WILLIAM KUMMOOLAE.

JOURNAL OF THE MISSION AT BRAINERD.

Continued from p. 519.

July 14, 1818. The Rev. John Joyce, on his way to the westward, left us this morning. We have been edified and comforted by the agreeable visit of this worthy brother, who staid with us three days. He expressed great satisfaction in the school, and in the appearance of our congregation; and thought the Cherokee nation opened as fine a field for the justice, or the charity, of the people of the United States, as was ever presented to the eye of benevolence. He felt no small degree of assurance, that, if the directors of our national affairs could view the scene, as it appears to an eye-witness, government would immediately afford a very liberal support, not only for this school, but for others to be established on the same plan. He said his mind was so impressed with the importance of this subject, that he felt it an imperious duty to write to the Secretary of War, before he left this place, and he delayed his journey half a day for that purpose.

Brothers Hoyt and Butrick went out for the purpose of visiting Mr. Hicks, to confer with him on the concerns of the school. Brother Butrick expects to go

far as father Gambold's, and perhaps spend a few days with a Cherokee in at neighborhood to get some instruction in the language.

15 Brother Hoyt returned. He found Mr. Hicks deeply engaged for theelfare of his people, and had much interesting conversation with him on the object of missions and schools, and their national concerns as connected with them. Mr. Hicks says, many of the people are very anxious to receive instruction, and this anxiety is increased from the conviction, that their very existence as a people depends upon it. The experience of the last twenty years, in which they have turned their attention more to agriculture, and less to hunting, he says, has convinced them, that they can live much more comfortably by tilling their land, and raising stock, than they can in their old way. They find, also, that their new way of living tends to increase their population. While they led a hunting life, removing from place to place in quest of game, through the whole winter, thus exposing their women and children to many privations and hardships, their numbers were constantly diminishing; but since they have provided houses for their women and children, where they can be warm, and have enough to eat, the whole year they are increasing like the white people. This remark respecting their increase, was intended to apply simply to those families, that have for several years pursued agriculture. Mr. Hicks mentioned by name, several families of this class, each consisting of a large number of young and healthy children. He thinks their increase, since Col. Meigs found by a census their population to be 12,000, has been equal to the whole Arkansas emigration; and if those now wishing to remain in the land of their fathers, may be permitted to do so in quietness and peace, and may also be favored with general instruction on the plan of the Board, there is reason to expect that their population will, at no very distant period, be sufficient to fill their whole country with farmers, mechanics, &c. He says, our school gives universal satisfaction. They only wish it were in our power to take more children. If school-masters could be sent by the Board to teach children where they could live at home, they would be well received. He also says, if this establishment can be so enlarged as to take more children, there will be no difficulty in bringing them from every part of the nation.

A full blooded Cherokee girl, was this day brought by her mother for the purpose of entering the school. We told the mother, by an interpreter, that the school was full, and we could take no more at present. She said one could make but little difference, and urged that we would receive her daughter; alleging, that she had brought her a great way, and very much wanted to have her instructed. We told her we had sent away some children, and it would give offence, if we should now take hers, as we had told the people we could admit no more at present, except a few that we had previously promised. With great quickness she caught at this, and said one of the missionaries had told her some time ago that we would take her daughter whenever she would bring her. This was possibly an artifice; but whether true or false, as we could not contradict her assertion, it afforded us the means of obviating any change of partiality, which might be brought against us for admitting this child, after others had been refused; and we consented to receive her. The mother having got over this difficulty, was immediately tried with another; the child was unwilling to be left, and with the most bitter cries entreated her mother to take her back. The mother finding that words did not avail to quiet the child, brought her to submission by the rod, and then committing her to our care, departed.

18. Rev. Richard P. Cam, of the Methodist connexion, called to spend the Sabbath with us.

Sabbath 19. Congregation small; in the afternoon Mr. Cam preached from Rom. i, 15, 16.

25. According to previous appointment, this day was set apart by the church as a day for fasting, humiliation, and prayer. Found it very profitable to wait on the Lord in this ordinance.

Sabbath 26. A black man, servant of one of our Cherokee sisters, was baptised and received as a member and communicant in this church. Mr. Cam was present, preached, and united with us in the holy ordinance of the supper. The members which have been added from among this people, consisting of five Cherokees, three Africans, one white man, were all present. The blessed Savior made one in the midst of us, and we had a good day.

This evening our hearts were refreshed by the relation of one of our largest Cherokee girls. She had for some time past been very seriously impressed, and now ventured to state to us, that something more than a week ago, she experienced a great change in her views and feelings; and since that time had entertained a hope that the Lord had begun a good work in her soul. From a variety of circumstances, we think there is reason to hope that it was so. Time may enable us to judge with more certainty. This girl has ever been amiable in her deportment, and her talents are good. O that our gratitude may increase, as do the mercies of our God! But in this we are greatly deficient.

Several Cherokees came from a distance on Saturday and kept Sabbath with us. We had much conversation with them by an interpreter. A discovery of the thick darkness that shrouded their minds was enough to make the benevolent heart bleed. With apparent seriousness and sincerity, they expressed their notions as follows: viz.

That they had no expectations of any thing after death;—that they seldom or never bestowed any thoughts on these things;—that they were not conscious of having ever done, said, or thought any thing that was wrong or sinful; in short, they appeared as stupid, ignorant, and unconcerned as the beasts that perish; even destitute of that conscience which St. Paul speaks of, as “accusing or excusing.” Nor did all we could say, though they gave us a patient hearing, and answered whenever a question was asked, appear to awaken any anxious inquiries on these momentous subjects. In respect to these persons, and some others with whom we have conversed, we might say in the language of the prophet, “Darkness hath covered the earth, and gross darkness the people.” But it is not thus with all the natives around us. Some of them are considerably enlightened and feel the importance of receiving further instruction. Darkness itself cannot be perceived without some light.

July 29. Father and mother Hoyt* set out for the settlements; he on business; she for her health.

August 8. They returned. Her health has been improved by the journey. They were affectionately received and hospitably entertained by the way, and in the settlements. Father Hoyt preached on Saturday, and on the Sabbath in two places, both within the bounds of a Presbyterian congregation. The Lord gave good success in all the business contemplated, except in hiring laborers to complete our buildings, and dig a well. These could not be obtained.

Sabbath 9. We feel ourselves under renewed and increasing obligations of gratitude to the Giver of all good, for the hopeful appearances among our children. Several of them appear seriously and solemnly impressed with divine truth, and we have hope that two or three of them have been recently born of the Spirit. It is no uncommon thing to hear these dear immortals, fervently pouring out their supplications to God, when they suppose no person to be in hearing; and often in their little circles prayer and praise are heard. This evening, one of the brethren passing by the house where the girls lodge, about 9 o'clock, heard them engaged in social prayer. Struck with the animated voice, and appropriate language of the speaker, he stopped; and on hearing further, supposed it to be one of the missionary sisters; and thought she had an unusual spirit of prayer, and fervent wrestlings with God. On entering the dwelling house, he was astonished to find all the sisters there, and immediately related what he had heard. It was from the mouth, or shall we say from the heart, of a Cherokee girl, about fourteen. She is one of the hopeful converts, and has lately returned with a younger sister, from a visit at their father's. They say, they do not like to be at home, because they have no prayers there. Being detained by rain a day or two, at their father's house, after they expected to return, the youngest became quite impatient, and told her sister, the day before they returned, that she intended to set out the next day if it did rain; and the next morning persuaded her father to suffer them to return, although the rain continued, and the distance is about 25 miles.

How would it rejoice the hearts of the pious patrons of this institution, to see these dear children, who but for their benefactions might never have heard the

* On account of the advanced age of Mr. and Mrs. Hoyt, compared with the other missionaries, they are called *father and mother*. Their age is somewhat under 50.

ospel, now rejoicing in Christ Jesus, and esteeming it a privilege to leave father and mother to be with Christians.

Sabbath 16. A mulatto girl servant of a half breed Cherokee, was received to the church.

17. A full blooded Cherokee, applying for admission to the school, was found able to spell correctly in words of 4 and 5 letters. He had been taught solely by black people, who had received instruction in our Sunday school.

19. Col. Mc Kinne of Augusta, travelling westward, called and spent an hour in the school. He expressed great satisfaction in the appearance of the children; thought those who believe Indian reform impracticable, would change their opinion were they to witness the change already wrought in these pupils, and manifested his good will by a donation of fifty dollars.

20. Brother and sister Hall returned from an agreeable visit to our dear friends at Spring place; and, on their way home, had an interesting interview with a number of the chiefs and warriors. They paid great respect to brother Hall as a missionary; spoke highly of the school as beneficial to their nation; and expressed many thanks to the good people, who were thus providing for the instruction of their people. One of them, who had been to Washington, and seen the President, said the President told him, the missionaries were good people, and they must treat them kindly. The Cherokee added with emphasis, "and we shall." Sister Hall has received little or no benefit from this ride, which was taken solely for her health.

25. One of our female scholars, a late hopeful convert, who had been home with her sister on a visit, returned. The joy she manifested on getting back, evinced that she felt the Lord's people to be her people, and considered that she had returned to her kindred and her friends. She left her sister to stay out the time assigned for her visit; but she could not be contented to stay any longer where they had no prayers. She had seen a great many kind relatives and friends, but could find no happiness there. She wanted to get back where she could attend prayer-meetings, and hear and talk about good things. "Is not this a brand plucked out of the burning?"

28. Brother Chamberlain went out for the purpose of visiting some families in Mr. Hicks's neighborhood, and trying to collect the people in that quarter for meeting on the Sabbath. The place thought of for preaching is about 20 miles from Brainerd. Sister C. also went with him.

Sept. 4. Brother and sister Chamberlain returned. They were affectionately received in all the families they visited. Between 40 and 50 chiefly half breeds, who understand English, attended preaching on the Sabbath. All were attentive, and by request an appointment was made, for one of us to preach there again in two weeks. After sermon, Mr. Hicks repeated the substance of the discourse in Cherokee.

We have had some trouble from one parent bringing a child, and the other taking it away, where the father and mother do not now live together. We have now three children, who were brought here by their father, (a half-breed of some education,) who have two mothers, and neither of them has for some time lived with the father. He has another wife, and they have other husbands. The mother of two of them came for the purpose of taking them from the school, and told us the mother of the other was coming for her's soon. The children were much grieved at the prospect of being taken from us; and we also were grieved on their account; for the mothers among this people, are considered as having a right to the children, in preference to the father. One of the two, a girl about 13, we hope, has found the Savior. As she wept, and asked what she should do, we told her to ask God to make her mother willing to let her and her brother stay. As soon as the idea was suggested, she appeared to receive comfort; went out, and no doubt complied with our advice. The next morning their mother said they might stay, she would only take the boy, who is about 9, for a few days on a visit.

12. Brother Butrick went out for the purpose of fulfilling an appointment, of preaching to-morrow at the place where brother Chamberlain preached two weeks ago. Brother Hall went with him, expecting to return on Monday. It is expected, that brother Butrick would go on to preach a funeral sermon on account of the late death of a daughter of a chief, called the *Ridge*. This is about 60 miles south by east from Brainerd.

Sabbath, 13. Several persons manifested their delight in the public worship of God, by coming from two to seven miles in a very heavy storm of rain. Some, who formerly attended in almost all weather, now seldom attend.

14th. Brother Hall returned. Notwithstanding the heavy rain, about 20 persons attended to hear brother B. and expressed a desire that preaching might be continued in that place. He therefore gave them encouragement, that one of the missionaries would attend every two weeks.

We were this day refreshed by a letter from brother Kingsbury. He and brother and sister Williams have been preserved in good health, though many around them are sick. On the 12th of August the first tree was cut on the place designed for their establishment.

28th. This afternoon word was sent, that the little Osage captive was at a neighbor's, 4 miles distant, and would be sent to us the first opportunity. Father Hoyt immediately went after her.

On seeing the dear orphan, who appears to be four or five years old, he directed her to be told in Cherokee, (for she does not understand English,) that he would be her father. She fixed her eyes with great earnestness upon him, about half a minute; and then, with a smile, reached him her bonnet, as a token that she accepted the offer, and would go with him. As he took her on the horse before him, she gave him some nuts, which she had in her hand, and leaned her head on his bosom, as if she had already found a father. She was very playful and talkative for a while, and then fell asleep, and slept most of the way to the mission house. When first introduced to the family, she seemed a little surprised on seeing so many gather around her; but the children beginning to talk to her in a language she understood, her cheerfulness immediately returned, and she appeared to be quite at home. It is said she speaks the Cherokee language well, for one of her age, though it is but little more than a year since her captivity.

It was understood, when brother Cornelius was here, that if obtained, she should be called LYDIA CARTER, the name of the benevolent lady of Natchez, who contributed so liberally for her redemption. We call her by this name. Our feelings on the reception of this exiled orphan, may be more easily conceived than described. We feel ourselves bound, not only in duty, but by the feelings of our hearts, to train her as an own child,

ARD HOYT,
D. S. BUTRICK,
WM. CHAMBERLAIN.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS RECEIVED DURING THE MONTH OF NOVEMBER, 1818.

Our readers will see, that we now enter upon a new plan of publishing donations. Though we have always given a complete list, down to within a short time of the publication of each number of the *Panoplist*, complaints have been made by donors, in some instances, that they had not seen their remittances noticed in our pages. These complaints have commonly originated from the fact, that the donors did not look for their remittances *under the proper dates*. Some embarrassment arose also from the fact, that remittances were often divided, according to the directions of donors, and a part put into the general fund and a part into the school fund. Sometimes donations have been delayed in the hands of persons to whom they were committed for conveyance to the Treasury. This has arisen from the want of a proper opportunity to transmit money. We wish it to be distinctly understood, that *all donations have been published at least as soon as in the Panoplist of the month after they were received*. We are not aware of, a single donation having been received, from the first organization of the Board till the period of the following list, which has not been acknowledged in our pages. The very few errors, which the utmost care will never exclude from periodical works, have always been corrected as soon as discovered.

Our present plan is, to arrange donations, so far as practicable, in an alphabetical list of the names of places, from which the donations are received. Each number of the *Panoplist* will contain the list for the preceding month. When the places, from which donations are received, are not communicated, such donations will be classed together, at the close of the list, under the dates when they were received.

It is respectfully requested, that a memorandum may accompany every donation, specifying the sum, the place from which the donation is sent, and the name of the person by whom

remitted. When remittances are acknowledged from females, as we cannot know, in all instances, whether they are married or unmarried, we shall invariably publish their names without prefixing either Mrs. or Miss; unless in cases, where the Christian name of the person remitting, is not communicated.

<i>Abington</i> , Ms. Fem. Rev. Soc. by Mary Howe,		\$36 50
<i>Alstead</i> , N. H. Fem. Cent Soc. by Eunice Lankton, Treas.		12 27
<i>Bath</i> , N. H. Fem. Cent Soc. by the Rev. David Sutherland,	\$10 00	
Three little girls, for ed. hea. children,	3 00	13 00
<i>Bennington</i> , Ver. Fem. Mite Soc. by Susan Strong,		24 25
<i>Beverly</i> , Ms. Monthly Concert for prayer, by the Rev. D. Oliphant,		5 66
<i>Billerica</i> , Ms. Religious Reading Circle of females, by a member,		12 35
<i>Bluehill</i> , Me. Rev. J. Fisher, for the Cherokee school,		9 00
<i>Boston</i> , Ms. Monthly Concert of the Old South and Park Street churches, for the mission to Jerusalem,		54 84
<i>Boylston</i> , Ms. Fem. For. Mission Soc. by Polly Hastings, Treas.		30 73
<i>Braintree</i> , Ms. Evang. Soc.	5 50	
Monthly Concert for prayer,	7 17	12 67
<i>Bridgeport</i> , Con. Mary Jones, for hea. children,	1 50	
Mrs. Hawley, \$1; Miss Lockwood, \$1; Mrs. Beach, 50cts.	2 50	
Several female members of the Rev. Mr. Waterman's church,	95	4 95
<i>Brattleborough</i> , Ver. Fem. Char. Soc. in the east parish, collected at the monthly concert, for the Cherokee mission, by Electa W. Green,		17 00
<i>Brookfield</i> , Ver. Gentlemen's Society for ed. hea. children, by the Rev. Elijah Lyman, Secretary,	25 00	
The Juven. Fem. Soc. in do.	11 00	36 00
Thirty dollars of this sum are for educating a heathen child named ELIJAH LYMAN.		
<i>Buckland</i> , Ms. Fem. Cent Soc by Mrs. Jones,		90 00
<i>Butternuts</i> , Otsego county, N. Y. Soc. of young females, by Messrs. Dodge & Sayre,		8 12
<i>Carlisle</i> , N. Y. Female Missionary Society, by the Rev. Cornelius Marshall,	28 00	
Donation from Mr. Marshall,	2 00	30 00
<i>Chelmsford</i> , Ms. Heath. School Soc. by Lucy Byam, Treas.		12 00
Young man in do. by Mr. W. P. Kendrick,		29
<i>Concord</i> , Ms. a friend of missions,		3 00
<i>Conway</i> , Ms. Young Men's Char. Soc. for the Cherokees,		3 00
<i>Cornish</i> , N. H. Collection in the Rev. J. Rowell's congregation,		16 86
Judith Chase's school,		1 00
<i>Cornwall</i> , Con. Lady, for For. Mission School, by Mr. L. Dwight,	50	
Gentleman, for do. 50 cts.; Young lady, obtained by folding tracts, 50cts.	1 00	1 50
<i>Cutogue</i> , L. I. Rev. Lathrop Thomson, of which \$1 is for the Cherokees,	8 34	
Friend of missions, anticipated new year's gift,	1 66	10 00
<i>Dracut</i> , Ms. Monthly concert for prayer,		5 17
<i>Danvers</i> , Ms. Jordan Lodge, for a child in Ceylon, named JORDAN LODGE, 2¢ paymt.		30 00
<i>Fairhaven</i> , Ms. Mite box of Mr. Ansel Jenne,		1 10
<i>Falmouth</i> , Ms. The For. Mission Soc. by Mr. Thacher Lewis, Treas.		34 00
<i>Fitchburg</i> , Ms. Mrs. Farwell,		45
<i>Franklin</i> , N. Y. Collection in a catechetical school, for the education of heathen children in India,	2 45	
Contribution in the church and society,	10 73	13 18
<i>Greenfield</i> , Ms. Little girl, by the Rev. P. Fisk,		32
<i>Hadley Farms</i> , Ms. Charitable Soc. by N. Coolidge, jun. Treas.	18 34	
Female in do. for translating the Scriptures,	2 30	20 64
<i>Halsjux</i> , Ver. Fem. Char. Soc. by Meliscent S. Wood, Treas.		30 00
<i>Hardwick</i> , Greensboro', Craftsbury, and Walden, Ver. monthly concert for prayer,	10 27	
Elnathan Strong, Esq.	5 00	15 27
<i>Hartford</i> , Con. Reading Circle of young ladies, the avails of their industry, for the school at Brainerd, by Miss Huntley,	28 00	
Young ladies in Miss Huntley's school in Hartford, for the same object,	12 00	40 00
<i>Herkimer</i> , N. Y. Fem. Missionary Soc. by the Rev. Dr. Nott,		18 00
<i>Hopkinton</i> , Ms. From a school,		1 50
<i>Ipswich</i> , Ms. Fem. Mis. Soc. in the second parish, by the Rev. Mr. Crowell,		30 00
<i>Kingston</i> , N. Y. From people of color, who attend a Sabbath school,		2 00
<i>Jitchfield</i> , Con. Part of the avails of a chaise presented by Sarah Pierce, for ed. hea. children at Bombay,		20 00
A charity box kept by a gentleman,	4 00	24 00
<i>Littleton</i> , Ms. Monthly concert for prayer,	5 81	
Young ladies in one family,	1 88	
Three other ladies, by Mr. W. P. Kendrick,	1 55	24 00
<i>Locke</i> , N. Y. Rev. Joshua Dean,		1 75

<i>Longmeadow, Ms.</i> Fem. Cent. Soc. for the Cherokee mission, by Hannah Ely, Secretary,	50 00	
A charity box kept by Lucy B. Storrs, in do.	2 00	52 00
<i>Marblehead, Ms.</i> Monthly concert in the Rev. Mr. Dana's society,	3 00	
Rev. John Bartlett, an annual payment,	2 00	5 00
<i>Marlborough, Ver.</i> From a revolutionary pensioner, by the Rev. E.H. Newton,	3 00	
Mrs. Smith's school, District No. 7, for the For. Mis. School,	1 00	4 00
<i>Middlebury, Ver.</i> Two little boys, for the ed. of hea. child. by Mr. R. B. Patton,	2 00	
<i>Menson, Ms.</i> (and neighboring towns,) Union Char. Soc. by George Bliss, jun. Esq. Treas.	64 50	
<i>Montague, Ms.</i> A contribution, by the Rev. Pliny Fisk,	7 99	
<i>Newburyport, Ms.</i> An unknown person, for missions to the American Indians, by Mr. S. Tenney,	50 00	
Three ladies in do. for the chapel at Bombay,	6 00	
A young female in indigent circumstances, a ten-dollar bill, half of which is for the Mass. Miss. Society, by Capt. John Pearson,	5 00	61 00
<i>Newport, N. H.</i> Three individuals, by Judith Chase,	3 14	
<i>Norwich, Con.</i> A little girl, saved from presents, &c. by the Rev. Miron Winslow,	1 00	
Susan Sophia Cleveland, of do. for hea. children,	50	1 50
<i>Orleans, Ms.</i> Fem. Mis. Soc. by Maria Johnson, Treas.	48 38	
<i>Pittsfield, Ms.</i> Mercy Partridge, for school fund, by J. Brewer,	2 00	
<i>Pomfret, Ver.</i> An aged female friend of missions, by Mr. Tenney,	5 00	
<i>Potdam, St. Lawrence county, N. Y.</i> Fem. For. Mis. Soc.	10 00	
<i>Richmond, Ms.</i> A lady,	50	
<i>Rochester, Ms.</i> Monthly concert in the Rev. Oliver Cobb's society, by Deacon Haskell,	8 90	
The Heathen's Friend Soc. by Hope Haskell, Treas.	7 00	15 90
<i>Rockingham, (Co.) N. H.</i> Char. Soc. by J. Burley Hill, Treas. for a child to be named ISRAEL W. PUTNAM, the second semi-annual payment,	15 00	
For Foreign Missions,	35 00	50 00
<i>Saco, Me.</i> From Matilda Sewall and Olive Sewall,	2 00	
<i>Salem, Ms.</i> Collection in the Tabernacle church at the ordination of the missionaries,	172 47	
Mr. John B. Lawrence, for the education of a child in Ceylon,	11 00	
The Juvenile Beneficent Society, for ed. a child in Ceylon, to be named JOHN B. LAWRENCE, by N. Adams, Treas.	12 00	
<i>Salisbury, Con.</i> Ladies' Association for educating heathen children, by Betsy Scoville, Treas.	37 20	
The Gentlemen's Ass. for ed. hea. youth in India, by Dea. Milo Lee,	26 59	63 79
<i>South Reading, Ms.</i> for Amer. Ind. by the Rev. Pliny Fisk,	14 42	14 06
<i>St. Johnsbury, Ver.</i> Monthly concert of prayer,	14 42	
An individual,	1 58	16 00
<i>Stoddard, N. H.</i> Subscribers, for ed. hea. children, by the Rev. J. Robinson,	14 25	
<i>Stonham, Ms.</i> A friend of missions, by the Rev. H. Stevens,	1 00	
<i>Stratford, Con.</i> Several individuals, by the Rev. Miron Winslow,	4 56	
<i>Tyringham, Ms.</i> Fem. For. Miss. Soc. by Emily Dow, Treas.	10 00	
<i>Ware, Ms.</i> (and neighboring towns) For. Miss. Soc. by Dea. Eli Snow,	70 00	
<i>Williamsburg, Ms.</i> Female Assoc. for ed. a hea. child named HENRY LORD, 2d annual payment, by Lydia Graves, Treas.	30 00	
<i>Windham, Ver.</i> Fem. Cent. Soc. by Mrs. Kelly, Treas.	15 00	
<i>Windsor, Vt.</i> Fem. Cent. Soc. by the Rev. J. Robinson,	3 12	
Nov. 4. An unknown person, the avails of a ring,	1 00	
12. From Dea. Rich, for Foreign Missions, \$2; For American Indians, \$2,	4 00	
14. From Mrs. Houston, for ed. heath. children on this continent,	5 00	
From a Female Industrious Society, for the same object,	14 50	19 50
23. From a female friend of missions, for the mission to Judea,	3 00	
30. From Mr. ———,	1 00	
Amount of donations in November,		\$1,436 61

A box, containing clothing and articles of domestic use, has been forwarded by ladies in Otsego, Hartwick, Middlefield, New-Berlin, Columbus, and Burlington, Otsego County, N. Y., for the mission among the Cherokees. The value of these articles was estimated at more than \$90.

ORDINATION OF MISSIONARIES.

ON the 4th of November last, the Rev. Messrs. PLINY FISK, LEVI SPAULDING, MIRON WINSLOW, and HENRY WOODWARD, were ordained to the sacred office of missionaries to the heathen. The services were performed at the Taberna-

cle Church, in Salem, in the presence of a crowded audience. The sermon was preached by the Rev. Professor Stuart, of Andover; the consecrating prayer was made by the Rev. Professor Porter; the address to the missionaries was delivered by the Rev. Dr. Worcester, and the right hand of fellowship by the Rev. Mr. Huntington of Boston. The introductory prayer was made by the Rev. Mr. Oilphant, of Beverly, and the concluding prayer by the Rev. Mr. Emerson, of Salem. At the close of the exercises, the Lord's supper was administered to a great number of communicants, who had convened on the occasion from many churches. The whole scene was deeply impressive, and solemn; nor were there wanting considerations to make it joyful also. The sermon, address, and right hand of fellowship, were heard with great and unmingled pleasure; and will be read with profit, as they have been published. The three first named missionaries finished their theological course at Andover in September last. Mr. Woodward studied theology in the Seminary at Princeton. They had all previously received a collegiate education. The Rev. ALFRED FINNEY, having been previously ordained, was set apart as a missionary, and participated in the address, and the right hand of fellowship.

HAMPSHIRE MISSIONARY SOCIETY.

THE 17th annual meeting of the Hampshire Missionary Society, was held at Northampton, Aug. 20, 1818. On this occasion a sermon was preached by the Rev. James Taylor, of Sunderland, from Jude 6, and a collection was taken in aid of the funds of the Society.

From the Report of the Trustees made at this anniversary, it appears, that the active exertions of this excellent institution, have not diminished; nor has their success been less encouraging than in former years. We give one or two brief extracts from the report, and must content ourselves with a short compendium of the facts it contains.

"The missionary year, now brought to a close, is a renewed witness to God's mercy and faithfulness to his waiting servants. With an eye of paternal regard, he has looked upon our labors of love to the souls of men. He has heard our prayers; directed our operations; owned and accepted the liberalities of his people; and sent an answer of peace. He has given fresh assurances that we shall never seek his face in vain; that our faith in his promises shall be confirmed and not return empty.

"By the unwearied liberalities of the members and patrons of the Society, the Trustees have been enabled to continue and extend their missionary operations, and to furnish the rich blessing of a preached Gospel to their destitute brethren of the new settlements. Through the munificent aids of pious females, the Holy Scriptures, and other Christian writings have been copiously furnished to our needy and destitute fellow-sinners, through the various fields of our missionary labor. How consoling the reflection to the daughters of Zion, that they have had the blessed opportunity of imparting moral instruction and saving knowledge to those who were enveloped in spiritual darkness and delusion."

The Society, since the last Annual Report, has furnished *one hundred and eighty-eight* weeks of missionary labor. *One hundred and twenty-eight* weeks of additional service have been appointed, some of which have been already rendered; and the remainder is soon to be performed. Its missionaries have preached *Seven hundred and eighty-one* sermons; baptised *twenty two* adults, and *one hundred and six* children; have admitted *sixty-one* to a public profession of religion, administered the holy sacrament of the Lord's supper, *twenty-six* times, and instituted *twenty* libraries. In addition to these labors, they have attended funerals, visited the sick, instructed and catechised the children in schools, attended many conferences, church-meetings, and meetings for prayer, taught from house to house, and have with care and attention distributed the many valuable books committed to their trust."

These labors have been performed in the District of Maine, in the counties of Virginia, which are situated west of the Allegany mountains, in the counties of Trumbull, Warren, and others in Ohio; in the northern settlements of Pennsylvania; in the destitute parts of New York, particularly St. Lawrence, and Warren counties; and in various part of Vermont.

PECUNIARY ACCOUNTS.

<i>Expenditures.</i>	
Paid to 12 Missionaries for services,	\$1,715 81
For books,	835 95
For contingent expenses, loss by counterfeit bills, postage, &c.	147 14
	\$2,698 90
<i>Receipts.</i>	
From collections, in congregations, and Female Associations, within the limits of the Society,	\$616 98
From individuals in do.	69 00
Received from the new settlements,	374 61
From interest and dividends,	388 94
From books sold, and donations in books,	253 53
Received after the preceding annual audit, but published in the preceding report,	393 62
	\$2,096 63

The number of books, tracts, and other pamphlets, distributed since the preceding annual report, is 4,094; of which 617 were bound volumes.

MISSION AT BOMBAY.

By the ship *Cicero*, Capt. Edes, letters have been received from the missionaries at Bombay, down to about the middle of July last. The various plans of the establishment were advancing, in a regular manner, and nothing of particular interest had transpired since our last intelligence. Mr. Newell's health had suffered from an attack of the liver-complaint, the common disease of hot climates; but was in a state of improvement. The missionaries were generally well; and there was nothing particularly alarming in the case of Mr. Newell.

Mr. Nichols states, in a letter to the Corresponding Secretary, that he had done considerable at the book-binding business, since his arrival; and that, with the assistance of workmen, a sufficient number of copies of Matthew's Gospel, and of Scripture tracts, had been done up for distribution.

Extracts of a Letter from the Rev. Allen Graves, to the Treasurer of the A. B. C. F. M.

"KIND SIR,

Mahim, July 10, 1818.*

To the present date our circumstances have borne testimony to the abundant goodness of God in our behalf. We have both lately experienced a temporary illness, such as has been almost universal among the natives around us, since the commencement of the rains. But we are mercifully restored; and, on the whole, have enjoyed a much greater share of health, than we had anticipated.

"I cannot gladden your heart by recounting conversions to Christ, or describing one case of conviction, or careful inquiry after the truth. It is still cheering, however, to consider, that no faithful labors or prayers can be lost;—that God has the residue of the spirit, and all things will be ordered in infinite wisdom. As to myself, it will not be expected that I have begun regularly to preach the Gospel. I am able, however, as occasion offers, to present some truths to the minds of the heathen, and sometimes to confute some shadowy arguments in favor of idolatry. I make such attempts with the Brahmin, who instructs us; with the young men and boys, who are so friendly as to call upon us, and bring us little presents; with those to whom I give copies of the tracts, and portions of Scripture which are printed; with those whom I see gathering their flowery offerings, &c. But at present, it is by no means expedient to devote time purposely from the study of the language. Mrs. G. has closed her school for the present, because

* It will be recollected, that *Mahim* is about six miles from the residence of the other missionaries, and on the northern part of the island of Bombay.

seemed, to interfere too much with her health, and the attainment of the language; both of which are indispensable in order to enjoy a prospect of much usefulness.

"The Portuguese Catholics here are surprisingly ignorant and vicious; many of them are violently opposed to reading the Scriptures, and to having them at all diffused among the Hindoos. The priests expressly prohibit the Catholics from reading the Scriptures, especially the only Portuguese translation which can be had. Yet some will receive and read them; and some will ask for copies of their own accord; so that I have distributed about twenty, having received them from the Bombay Bible Society, and they from the British and Foreign Bible Society.

"Servants are so plenty here, that English people seem willing that everything should be done by the hardest. Hence mortars are used for coffee mills, and a bunch of wretched leaves, a foot and a half in length, for brooms. Water is drawn from deep wells and tanks, (if not by the Persian wheel, a valuable, though ancient invention,) by hand, with a simple bucket and rope, which doubtless constitute the *Antilema* of the New Testament. Grinding is performed by one or two women at a hand-mill. Numerous and heavy articles are often transported to a considerable distance on the heads or shoulders of even female coolies.* Grain is cleaned by means of little fans eighteen inches square. Ground is often wrought with the mattock, or, if plowed, with a piece of plated wood, amounting to a simple tooth. Many carpenters are yet without the use of a handsaw or an auger; and most artificers, notwithstanding what has been said of hereditary perfection, are mere bunglers. But probably you know more of these things than I could tell you. As to the questions you proposed in Charlestown, I must still request a further delay, till I am better prepared to answer them. I hope you will ever pray, that I may be more attentive and concerned for the souls of the heathen than any thing else; and far more than I ever yet have been."

Extract of a letter from Mrs. Newell to a female friend.

After regretting, that she had so little time for writing letters, Mrs. N. thus alludes to a topic, on which she would gladly have expatiated at length.

"I would say much on the subject of active exertion for perishing immortals; I would speak the sentiments of my heart, and say all in my power to encourage it. Yes, most earnestly do I say, go on, go on. You have every possible facility for doing much; every thing weighty and important to urge you forward; and the sure promise of Jehovah to give you confidence. You may do much for poor dying heathens; many may rise up at the judgment, and call you blessed, though you never see their faces in the flesh. And could you witness those idolatrous scenes, which have caused my spirit almost to faint within me, I am sure you would return to the chamber of social devotion, with the wrestling spirit of Jacob; you would plead with God; you would plead with those who profess to love the Lord; you would plead with the unthinking multitude; you would indeed, the grace of God enabling you, do with your might. No excuse for neglecting these immortals would be thought of, and no exertion considered as too great.

"We are here with these moving scenes before our eyes: but alas! we want more of the spirit of the Gospel. Though we daily witness that which is calculated to arouse every Christian sensibility, this barren land is most unfriendly to the progress of vital piety. It is impossible to describe how much I feel the loss of Gospel privileges. There is, I know, an holy Sabbath; but we see no traces of it without the limits of our own dwelling. Instead of the sound of "the church-going bell," and instead of the devout assembly, the horrid din of idol music, pains the ear, and a crowd of ignorant deluded beings, going their daily rounds of servile drudgery, and degraded worship, is all that meets the eye. These are depressing scenes. We can only look to God for strength to endure; and to heaven as our home. Sure it will be joyful indeed to go from this dark corner of the world to the bright abodes of bliss. Think not from these observations, that I am now unhappy; far from it. Pray much for us, my friend. You may greatly comfort and assist us by your prayers and communications. Pray much for these poor heathens. We may be fellow-laborers in this great cause, though separated by the wide ocean."

* Laborers, porters.

MISSION IN CEYLON.

By the Cicero from Bombay letters have been received from the missionaries in Ceylon, as late as June 21. The official letter to the Corresponding Secretary has not come to hand, though sent in duplicate, by different ports of India. It appears, however, from other letters that Messrs. Warren and Richards had sailed for the Cape of Good Hope, with a view to the restoration of their health.

Recently a letter has been received from these brethren, by the Corresponding Secretary, dated at the Cape on the 17th of July. In the former part of the voyage, the symptoms of both had very materially improve; but after they came in sight of land, they were repeatedly driven out to sea, by cold and severe winds, and kept out of port 14 days, from the time they were about to enter its mouth. The season and climate probably very much resembled that of the capes of Virginia about the first of January. They wrote with the utmost calmness and composure; but declined saying any thing as to the probability of their recovery; leaving that subject to the discretion of the Rev. Mr. Thorn, with whose character, as a missionary in South Africa, our readers are acquainted. This excellent friend of missions and of good men, wrote an accompanying letter, in which he speaks in high terms of the piety and resignation of Messrs. W. and R.; states that every thing would be done to render them comfortable; but gives us no reason to hope for their recovery. Three physicians had met to consult on their case, the day after their arrival. They appeared to think the recovery of Mr. Richards barely possible; but of Mr. Warren's restoration they gave not the slightest encouragement. Though this intelligence is melancholy, it is attended with precious consolations. The character which these missionaries sustained at Andover, while pursuing their theological course; at Philadelphia while attending medical lectures; on their voyage to the east; and while resident at Columbo and in Jaffnapatam, is such as to give unmingled delight to the friends of missions. "They were lovely in their lives;" and, it will probably be added, "in their deaths they were not divided."

Extracts of a Letter from the Rev. B. C. Meigs to the Treasurer.

"As we have so lately written to Dr. Worcester, I have not much to add that is new, respecting the state of the mission. I am very happy to inform you, that the letters sent out for us by the Cicero, arrived here last Monday evening the 15th. We were highly gratified with the perusal of Dr. Worcester's letter; but distressed by the news, that he cannot inform us how soon any more missionaries will be sent out to our assistance. Surely we are dependant on the Lord of the harvest to send forth laborers. I trust that this news causes me to feel my dependence more than ever, and the great need of fervent persevering prayer on this subject. Truly the harvest here is great, and the laborers few. Are there not pious young men who will listen to our call, and to the call of the destitute around us, and come over immediately to help us?"

"I have been much encouraged of late by the prosperous condition of the schools under my superintendence. In these schools, two of which have been lately established, there are now 165 boys, most of whom are making very good progress in their studies, both in Tamul and English. Mrs. Meigs has the principal care of the school at our house, as it respects their English studies. Sister Richards also visits the new school, which we have established in another part of Batticotta, and instructs them in English, and hears them repeat Dr. Watts's catechism in Tamul. I should establish two more schools immediately, but I do not know how to superintend so many. I very much need a brother to assist me,

"I have just received a letter from the venerable Arch-deacon of Columbo,* who, among other things, writes: "I have received a letter from the bishop of Calcutta, who states that he cannot come here during the present year. I have an official letter announcing the approach of four missionaries from the Church Missionary Society. One is for Jaffna, another for Trincomale, a third for Galle, and the fourth for Columbo, to have the mastership of the native collegē. Their names are Lambrick, Mayon, Ward, and Knight." I sincerely rejoice in the approach of these men. If one comes to Jaffna, he will undoubtedly be stationed in Jaffnapatam, and not in the country.

"The unhappy war still rages in the interior. The nature of the warfare is very much like that with the Indians in America. There are no regular battles;

* The Rev. Mr. Twisleton.

no forts to be taken; an enemy that runs into almost impenetrable forests when an army approaches.

"Sabbath evening, June 21st. In the morning of this day, most of the boys belonging to the two schools in Batticotta were present at family prayers. Soon after this the third school at Changane came, some of the boys from a distance of three miles. The time between our morning prayer, and public worship in the forenoon, was spent in catechising the boys and hearing them read in the New Testament. When they were called into our large room for public worship, I had the curiosity to count them, as there were more than had ever attended at one time before. There were one hundred and thirty-five boys present. Many of the little boys could not walk so great a distance. It was to me a very pleasing sight to see so many youths from among the heathen assembled for Christian instruction, and to unite in Christian worship. The thought occurred to me, that perhaps some of them would yet be employed in preaching Christ to their ignorant countrymen. I endeavored to preach to them in the most simple manner, explaining to them some of the first principles of religion. I often put questions to the most intelligent boys, and from their answers would take occasion still further to impress the truth upon their minds. In this way I gain and secure their attention; whereas, they will not listen to a regular sermon; and if they do, they cannot understand it. In preaching to them, one of my greatest difficulties is to bring my language to a level with their capacities. We can, however, already see a visible improvement in many of them in understanding divine things. In the audience, besides our own family and the school, I had about thirty of our neighbors.

"In the afternoon, I preached as usual, in another part of Batticotta, to a much smaller audience than I had in the morning. This evening, after family worship, I spent an hour in religious conversation and prayer with my interpreter, schoolmaster, and a few large boys, who belong to the school. From this statement you will have a tolerably correct idea of my duties on every Sabbath.

"Yesterday I visited the school at Changane, and in the course of my remarks, I asked one of the boys, 'if he knew where people would go, when they died?' He said, 'to heaven.' 'Will all men go to heaven?' 'No; bad men will go to hell, and good men to heaven.' 'Are all men sinners?' 'No.' 'Have all these boys, your schoolmates, committed sin?'—'No.' 'Well, which boy never committed any sin? show him to me, I should like to see him.' He looked round upon them all but did not attempt to select any. He then confessed, upon being asked, that they had all been angry, had disobeyed their parents, and done many other wicked things, which I enumerated. I then endeavored to discover if he had any idea of a way in which God could forgive sin, and found that he had not. I then endeavored to preach to them Jesus Christ as the way, the truth, and the life. You will recollect, dear Sir, that these schools are yet in their infancy. I hope to be able to give you a better account of them before long."

MISSIONARY NOTICE.

THE Directors of the Domestic Missionary Society of Massachusetts Proper met at Northampton, Oct. 21, 1818. An appropriate sermon was preached, and a generous sum contributed for the benefit of the Society. The Directors generally attended, and acted with great harmony of feeling and sentiment, and discovered a deep and lively interest in the business on which they were convened. They were animated by the auspicious circumstances under which they met, and were excited to action with enlarged expectations of the benefits, which will probably arise from this benevolent institution.

They appointed an Executive Committee to whom they entrusted the immediate management of their concerns. The Committee have taken some measures to carry into effect the designs of their appointment, and they hope soon to be able to favor feeble churches and destitute parishes with the labors of a Missionary. They will be thankful to any gentlemen, who will communicate to them information, which may direct and assist them in the discharge of the duties incumbent on them. The Committee would invite the earnest attention of the friends of religion and of man to the objects which are contemplated and pursued by the Society.

"Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." The people of God will be sensible of the importance of fervent and persevering prayer, that He will accompany the efforts of the Society with His special blessing.





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